UNIVERSITY OF TORONTO
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THE

First Prayer-Book

OF

EDWARD VI.

COMPARED WITH

THE SUCCESSIVE REVISIONS

OF

The Book of Common Prayer:

ALSO

A CONCORDANCE

TO THE

RUBRICKS IN THE SEVERAL EDITIONS.

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29.

Oxford and London:
JAMES PARKER AND CO.
1877.

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PREFACE.

THE object of this work is to exhibit the successive changes which our Book of Common Prayer has undergone, from the first issue in 1549 to the last revision in 1662; in other words, to shew the growth of our present authorized Prayer-Book.

Although the series of Books of Common Prayer printed by the late Mr. Pickering contain in substance the greater part of the material here presented, still, from each book being printed entire, it is only with a considerable amount of care that the alteration which any one paragraph has undergone can be detected. Valuable too, as far as they go, are the accurate reprints of the First and Second Books of Edward VI. and that of Elizabeth, issued under the auspices of the Parker Society; and equally valuable the very accurate reprint of the "Chancery" Sealed Book of 1662, with a collation of the others, issued by the Ecclesiastical Society; but in none of these is there any attempt at exhibiting the variations between successive editions.

There are, however, other works which more nearly approach the character of the present compilation. The earliest is "The Alliance of the Divine Offices," by Haman L'Estrange, the first edition of which was published in 1659, previous to the last revision of the Prayer-Book. A second edition was published in 1690, and a third in 1699. In this only the more important variations are noted, and in the printing there are frequent inaccuracies; moreover, the last revision of 1662, to us the most important, is not included.

Dr. Cardwell, in 1838, edited for the Oxford University Press "The Two Liturgies of Edward VI. Compared." Each book is printed for the greater part entire, and in parallel columns, so that although the variations can be found by reading, they are not apparent at a glance, and the work includes only two books.

In the year 1841 Mr. W. Keatinge Clay edited

"The Book of Common Prayer Illustrated, so as to shew the various modifications, the date of its several parts, and the authority on which they rest."

The plan of the book was to print the last revision entire, and by side figures, and a free use of asterisks and references, to shew, as the title implies, the date of the several parts. The chief various readings are given partly in brackets and partly in notes, and it is a work of some difficulty to discover the text as it appeared in any one of the years at which the alterations were made, and several of the minor variations are also omitted.

This book was followed the next year by Mr. William Keeling's *Liturgiæ Britannicæ*. This, again, takes the edition of 1662 as the text, and by a column for the combined texts of 1637 and 1604, and by reference to notes wherever these two editions differ, a comparison is afforded. On the opposite page, the edition of 1559 is taken as the chief text, combined with that of 1552, (variations between these two being shewn in the notes,) and a final column for the 1549 collation. By this system, however, the variations between the group of 1662 to 1604, and those of 1559 to 1549, are not readily seen; and by so large a portion being reprinted where the texts are identical, the parts where they differ are not so readily discovered.

The plan adopted in the present work is different. Instead of the edition of 1662 being taken as the text, and the variations shewn as it were backwards in point of time, the 1549 book is followed as the text, and this is printed entire at the head of the page, and the subsequent corrections shewn in their right order in double columns beneath.

The variations are shewn as fully and as clearly as ordinary typography will permit. Although it has been attended with much trouble, the aim has been to shew on each page-opening, beneath a given part of the 1549 edition, the corresponding parts of all the five subsequent editions. Where in any one

an addition of a paragraph has been made, its place is clearly marked by printing again the line or so before it; where a few words only have been added, the same principle has been followed by printing the few preceding words. In order, however, not to overburden the page, or still further to extend the book, it has been thought sufficient to give a large number of the less important variations, and where they consist but of an altered word or so, by means of notes. The opportunity has been taken, in the same notes, to add a few of the various readings which are sometimes found in different editions of the Prayer-Books of the same year.

It should be added, that although the 1549 edition has been taken as the basis, it was decided, since the "Order of Holy Communion" issued in 1548 corresponds so closely to that book, to give at the foot of the page this preliminary revision, as well as the later revisions.

It has been thought unnecessary to adopt the old spelling. To have been consistent, one would have had to give the variations of spelling throughout, and these would have so far outnumbered the variations of the words, that the object of the book would have been defeated[a]. As a rule all the spelling has been modernized, the few exceptions being some proper names and titles.

For the same reason, it has been found needless to follow the use of capital letters[b] or stops of any one edition[c]. There is no consistency whatever in this respect found in the old books.

One feature has been adopted in this work, which requires a word of explanation. The rubricks have been numbered

[a] It is not perhaps generally known how little consistency there is in the spelling, in books of the sixteenth and seventeenth centuries. For instance, if we open Whitchurch's Prayer-Book of 1549, we find at the top of the first page of Morning Prayer the head-line spelt MATTINS; at the top of the next page it is spelt MATINS, and on the top of the third, MATTYNS; and this is no exceptional case. Indeed if a word is spelt one way in one line, it is rather a reason than otherwise for spelling it differently in the next.

[b] For instance, if we turn to the "Benedicite" we find in "Speake good of the Lord" the word "Lord" in the first six verses is with a capital L, but in the next two with a small l; and so later, in two or three verses the small l is used. The words "Father, Sonne, and Holy Ghost," are seldom with capital letters at all, and the word "God" has often a small "g."

[c] In the present book an exception was made in printing the Introits. The printers have followed the stops and capitals of Whitchurch's edition.

consecutively, according to their appearance in the 1549 edition, and the main object has been to afford a ready reference to the corresponding rubricks where there are several in one page. But above and beyond this, it has been found of great use in giving cross references, and especially in those cases where the order of a set of rubricks has been re-arranged. This is so especially in the Order for the Administration of the Lord's Supper. In the Book itself, the rubricks of the later editions have been brought into correspondence, as to position, with those of the 1549 edition, so that any alterations in the words (and there are many) can be seen. It was, therefore, only by intervening notes that it was found possible to shew the actual order adopted in each successive revision.

At the same time, to add completeness to the work, it is thought well to print in a tabular form, as an Appendix, a complete list of the Rubricks in their changed orders, so that a comparison of the structure of the service under the different systems might be afforded; and in this table the same consecutive numbers are still appended to the Rubricks, so that a break in the numbers shews at once a change in the order.

Another advantage has been gained by numbering the rubricks. At the end of this volume will be found an INDEX AND CONCORDANCE, which, without this plan, could not have been compiled. It has often occurred to the Editor that such a Concordance was wanted, but if made simply to apply to our own book, it would have been without much of its value. To understand the exact meaning of a word, it is always useful to see in what sense and in what combination it occurs elsewhere in the same book; but in the case of the Prayer-Book it is important to know whether the word occurred in previous revisions of the same, and if so, under what circumstances. It was impossible to draw any line as to what class of words should be included, and what omitted. A word of little importance in itself receives a value sometimes from the different contexts with which it is placed, so that several ap-

parently trivial words have been admitted, rather than omit one which should prove to be of importance.

It is for example important to observe the disuse of the term *Altar*, and the substitution in the later books of the terms *Table*, the *Holy Table*, the *Lord's Table*, *God's board*, &c. The two latter were not however new terms, as it will be seen they occur in the Prayer-Book of 1549.

Again, it is not without interest to mark the continuance or disuse of customs, so far as the Prayer-Book enjoins them, e.g. *Absolution*, *Abstinence*, *Anointing*, *Anthems*, *Banns*, *Benediction*, *Breaking* the bread, *Casting* earth upon the corpse, bearing the *Charges* of the Communion, *Confession*, *Consecration* of the Bread and Wine, *Covering* of the same, making the *Cross* upon the forehead, *Daily* Communion, *Daily* Service, *Excommunication*, finding the *Holy loaf*, *Introits*, putting a little *Water* into the *Wine*, and such like.

Or to mark the omission or continuance of the appointment of what may be classed generally under the term "*Ornaments*," e.g. the *Albe*, the *Bell*, the *Chalice*, the *Chrisom*, the *Cope*, the *Corporal*, the *Flagons*, the *Font*, the *Hoods*, the *Paten*, the *Poor-men's-box*, the *Pulpit* or *Reading Pew*, the *Ring*, the *Surplice*, the *Tunicle*, the *Vestment*, and the *Wafer-bread*.

Although occupying a considerable space, it has been thought best to give a complete list of the uses of the words *Priest*, *Minister*, and *Presbyter*. Although a strenuous effort was made by the Puritan party to get rid of the word Priest from the Prayer-Book altogether, it will be seen that the use is quite as frequent in 1662 as in 1549.

Again, as said before, words of little importance by themselves may become of value when grouped. A glance over the Index, for instance, will shew what was considered (so far as the rubricks are concerned) to be *accustomed*, *agreeable*, *appointed*, *approved*, by *authority*, *commanded*, *commonly* done, *convenient*, *customably* due, at *discretion*, as *duties*, *enjoined*, *exhorted* to, referred to the *Ordinary*, *prescribed*, *provided*, shall *suffice*, is *thought good*, is *usual*, or is *used*.

Of course, an additional series of words from Injunctions, Canons, &c., would be required in order to supply a complete conspectus of the rules, &c., prescribed by the Church in Liturgical matters; but that is far beyond the scope, if not of the present work, at least of the present volume.

It was intended to prefix to the volume an Introduction, containing some account of the several Revisions, and giving as far as possible the documentary evidence; but it was found that the insertion of the Concordance extended the book to its utmost limits; and the Introduction, therefore, which was to have occupied some 30 or 40 pages, has been allowed to expand itself into 300 or 400 pages, and consequently to make a companion volume.

This unforeseen extension has caused considerable delay, but opportunity has been thereby afforded to the Editor to examine for himself the *materials* on which such history has to be written.

For the Revisions of 1552, 1559, 1604, and 1637, we are dependent upon a few records preserved in Collections such as Fox, Strype, &c. But for the 1661 revision, we have Cosin's own book (at Durham), the fair transcript by Sancroft (in the Bodleian at Oxford), the final series of corrections, still in Sancroft's handwriting, as agreed upon by the House of Convocation (preserved in the House of Lords), and finally the copy which was annexed to the Act of Uniformity (preserved in the same place). It has been a task of some labour to bring the materials together, coupled with the historical matter which can be gleaned from other sources; but unless any unforeseen accident causes delay, it is hoped that before the close of the year this additional volume will be ready for issue.

TURL,
Nov. 6, 1876.



THE

BOOK OF THE COMMON
PRAYER AND ADMI-
NISTRATION OF
THE
SACRAMENTS, AND OTHER
RITES AND CEREMONIES OF
THE CHURCH: AFTER THE
USE OF THE CHURCH
OF ENGLAND.

Londini in Officina
Edouardi Whitchurche.
Cum privilegio ad imprimendum solum.
Anno Do. 1549, *Mense* Martii.

Various Imprints.

B Same as above, except Anno Do. 1549, Mense Maii.
C Ditto, Anno Do. 1549, Mense Junii.
D Londini In Officina Richardi Graftoni Regii Impressoris. *Cum Privilegio ad Imprimendum solum. Anno Domini* M.D.XLIX. Mense Martii.
E Ditto (but a different book).
F Ditto (but a different book).
G Eboraci *in Officina Ioannis* Ofwaldi. *cum privilegio ad imprimendum solum.* Anno Do. 1549, Mense Julii.

Second Edw. VI. 1552.

THE BOOK OF
COMMON PRAYER, AND AD-
MINISTRATION OF THE
SACRAMENTS,
AND OTHER
RITES
AND CEREMONIES IN
THE CHURCH OF
ENGLAND.

Londini, in Officina Ed-
vvardi Whytchurche.
Cum privilegio ad Im Pri-
mendum Solum.
Anno 1552.

Various Imprints.

B *Londini* in Officina Edovardi Whytchurche Cum privilegio ad Im Primendum Solum. Anno 1552.
C Londini in Officina Richardi Graftoni Regii Impressoris Cum privilegio ad imprimendum Solum. Anno 1552.
D Ditto (but a different book).

Elizabeth, 1559.

THE BOOK OF
COMMON PRAYER, AND AD-
MINISTRATION OF THE
SACRAMENTS,
AND OTHER
RITES
AND CEREMONIES IN
THE CHURCH OF
ENGLAND.

Londini, in officina Ri-
chardi Graftoni.
Cum Privilegio Regie
Maiestatis.
Anno 1559.

Various Imprint.

B Londini, In Officina Richardi Jugge, & Iohannis Cawode. Cum Privilegio Regiæ Majestatis Anno. 1559.

James I. 1604.

THE

BOOK OF

Common Prayer, and administration of the Sacraments, and other Rites and Ceremonies of the Church of England.

Imprinted at London by *Robert Barker*, Printer to the Kings most Excellent Majesty.

Anno 1604.

Cum Privilegio.

Scotch Liturgy, 1637.

THE

BOOK OF

COMMON PRAYER,

AND

ADMINISTRATION OF THE SACRAMENTS.

And other parts of divine Service for the use of the

CHURCH OF

SCOTLAND.

Edinburgh,

Printed by *Robert Young*, Printer to the Kings most excellent Majesty.

M.DC.XXXVII.

Cum Privilegio.

Charles II. 1662.

THE BOOK

OF

Common Prayer

AND ADMINISTRATION

OF THE

SACRAMENTS,

AND OTHER

RITES AND CEREMONIES

OF THE CHURCH,

ACCORDING TO THE USE

OF THE

CHURCH OF ENGLAND,

TOGETHER WITH THE

PSALTER OR PSALMS

OF

DAVID,

POINTED AS THEY ARE TO BE SUNG

OR SAID IN CHURCHES:

AND THE

FORM OR MANNER

OF

MAKING, ORDAINING, AND

CONSECRATING

OF

BISHOPS, PRIESTS,

AND

DEACONS.

London,

Printed by his Ma^ties^ Printers.

Cum Privilegio.

M.DC.LXII.

The above title-page is an engraving by Loggan, the title itself being represented as an altar reredos, in the style of the seventeenth century, with fluted columns surmounted by a large ornamental pediment.

THE CONTENTS OF THIS BOOK.

i. A PREFACE.

ii. A Table and Kalendar for Psalms and Lessons, with necessary rules pertaining to the same.

iii. The Order for Matins and Evensong, throughout the year.

iv. The Introits, Collects, Epistles and Gospels, to be used at the celebration of the Lord's Supper and holy Communion through the year, with proper Psalms and Lessons, for divers feasts and days.

v. The Supper of the Lord and holy Communion, commonly called the Mass.

vi. The Litany and Suffrages [a].

Second Edw. VI. 1552.

THE CONTENTS OF THIS BOOK.

AN ACT for the Uniformity of Common Prayer [b].

i. A Preface.

ii. Of Ceremonies, why some be abolished, and some retained.

iii. The order how the Psalter is appointed to be read.

iv. The Table for the order of the Psalms to be said at Morning and Evening prayer.

v. The order how the rest of holy Scripture is appointed to be read.

vi. Proper Psalms and Lessons at Morning and Evening Prayer, for certain feasts and days.

vii. An Almanack.

viii. The Table and Kalendar for Psalms and Lessons, with necessary Rules appertaining to the same.

ix. The order for Morning prayer and Evening prayer, throughout the year.

x. The Litany.

xi. The Collects, Epistles, and Gospels, to be used at the ministration of the holy Communion, throughout the year.

xii. The order of the ministration of the holy Communion.

xiii. Baptism both public and private.

xiv. Confirmation, where also is a Catechism for children.

xv. Matrimony.

xvi. Visitation of the sick.

xvii. The Communion of the sick.

xviii. Burial.

xix. The Thanks giving of women after child birth.

xx. A Commination against sinners, with certain prayers to be used divers times in the year.

xxi. The form and manner of making and consecrating of Bishops, Priests, and Deacons.

Elizabeth, 1559.

THE CONTENTS OF THIS BOOK.

i. An Act for the Uniformity of Common Prayer.

ii. A Preface.

[Continued the same as 1552, except the numbering of paragraphs, to]

vii. Proper Psalms and lessons at Morning and Evening Prayer for Sundays and certain feasts and days.

[And continued the same as 1552, to]

xxi. . . . . to be used divers times in the year.

* The form and manner of making and consecrating of Bishops, Priests and Deacons.

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[a] In one ed., 1549, the Litany is omitted here, and given on a supplementary sheet inserted at the end of the book, so that the numbering is thrown out.

[b] In one edition only of 1552, this is inserted as the first in the table of Contents, but in that edition it is actually printed after the Calendar.

[c] Not noted in the Contents, but usually printed at the end of the book.

vii. Of Baptism, both public and private.
viii. Of Confirmation, where also is a Catechism for children.
ix. Of Matrimony.
x. Of Visitation of the Sick, and Communion of the same.
xi. Of Burial.
xii. The purification of women.
xiii. A declaration of Scripture, with certain prayers to be used the first day of Lent, commonly called Ashwednesday.
xiv. Of Ceremonies omitted or retained [d].
xv. Certain notes for the more plain explication and decent ministration of things contained in this book [e].

James I. 1604.

THE CONTENTS OF THIS BOOK.

i. An Act for the Uniformity of Common Prayer [f].
ii. A Preface, &c.
[Continued the same as 1559 (except No. iv., The Table for the Order of Psalms, is made No. vii.), to]
xxi. . . . . to be used divers times in the year.

Scotch Liturgy, 1637.

THE CONTENTS OF THIS BOOK.

1. A proclamation for the authorizing of the Book of Common Prayer.
2. A Preface.
[And continued in the same order and words as 1552 except]
6. Proper Psalms and Lessons at Morning and Evening Prayer for Sundays and certain Feasts and days.
7. The Table for the order of the Psalms.
9. The Order for Morning and Evening Prayer throughout the year.
[and continued to]
21. . . . . to be used divers times in the year.

Charles II. 1662.

THE CONTENTS OF THIS BOOK.

1. An Act for the Uniformity of Common Prayer.
2. The Preface.
3. Concerning the Service of the Church.
4. Concerning Ceremonies.
5. The Order how the Psalter is appointed to be read.
6. The Order how the rest of the holy Scripture is appointed to be read.
7. A Table of proper Lessons and Psalms.
8. Tables and Rules for the Feasts and Fasts through the whole year.
9. The Calendar, with the Table of Lessons.
10. The Order for Morning Prayer.
11. The Order for Evening Prayer.
12. The Creed of *S. Athanasius.*
13. The Litany.
14. Prayers and Thanksgivings upon several Occasions.
15. The Collects, Epistles, and Gospels, to be used at the Ministration of the holy Communion, throughout the Year.
16. The Order of the Ministration of the holy Communion.
17. The Order of Baptism both Publick and Private.
18. The Order of Baptism for those of Riper Years.
19. The Catechism, with the Order for Confirmation of Children.
20. Matrimony.
21. Visitation of the Sick, and Communion of the Sick.
22. Burial.
23. Thanksgiving for Women after Childbearing.
24. A Commination, or denouncing of God's anger and judgments against Sinners.
25. The Psalter.
26. The Order of Prayers to be used at Sea.
27. A Form and Manner of Ordaining Bishops, Priests, and Deacons.

[d] In the present edition, this treatise on "Ceremonies" has been transposed to the beginning of the book. See p. 14.

[e] In the present edition, the "Certain Notes," &c., will be found printed on page 64.

[f] This is the same as that of Elizabeth, but it is followed by a Proclamation.

. . . . . .

THE PREFACE.

THERE was never any thing by the wit of man so well devised, or so surely [g] established, which (in continuance of time) hath not been corrupted: as (among other things) it may plainly appear by the common prayers in the Church, commonly called divine service: the first original and ground whereof if a man would search out by the ancient fathers, he shall find that the same was not ordained, but of a good purpose, and for a great advancement of godliness: for they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once in the year [h], intending

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Second Edw. VI. 1552.

AN ACT FOR THE UNIFORMITY OF COMMON PRAYER, AND ADMINISTRATION OF THE SACRAMENTS [i].

[*See* the Introduction.]

THE PREFACE.

THERE was never, &c.

[Same as 1549.]

Elizabeth, 1559.

AN ACT FOR THE UNIFORMITY OF COMMON PRAYER, AND SERVICE IN THE CHURCH, AND THE [j] ADMINISTRATION OF THE SACRAMENTS.

[*See* The Introduction.]

THE PREFACE.

THERE was never, &c.

[Same as 1549.]

James I. 1604.

AN ACT FOR THE UNIFORMITY OF COMMON PRAYER, &c.

[The same as that of Elizabeth in 1559.]

BY THE KING.

A Proclamation for the Authorizing and Uniformity of the Book of Common Prayer to be used throughout the realm.

[*See* The Introduction.]

THE PREFACE.

THERE was never, &c.

[Same as 1549.]

Scotch Liturgy, 1637.

A PROCLAMATION FOR THE AUTHORIZING OF THE BOOK OF COMMON PRAYER TO BE USED THROUGHOUT THE REALM OF SCOTLAND.

[*See* The Introduction.]

THE PREFACE [k].

THE Church of Christ hath in all ages had a prescript Form of Common Prayer, or Divine Service; as appeareth by the ancient Liturgies

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[g] In eds. 1552, and afterwards, "sure."

[h] In eds. 1596, &c., and afterwards, "every year."

[i] In two editions only is it placed here. In another edition it is printed after the Calendar, and in another after the Colophon at the end.

[j] In ed. 1604, "and administration."

[k] The Preface beginning "There was never," is *omitted*, and this substituted.

thereby, that the Clergy, and specially [l] such as were Ministers of [m] the congregation, should (by often reading and meditation of [m] God's word) be stirred up to godliness themselves, and be more able also [n] to exhort other by wholesome doctrine, and to confute them that were adversaries to the truth. And further, that the people (by daily hearing of holy scripture read in the Church) should [o] continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion. But these many years passed, this godly and decent order of the ancient fathers hath bee[n] so altered, broken, and neglected, by planting in uncertain stories, Legends, Responds [p], Verses, vain repetitions, Commemorations, and Synodals, that commonly when any book of the Bible was begun, before [q] three or four chapters were read out, all the rest were [r] unread. And in this sort, the book of Esaie [s] was begun in Advent, and the book of Genesis in Septuagesima: but they were only begun, and never read through [t].

of the Greek and Latin Churches. This was done, as for other great causes, so likewise for retaining an uniformity in God's worship; a thing most beseeming them that are of one and the same profession. For by the Form that is kept in the outward worship of God, men commonly judge of Religion. If in that there be a diversity, straight they are apt to conceive the religion to be diverse. Wherefore it were to be wished, that the whole Church of Christ were one as well in form of Public Worship, as in doctrine: and that as it hath but one Lord, and one faith, so it had but one heart, and one mouth. This would prevent many schisms and divisions, and serve much to the preserving of unity. But since that cannot be hoped for in the whole Catholic Christian Church; yet, at least, in the Churches that are under the

Charles II. 1662.

AN ACT FOR THE UNIFORMITY OF COMMON PRAYER, AND SERVICE IN THE CHURCH, AND ADMINISTRATION OF THE SACRAMENTS,

Primo Elizabethæ.

[The same as that of Elizabeth, 1559.]

AN ACT FOR THE UNIFORMITY OF PUBLICK PRAYERS, AND Administration of Sacraments, and other rites and ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of *England.*

xiv. Carol. II.

[*See* The Introduction.]

CONCERNING THE SERVICE OF THE CHURCH [u].

THERE was never, &c.

[Continued the same as in the Preface of 1549.]

[l] In eds. 1604 and 1662, "especially."
[m] In ed. 1662, "ministers in," and "meditation in"
[n] In one ed., 1559, "able to exhort;" and in eds. 1627, and afterwards, "more able to exhort others."
[o] In ed. 1662, "might."
[p] In ed. 1662, "and legends with multitude of Responds."
[q] In ed. 1662, "after."
[r] In one ed., 1559, "are;" afterwards, "were."
[s] In eds. 1552 and 1559, *spelt* "Esai" and "Esay;" in 1662, "Isaiah."
[t] In eds. 1549, "thorow;" in ed. 1662, "thorough."
[u] This new title is given to the old preface, and a new preface written for this edition (see p. 12), and printed before it.

After a[v] like sort were other books of holy scripture used. And moreover, whereas S. Paul would have such language spoken to the people in the church, as they might understand and have profit by hearing the same; the service in this Church of England (these many years) hath been read in Latin to the people, which they understood[w] not; so that they have heard with their ears only; and their hearts[x], spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient fathers had[y] divided the Psalms into seven portions, whereof every one was called a nocturn; now of late time a few of them have been daily said (and oft repeated[z]) and the rest utterly omitted. Moreover, the number and hardness of the rules called the Pie, and the manifold changings of the service, was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalendar for that purpose, which is plain and easy to be understanded[a]; wherein (so much as may be) the reading of holy scripture[b] is so set forth, that all things shall be done in order, without breaking one piece thereof[c] from another. For this cause be

Second Edw. VI. 1552.

After a like sort, &c.

[Continued the same as 1549.]

Elizabeth, 1559.

After a like sort, &c.

[Continued the same as 1549.]

James I. 1604.

After a like sort, &c.

[Continued the same as 1549.]

Scotch Liturgy, 1637.

[Continued.]

protection of one sovereign Prince the same ought to be endeavoured.

It was not the least part of our late Sovereign King *James*, of blessed memory, his care, to work this uniformity in all his dominions: but, while he was about to do it, it pleased God to translate him to a better kingdom. His Majesty that now reigneth, (and long may he reign over us in all happiness!) not suffering his father's good purpose to fall to the ground, but treading the same path, with the like zeal and pious affection, gave order, soon after his coming to the crown, for the framing of a Book of Common Prayer, like unto that which is received in the Churches of *England* and *Ireland*, for the use of this Church. After many lets and hin-

[v] In ed. 1559, and afterwards, "After like."

[w] In ed. 1662, "understand."

[x] In ed. 1604, and afterwards, "heart."

[y] In eds. 1552, and afterwards, "have."

[z] In 1662, "and oft repeated," *omitted.*

[a] In eds. 1552, &c., "understanden;" in eds. 1559, &c., and 1662, "understood."

[b] In eds. 1552, and afterwards, "scriptures."

[c] In eds. 1559, &c., and 1662, "thereof," *omitted.*

cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the scripture. Yet because there is no remedy, but that of necessity there must be some rules: therefore certain rules are here set forth, which as they be [d] few in number, so they be [d] plain and easy to be understanded [e]. So that here you have an order for prayer (as touching the reading of [f] holy scripture) much agreeable to the mind and purpose of the old fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some be [d] untrue, some uncertain, some vain and superstitious: and is ordained nothing [g] to be read, but the very pure word of God, the holy scriptures, or that which is evidently grounded upon [h] the same; and that in such a language and order, as is most easy and plain for the understanding, both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy. Furthermore, by this order, the curates shall need none other books for their public service, but this book and the Bible: by the means whereof, the people shall not be at so great charge [i] for books, as in time past they have been.

drances, the same cometh now to be published, to the good (we trust) of all God's people, and the increase of true piety and sincere devotion amongst them.

But as there is nothing, how good and warrantable soever in itself, against which some will not except; so it may be, that exceptions will be taken against this good and most pious work, and, perhaps, none more pressed than that we have followed the Service-Book of England. But we should desire them that shall take this exception, to consider, that, being (as we are, by God's mercy) of one true profession, and otherwise united by many bonds, it had not been fitting to vary much from theirs, our especially coming forth after theirs; seeing the disturbers of the Church, both here and there, should by our differences, if they had been great, taken occasion to work more trouble. Therefore did we think meet to adhere to their Form, even in the Festivals, and some other rites not as yet received nor observed in our Church, rather than, by omitting them, to give the adversary to think that we disliked any part of their Service.

Charles II. 1662.

After a like sort, &c.

[Continued the same as 1549, to]

. . . the Rules be few and easy.

[The paragraph beginning "Furthermore," and ending "they have been," is omitted.]

[d] In ed. 1662, "are."

[e] In eds. 1552, &c., "understanden;" in 1662, "understood."

[f] In ed. 1662, "for prayer, and for the reading of."

[g] In eds. 1627, &c., and 1662, "nothing is ordained."

[h] In ed. 1662, "that which is agreeable to the same."

[i] In eds. 1572, 1596, &c., "charges."

And where[j] heretofore there hath been great diversity in saying and singing in churches within this realm: some following Salisbury use, some Hereford use, some the use of Bangor, some of York, and[k] some of Lincoln: Now from henceforth, all the whole realm shall have but one use.

And if any would[l] judge this way more painful, because that all things must be read upon the book, whereas before, by the reason of so often repetition, they could say many things by heart: if those men will weigh their labour, with the profit in[m] knowledge, which daily they shall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof.

And forsomuch[n] as nothing can, almost[o], be so plainly set forth, but doubts may rise[p] in the use and practising[q] of the same: to appease all such diversity (if any arise), and for the resolution of all doubts, concerning the manner how to

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Second Edw. VI. 1552.

And where heretofore, &c.

[Continued the same as 1549, to]

. . . . contained in this book.

[There is then added,]

And if the Bishop of the Diocese be in any doubt[r], then may he send for the resolution thereof [un]to the Archbishop.

Though it be appointed, &c.

[Same as 1549.]

[The paragraph beginning, "Neither that any man," down to "the congregation," is *omitted*. In its stead is added,]

And all Priests and Deacons shall be bound[s] to say daily the Morning and Evening prayer, either privately or openly, except they be letted[t] by preaching, studying of divinity, or by some other urgent cause.

And the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably letted[u], shall say the same in the Parish Church or Chapel where he ministereth, and shall toll a bell thereto[v], a convenient time before he begin, that such as be disposed[w] may come to hear God's word, and [to] pray with him.

Elizabeth, 1559.

And where heretofore, &c.

[Continued the same as 1552.]

James I. 1604.

And where heretofore, &c.

[Continued the same as 1552.]

Scotch Liturgy, 1637.

[Continued.]

Our first Reformers were of the same mind with us, as appeareth by the ordinance they made, that in all the parishes of this realm the

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j In ed. 1662, "whereas."
k In eds. 1572, &c., "and," *omitted*.
l In eds. 1572, &c., "will."
m In eds. 1552, and afterwards, "profit and knowledge."
n In eds. 1552, and afterwards, "forasmuch."
o In ed. 1662, "almost," *omitted*.
p In ed. 1662, "arise."
q In ed. 1662, "practice."
r In ed. 1596, and afterwards, "in doubt, then he may."
s In ed. 1662, "are to say."
t In eds. 1572, &c., "let." In ed. 1662, "not being let by sickness, or some other."
u In ed. 1662, "hindered."
v In ed. 1662, "cause a bell to be tolled thereunto."
w In ed. 1662, "that the people may."

understand, do, and execute the things contained in this book, the parties that so doubt, or diversely take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same: so that the same order be not contrary to any thing contained in this book.

Though it be appointed in the afore written preface[x], that all things shall be read and sung in the church, in the English tongue, to the end that the congregation may be thereby edified: yet it is not meant, but when[y] men say Matins and Evensong[z] privately, they may say the same in any language that they themselves do understand.

Neither that any man shall be bound to the saying of them, but such as from time to time, in Cathedral and Collegiate Churches, Parish Churches, and Chapels to the same annexed, shall serve the congregation.

Common Prayer should be read, weekly, on *Sundays*, and other Festival Days, with the Lessons of the Old and New Testament, conform to the order of the Book of Common Prayer; (meaning that of *England*: for it is known that divers years after we had no other order for Common Prayer.) This is recorded to have been the first head concluded in a frequent Council of the Lords and Barons professing Christ Jesus. We keep the words of the History: *Religion was not then placed in rites and gestures, nor men taken with the fancy of extemporary prayers.* † Sure, the Public Worship of God in his Church, being the most solemn action of us his poor creatures here below, ought to be performed by a Liturgy advisedly set and framed, and not according to the sudden and various fancies of men. This shall suffice for the present to have said. The God of mercy confirm our hearts in his truth, and preserve us alike from profaneness and superstition! Amen.

† *The History of the Church of Scotland*, p. 218.

All Presbyters and Deacons shall be bound to say Daily the Morning and Evening Prayer, either privately or openly, except they be let or hindered by some urgent cause. Of which cause, if it be frequently pretended, they are to make the Bishop of the Diocese, or the Archbishop of the Province, the judge and allower.

And the Curate that ministereth in every Parish Church, &c.

[Concluded the same as 1552.]

Charles II. 1662.

And whereas heretofore, &c.

[Continued the same as 1549, to]

. . . . have but one Use.

[The paragraph beginning "And if any would judge," and ending "that shall ensue thereof," is *omitted*.]

And for as much as nothing, &c.

[Same as 1549, to]

. . . . contained in this Book.

And if the Bishop of the, &c.

[Same as 1552.]

Though it be appointed, &c.

[Same as 1549.]

And all Priests and Deacons, &c.

[Same as 1552.]

And the Curate that, &c.

[Concluded the same as 1552.]

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[x] In ed. 1662, the words "in the afore written Preface" are *omitted*.

[y] In ed. 1662, "but that when men."

[z] In eds. 1552, and afterwards, "Morning and Evening Prayer."

THE PREFACE.

IT hath been the wisdom of the Church of *England*, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more, and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine worship, and the Rites, and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the World, and we are not willing here to remember. But when, upon His Majesty's happy Restoration it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common Prayer*, the old Objections mustered up, with the addition of some new ones more than formerly had been made, to make the number swell. In fine great importunities were used to His Sacred Majesty, that the said Book might be Revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty out of His Pious Inclination to give satisfaction (so far as could be reasonably expected) to all His Subjects of what persuasion soever, did graciously condescend.

In which Review we have endeavoured to observe the like Moderation, as we find to have been used in the like case in former times. And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of *England*, or indeed of the whole Catholick Church of Christ) or else of no consequence

at all, but utterly frivolous and vain. But such Alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: Not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgements (and we here profess it to the World) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in Common Equity ought to be allowed to all Humane Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety, and Devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places are now ordered to be read according to the last Translation: And that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of riper years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of *England*.

[Here follows, 'Concerning Service,' p. 7.]

OF CEREMONIES,
WHY SOME BE ABOLISHED, AND SOME RETAINED.

[This treatise is printed in all eds. of 1549 at the end of the Prayer-Book, preceding the Colophon. In the present edition it has been printed here for the sake of ranging with all the later editions.]

OF such ceremonies as be used in the Church, and have had their beginning by the institution of man: Some at the first were of godly intent and purpose devised, and yet at[a] length turned to vanity and superstition: Some entered into the Church by undiscreet devotion, and such a zeal as was without knowledge; and [for] because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected. Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised), as because they pertain to edification: Whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a ceremony (in itself considered) is but a small thing: Yet the wilful and contemptuous transgression, and breaking of a common order, and discipline, is no small offence before God.

Let all things be done among you (saith Saint Paul) in a seemly and due order. The appointment of [the] which order pertaineth not to private men: Therefore no man ought to take in hand, nor[b] presume to appoint or alter any public or common order in Christ's Church, except he be lawfully called and authorized thereunto. And whereas, in this our time, the minds of men be[c] so diverse[d], that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies (they be so addicted to their old customs), and again on the other side, some be so new fangle[e] that they would innovate all thing[f], and so do despise the old

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Second Edw. VI. 1552.
OF CEREMONIES, &c.
[The same as 1549.]

Elizabeth, 1559.
OF CEREMONIES, &c.
[Same as 1549.]

James I. 1604.
OF CEREMONIES, &c.
[Same as 1549.]

Scotch Liturgy, 1637.
OF CEREMONIES, &c.
[Same as 1549.]

[a] In one ed., 1549, "at the."
[b] In one ed., 1552, and 1559, "or;" in 1604, and afterwards, "nor."
[c] In eds. 1552, and afterwards, "are."
[d] In ed. 1662, "divers."
[e] In eds. 1552, and afterwards, "new fangled."
[f] In eds. 1604, and afterwards, "all things, and so despise."

that nothing can like them, but that is new: It was thought expedient not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended (whom good reason might satisfy), here be certain causes rendered why some of the accustomed Ceremonies be put away, and some be[e] retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable: whereof Saint Augustine in his time complained, that they were grown to such a number, that the state[h] of Christian people was in worse case (concerning that matter) than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it.

But what would Saint Augustine have said, if he had seen the Ceremonies of late days used among us, whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial law (as much of Moses' law was); but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of spirit[i], being content only with those ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man, to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre than the glory of God; that the abuses could not well be taken away, the thing remaining still. But now as concerning those persons, which peradventure will be offended for that some of the old Ceremonies are retained still: if they consider, that without some Ceremonies it is not possible to keep any order or quiet discipline in the church, they shall easily perceive just cause to reform their judgments.

Charles II. 1662.

OF CEREMONIES, &c.

[Same as 1549.]

[e] In ed. 1552, and afterwards, "be," *omitted*.

[h] In eds. 1625, &c., and 1662, "estate."

[i] In ed. 1604, and afterwards, "of the spirit."

And if they think much that any of the old do remain, and would rather have all devised anew: then such men (granting some Ceremonies convenient to be had), surely where the old may be well used, there they cannot reasonably reprove the old (only for their age) without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and newfangleness, which (as much as may be with the true [k] setting forth of Christ's religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended: for as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's law. And moreover they be neither dark nor dumb ceremonies, but are so set forth that every man may understand what they do mean, and to what use they do serve. So that it is not like that they, in time to come, should be abused as the other [l] have been. And in these our [m] doings we condemn no other nations, nor prescribe any thing, but to our own people only. For we think it convenient that every country should use such ceremonies, as they shall think best to the setting forth of God's honour and [n] glory, and to the reducing of the people to a most perfect and Godly living, without error or superstition; and that they should put away other things, which from time to time they perceive [o] to be most abused, as in men's ordinances it often chanceth diversely in diverse countries.

[Then follows, in the first Prayer-Book of Edward VI. *only*,]

Certain Notes for the more plain explication, &c.

[In the present edition these, for convenience, are printed after the Calendar, and immediately before the Order for Morning Prayer. See p. 64.]

Second Edw. VI. 1552.
And if they think, &c.
[Same as 1549.]

Elizabeth, 1559.
And if they think, &c.
[Same as 1549.]

James I. 1604.
And if they think, &c.
[Same as 1549.]

Scotch Liturgy, 1637.
And if they think, &c.
[Same as 1549.]

Charles II. 1662.
And if they think, &c.
[Same as 1549.]

[k] In ed. 1662, "with true."
[l] In ed. 1604, and afterwards, "as other."
[m] In three eds. 1549, "these all our."
[n] In eds. 1552, &c., "honour or glory."
[o] In one ed., 1549, "perceived."

THE TABLE AND

KALENDAR, EXPRESSING THE ORDER OF THE PSALMS AND LESSONS, TO BE SAID AT MATINS AND EVENSONG, THROUGHOUT THE YEAR, EXCEPT CERTAIN PROPER FEASTS, AS THE RULES FOLLOWING MORE PLAINLY DECLARE.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every month: and because that some months be longer than some other be, it is thought good to make them even by this means.

To every month, as concerning this purpose, shall be appointed [p] just xxx days.

And because January and March hath [q] one day above the said number, and February, which is placed between them both, hath only xxviii days, February shall borrow of either of the months of January and March one day, and so the Psalter which shall be read in February, must be begun [r] the last day of January, and ended [s] the first day of March.

Second Edw. VI. 1552.

THE TABLE AND KALENDAR expressing the order of the Psalms and Lessons to be said at the Morning and Evening Prayer throughout the year, except certain proper feasts as the Rules following more plainly declare.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

The Psalter shall be read, &c.

[Same as 1549.]

Elizabeth, 1559.

THE TABLE AND CALENDAR, &c.

[Same as 1552 throughout.]

James I. 1604.

THE TABLE AND CALENDAR, &c.

[Same as 1552 throughout.]

Scotch Liturgy, 1637.

THE TABLE AND CALENDAR Expressing the Order of Psalms to be said at Morning and Evening Prayer throughout the Year; except certain Proper Feasts, as the Rules following more plainly declare.

The Psalter shall be read through once every month, save *February;* and in that month so far as the Psalms are appointed for twenty-eight, or twenty-nine days in the Leap-Year.

Charles II. 1662.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the twenty-eighth, or twenty-ninth day of the Month.

[p] In eds. 1552, 1559, and 1604, "shall be appointed as concerning this purpose."

[q] In ed. 1604, "have."

[r] In eds. 1552, &c., "must begin;" in ed. 1625, "must begin at."

[s] In eds. 1552, &c., "end."

And whereas May, July, August, October and December have xxxi days apiece, it is ordered that the same Psalms shall be read the last day of the said month[s], which were read the day before: so that the Psalter may be begun [t] again the first day of the next months [u] ensuing.

Now to know what Psalms shall be read every day, look in the Kalendar the number that is appointed for the Psalms, and then find the same number in this Table, and upon that number shall you see what Psalms shall be said at Matins, and Evensong [x].

And where the cxix Psalm is divided into xxii portions, and is over long to be read at one time: it is so ordered, that at one time shall not be read above iv or v of the said portions, as you shall perceive to be noted in this Table [y].

And here is also to be noted, that in this Table, and in all other parts of the service, where any Psalms are appointed, the number is expressed after the great English Bible, which from the ixth Psalm unto the cxlviiith Psalm (following the division of the Ebrues) doth vary in numbers from the common Latin translation.

Second Edw. VI. 1552.

And whereas, &c.
[Same as 1549 throughout.]

Elizabeth, 1559.

And whereas, &c.
[Same as 1549 throughout.]

James I. 1604.

And whereas, &c.
[Same as 1549 throughout.]

Scotch Liturgy, 1637.

And whereas many months have thirty-one days apiece, it is ordered that the Psalms shall be read the last day of the said months which were read the day before; so that the Psalter may begin again the first day of the next month ensuing.

[Paragraph beginning, "Now to know," *omitted.*]

And where the 119th, &c.
[Same as 1549 throughout.]

Charles II. 1662.

And whereas *January*, *March*, *May*, *July*, *August*, *October*, and *December* have One-and-thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before: so that the Psalter may begin again the first day of the next Month ensuing.

And, whereas the 119th, &c.
[Same as 1549, to]
four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

Glory be to the Father, &c.
As it was in the beginning, &c.

Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth.

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[t] In eds. 1552, &c., "may begin."
[u] In eds. 1559, &c., "month."
[x] In eds. 1552, &c., "At Morning and Evening Prayer."
[y] In eds. 1552, &c., and Scotch ed. 1637, "this table following."

A TABLE FOR

THE ORDER OF THE PSALMS, TO BE SAID AT MATINS AND EVENSONG.

	Matins.	Evensong.
i.	i, ii, iii, iv, v.	vi, vii, viii.
ii.	ix, x, xi.	xii, xiii, xiv.
iii.	xv, xvi, xvii.	xviii.
iv.	xix, xx, xxi.	xxii, xxiii.
v.	xxiv, xxv, xxvi.	xxvii, xxviii, xxix.
vi.	xxx, xxxi.	xxxii, xxxiii, xxxiv.
vii.	xxxv, xxxvi.	xxxvii.
viii.	xxxviii, xxxix, xl.	xli, xlii, xliii.
ix.	xliv, xlv, xlvi.	xlvii, xlviii, xlix.
x.	l, li, lii.	liii, liv, lv.
xi.	lvi, lvii, lviii.	lix, lx, lxi.
xii.	lxii, lxiii, lxiv.	lxv, lxvi, lxvii.
xiii.	lxviii.	lxix, lxx.
xiv.	lxxi, lxxii.	lxxiii, lxxiv.
xv.	lxxv, lxxvi, lxxvii.	lxxviii.
xvi.	lxxix, lxxx, lxxxi.	lxxxii, lxxxiii, lxxxiv, lxxxv.
xvii.	lxxxvi, lxxxvii, lxxxviii.	lxxxix.
xviii.	xc, xci, xcii.	xciii, xciv.
xix.	xcv, xcvi, xcvii.	xcviii, xcix, c, ci.
xx.	cii, ciii.	civ.
xxi.	cv.	cvi.
xxii.	cvii.	cviii, cix.
xxiii.	cx, cxi, cxii, cxiii.	cxiv, cxv.
xxiv.	cxvi, cxvii, cxviii.	cxix Inde. iv.
xxv.	Inde. v.	Inde. iv.
xxvi.	Inde. v.	Inde. iv.
xxvii.	cxx, cxxi, cxxii, cxxiii, cxxiv, cxxv.	cxxvi, cxxvii, cxxviii, cxxix, cxxx, cxxxi.
xxviii.	cxxxii, cxxxiii, cxxxiv, cxxxv.	cxxxvi, cxxxvii, cxxxviii.
xxix.	cxxxix, cxl, cxli.	cxlii, cxliii.
xxx.	cxliv, cxlv, cxlvi.	cxlvii, cxlviii, cxlix, cl.

Second Edw. VI. 1552.

THE TABLE FOR THE ORDER OF THE PSALMS TO BE SAID AT MORNING AND EVENING PRAYER.

	Morning Prayer.	Evening Prayer.
i.	i, ii, iii, iv, v.	vi, vii, viii.

[Same as 1549.]

Elizabeth, 1559.

THE TABLE, &c.

[Same as 1552.]

James I. 1604.

[1] THE TABLE, &c.

[Same as 1552.]

Scotch Liturgy, 1637.

[1] THE TABLE, &c.

[Same as 1552, except the two titles are Psalms for Morning Prayer, Psalms for Evening Prayer.]

Charles II. 1662.

[The above table is *omitted*.]

[1] In eds. of 1604 and Scotch ed., 1637, this table is printed after the Table of Proper Lessons and Proper Psalms.

THE ORDER

HOW THE REST OF HOLY[a] SCRIPTURE (BESIDE THE PSALTER) IS APPOINTED TO BE READ.

The Old Testament[b]. The Old Testament is appointed for the first Lessons, at Matins and Evensong, and shall be read through every year once, except certain books and chapters, which be least edifying, and might best be spared, and therefore are[c] left unread.

The New Testament[b]. The New Testament is appointed for the second Lessons, at Matins and Evensong, and shall be read over orderly every year thrice, beside[d] the Epistles and Gospels; except the Apocalypse, out of the which there be[e] only certain Lessons appointed upon divers proper feasts.

Lessons[b]. And to know what Lessons shall be read every day: find the day of the month in the Kalendar following:

Second Edw. VI. 1552.

THE ORDER HOW, &c.

[Same as 1549.]

The Old Testament is appointed for the first Lessons at Morning and Evening prayer, &c.

[The same as 1549, except throughout

Morning and Evening Prayer

is substituted for "Matins and Evensong."

[Also at the end is added,]

And wheresoever is not expressed how far shall be read, there shall you read to the end of the chapter.

Elizabeth, 1559.

THE ORDER, &c.

[Same as 1552 throughout.]

James I. 1604.

THE ORDER, &c.

[The same as 1552 throughout, except instead of paragraph beginning, "This is also to be noted," is substituted,]

When the years of our Lord may be divided into four even parts, which is every fourth year, then the Sunday Letter leapeth: and that year the Psalms and Lessons which serve for the 28th day of *February*, shall be read again the day following, except it be *Sunday*; which hath proper Lessons of the Old Testament appointed in the Table serving to that purpose[f].

Also, wheresoever, &c.

[Same as 1549, with addition of 1552.]

Item, so oft as the first Chapter of Saint Matthew is read either for Lesson or Gospel, ye shall begin the same at ("*The birth of Jesus Christ was on this wise*," *&c.*) And the third chapter of Saint Luke's Gospel shall be read unto "*So that he was supposed to be the son of Joseph*," *&c.*[g]

Scotch Liturgy, 1637.

THE ORDER, &c.

[The same as 1552 throughout, except after]

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[a] In ed. 1604, "of the Holy."

[b] These words in italics are marginal notes throughout, and occur only in 1549.

[c] In eds. 1552, &c., "be left;" in 1604, "are."

[d] In Scotch ed., 1637, and in 1662, "besides."

[e] In ed. 1662, "out of which there are."

[f] In one ed. as early as 1561, the paragraph beginning, "When the year appears."

[g] In one ed. as early as 1561, this paragraph, with slight variation, first appears. In Scotch ed. the "&c.," *omitted*, and quotation in parenthesis.

and there ye shall perceive the books and chapters, that shall be read for the Lessons, both at Matins and Evensong.

Proper Psalms [b]. And here is to be noted, that whensoever there be any proper Psalms or [h] Lessons appointed for [i] any feast, moveable [i] or unmoveable; then the Psalms and Lessons appointed in the Kalendar shall be omitted for that time.

Ye must note also, that the Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the week after, except there fall some feast that hath his proper.

The Leap-year [b]. This is also to be noted, concerning the leap years, that the xxvth day of February, which in leap years [k] is counted for two days, shall in those two days alter neither Psalm nor Lesson: but the same Psalms and Lessons, which be said the first day, shall serve also [l] for the second day.

Also, wheresoever the beginning of any Lesson, Epistle, or Gospel is not expressed, there ye must begin at the beginning of the chapter.

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some Feast that hath his proper
[is added]
Collect, Epistle, and Gospel; as it is on *Ash-Wednesday*, and on every day in the Holy Week next before *Pasch* or *Easter:* but on all those days the Psalms and Lessons shall be the same which fall in course as they are in the Calendar.

When the years, &c.
[Same as 1604.]

Also, wheresoever, &c.
[Same as 1549, with additions of 1552.]

Item, So often as the first, &c.
[Same as 1604.]

Charles II. 1662.

THE ORDER HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ.

The Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Kalendar is appointed.

The New Testament, &c.
[The same as 1549.]

And to know what Lessons shall be read every day, look for the day of the Month in the Kalendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Kalendar, and the Immoveable, where there is a blank left in the Column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

And note, that whensoever Proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle, and Gospel, appointed for the Sunday shall serve all the week after, where it is not in this Book otherwise ordered.

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[h] In one ed., 1552, "and."
[i] In eds. 1559, &c., "for the Sundays or for any feast moveable." In Scotch ed., 1637, "for Sundays or any feast moveable."
[k] In eds. 1552, 1559, &c., "year."
[l] In eds. 1552, 1559, &c., "also serve."

. . . . . .

[In the first Prayer-Book of Edward VI., the references to the Lessons proper for Sundays and Holydays will be found under the Collects, Epistles, and Gospels.]

Second Edw. VI. 1552.

[There is no special table of Lessons for the Sundays, but in the table of "Lessons for divers Feasts and Days," appear the following Proper Lessons and Proper Psalms, which for convenience of comparison have been transposed here.]

On Easter day, at Morning prayer.	Psalm ii. Psalm lvii. Psalm cxi. The first Lesson. Exodi. xii. The second Lesson. Ro. vi.
At Evening prayer.	Psalm cxiii. Psalm cxiv. Psalm cxviii. The second Lesson. Act. ii.
On Whitsunday, at Morning prayer.	Psalm xlviii. Psalm lxvii. [m] The second Lesson. Act. x. Then Peter opened his. &c.
At Evening prayer.	Psalm civ. Psalm cxlv. The second Lesson. Act. xix. It fortuned when Apollo went to Corinthum, &c. *unto* After these things.
¶ On Trinity Sunday, at Morning prayer.	The first Lesson. Gene. xviii. The second Lesson. Math. iii.

Elizabeth, 1559.

¶ PROPER LESSONS

TO BE READ FOR THE FIRST LESSONS, AT MORNING AND EVENING PRAYER, ON THE SUNDAYS, THROUGHOUT THE YEAR, AND FOR SOME ALSO THE SECOND LESSONS.

¶ LESSONS PROPER FOR SUNDAYS.

	MATTINS.		EVENSONG.	
Sundays of Advent.				
The First	Esa.	i	Esa.	ii
II.	—	v	—	xxiv
III.	—	xxv	—	xxvi
IV.	—	xxx	—	xxxii
Sundays after Christmas.				
The First	—	xxxvii	—	xxxviii
II.	—	xli	—	xliii
Sundays after the Epiphany.				
The First	—	xliv	—	xlvi
II.	—	li	—	liii
III.	—	lv	—	lvi
IV.	—	lvii	—	lviii
V.	—	lix	—	lxiv
Septuage.	Gen.	i	Gen.	ii
Sexagesi.	—	iii	—	vi
Quinqua.	—	ix	—	xii
LENT.				
I. Sunday ..	—	xix	—	xxii
II.	—	xxvii	—	xxxiv
III.	—	xxxix	—	xlii
IV.	—	xliii	—	xlv
V.	Exod.	iii	Exod.	v
VI.	—	ix	—	x

[m] In two eds., 1552, this is printed xlvii.; in all eds., 1549 (see Collects, &c.), it is lxvii., and Ps. cxlv. is given at Matins (*as well as* at Evensong) in addition to Ps. lxvii. In other respects, all the Psalms and Lessons for the Sundays are the same as those appointed for 1549. One or two printer's errors, however, are not here noted.

Elizabeth, 1559 (*continued*).

	MATTINS.	EVENSONG.
Easter Day.		
1 Lesson.....	Exod. xii	Exod. xiv
2 Lesson.....	Rom. vi	Act. ii
Sundays after Easter.		
The First	Nume. xvi	Nume. xxii
II.	—— xxiii	—— xxv
III.	Deut. iv	Deut. v
IV.	—— vi	—— vii
V.	—— viii	—— ix
Sunday after Ascension day.	—— xii	—— xiii
Whitsunday.		
1 Lesson.....	—— xvii	—— xviii
2 Lesson.....	Acte. x. Then Peter opened his. &c.	Acte. xix. It fortuned when Apollo went to Corinth. &c. *unto* After these things.
Trinity Sunday.		
1 Lesson.....	Gen. xviii	Josue i
2 Lesson.....	Math. iii	
Sundays after the Trinity.		
The First	Josue x	Josue xxiii
II.	Judic. iv	Judic. v
III.	1 King ii	1 King iii
IV.	—— xii	—— xiii
V.	—— xv	—— xvi [n]
VI.	2 Kyng xii	2 Kyng xxi
VII.	—— xxii	—— xxiv
VIII.	3 King xiii	3 King xvii
IX.	—— xviii	—— xix
X.	—— xxi	—— xxii
XI.	4 King v	4 King ix [o]
XII.	—— x	—— xviii
XIII.	—— xix	—— xxiii
XIV.	Jerem. v	Jerem. xxii
XV.	—— xxxv	—— xxxvi
XVI.	Ezech. ii	Ezech. xiv
XVII.	—— xvi	—— xviii
XVIII.	—— xx	—— xxiv
XIX.	Daniel iii	Daniel vi
XX.	Joel ii	Miche vi
XXI.	Abac. ii	Prov. i
XXII.	Prov. ii	—— iii
XXIII.	—— xi	—— xii
XXIV.	—— xiii	—— xiv
XXV.	—— xv	—— xvi
XXVI.	—— xvii	—— xix

James I. 1604.

PROPER LESSONS TO BE READ, &c.
[The same as 1559, except]

	MATTINS.	EVENSONG.
Whitsunday.		
1 Lesson.....	Deut. xvii	Wisdome i

Scotch Liturgy, 1637.

PROPER LESSONS TO BE READ, &c.
[Same as 1559, except]

	MATTINS.	EVENSONG.
Whitsunday.		
1 Lesson.....	Deut. xvi	Prov. ii
2 Lesson.....	Acts x. *from verse* 34 *to the end.*	Acts xix. *unto verse* 21
Sundays after Trinity.		
Fifth		1 Sam. xvii [p]
Sixteenth		Ezek. xiii

Charles II. 1662.

PROPER LESSONS TO BE SAID AT MORNING AND EVENING PRAYER, ON THE SUNDAYS, AND OTHER HOLIDAYS THROUGHOUT THE YEAR.
[Same as 1559, except]

	MATTINS.	EVENSONG.
Sundays after the Epiphany.		
VI. [*added*] ..	Isai 65	Isai 66
Quinquagesima.	Gen. 9 *to v.* 20	
Lent.		
First Sunday	Gen. 19 *to v.* 30	
Sixth Sunday		
Second Lesson	Matt. 26	Heb. 5 *to v.* 11
Easter Day.		
Second Lesson		Acts 2 v. 22
Sundays after Easter.		
II.	Numb. 23, 24	
Whitsunday.		
First Lesson ..	Deut. 16 *to v.* 18	Isai 11
Second Lesson	Acts 10 *v.* 34	Acts 19 *to v.* 21
Trinity Sunday.		
First Lesson ..	Gen. 1	Gen. 18
Second Lesson		1 John 5
Sundays after Trinity.		
Fifth		1 Sam. 17
Sixth		2 Sam. 19
Sixteenth		Ezek. 13
Seventeenth ..	Ezek. 14	

[n] This, in one ed., 1559, is printed xv.; in all Scotch eds., and 1662, it is xvii.

[o] In both eds., 1559, *misprinted* xix.

[p] The References to the four books of Kings are altered, in eds. 1637 and 1662, to I. and II. Sam. and I. and II. Kings.

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[In the First Prayer-Book of Edward VI., the references to the Lessons proper for Holydays will be found under the Collects, Epistles, and Gospels.]

Second Edw. VI. 1552.

PROPER PSALMS AND LESSONS FOR DIVERS FEASTS AND DAYS, AT MORNING AND EVENING PRAYER.

On Christmas day at Morning prayer.	Psalm xix. Psalm xlv. Psalm lxxxv. The first Lesson. Esay. ix. ¶ The ii. Lesson. Luk. ii. *unto* And unto men a good will.
At Evening Prayer.	Psalm lxxxix. Psalm cx. Psalm cxxxii. The first Lesson. Esa. vii. God spake once again to Achas. &c., *unto the end.* The second Lesson. Tit. iii. The kindness and love, &c. *unto* foolish questions.
On Saint Stephen's day, at Morning prayer.	The second Lesson. Acts vi. and vii. Stephen full of faith and power, *unto* And when forty years were. &c.
At Evening prayer.	The second Lesson. Acts vii. And when forty years were expired, there appeared unto Moses. &c. *unto* Stephen full of the holy ghost.
On Saint John the Evangelist's day, at Morning prayer.	The second Lesson. Apocalyps i. The whole Chapter.
At Evening prayer.	The second Lesson. Apocalyps. xxii.
On the Innocents' day, at Morning prayer.	The first Lesson. Jeremie. xxxi. *unto* Moreover I heard Ephraim.
On the Circumcision day, at Morning prayer.	The first Lesson. Genesis. xvii. The second Lesson. Roma. ii.
At Evening prayer.	The first Lesson. Deut. x. And now Israel. &c. The second Lesson. Colos. ii.
On the Epiphany, at Morning prayer.	The first Lesson. Esay. lx. The second Lesson. Luke iii. And it fortuned, &c.
At Evening prayer.	The first Lesson. Esay. xlix. The second Lesson. John. ii. After this he went down to Capernaum.

Elizabeth, 1559.

LESSONS PROPER FOR HOLY DAYS.

	MATTINS.	EVENSONG.
S. Andrew.	Prov. xx	Prov. xxi
S. Thomas the Apostle.	—— xxiii	—— xxiv
Nativity of Christ.		
1 Lesson.....	Esay ix	Esay 7. God spake once again to Achas &c.
2 Lesson.....	Luke ii, *unto* and unto men of good will.	Titus iii. The kindness and love. &c.

¶ In ed. 1549 (see Collects, &c.), 2 Lesson at Matins, is Matt. i.; all the other Lessons, except those noted, are the same.

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Elizabeth, 1559 (*continued*).

	MATTINS.	EVENSONG.
S. Stephen.		
1 Lesson.....	Prov. xxviii	Eccles. iv
2 Lesson.....	Acte vi & vii. Stephen full of faith and power. &c., *unto* And when xl. years. &c.	Acte vii. And when xl. years were expired, there appeared unto Moses. &c. *unto* Stephen full of the Holy, &c.
S. John.		
1 Lesson.....	Eccles. v	Eccles. vi
2 Lesson.....	Apoc. i	Apoc. xxii
Innocents.	Jerem. xxxi, *unto* Moreover I heard Ephraim.	Wisd. i
Circumcision day.		
1 Lesson.....	Gen. xvii	Deut. x. and now Israel. &c.
2 Lesson.....	Rom. ii	Coloss. ii
Epiphany day.		
1 Lesson.....	Esay lx	Esay xlix
2 Lesson.....	Luke iii. and it fortuned. &c.	John ii. after this he went to Capernaum.

James I. 1604.

LESSONS PROPER FOR HOLY DAYS.

[Same as 1559, except]

	MATTINS.	EVENSONG.
Epiphany.		
First Lesson ..	Esai xl[r]	
Second Lesson	Luke iii. (*unto*) So that he was supposed to be the son of Joseph.	

Scotch Liturgy, 1637.

LESSONS PROPER FOR SOME HOLYDAYS.

[Same as 1559, except]

	MATTINS.	EVENSONG.
S. Andrew.	*omitted.*	*omitted.*
Nativity of Christ.		
First Lesson ..		Esay vii. *from verse* 10 *unto the end.*
Second Lesson	Luke ii. *unto verse* 15.	Tit. iii. *from verse* 4 *unto* 9.
S. Steven.		
Second Lesson	Acts vi. *from verse* 8 *to chap.* vii. *verse* 30.	Acts vii. *from verse* 30 *unto* 55.
Innocents' day.	Exod. i	Jer. xxxi. *unto verse* 18.
Circumcision day.		
First Lesson ..		Deut. x. *from verse* 12 *unto the end.*
Epiphany.		
Second Lesson	Luke iii. *unto verse* 23, Being as was supposed the son of Joseph	John ii. *unto verse* 12.

Charles II. 1662.

[Same as 1559, except]

	MATTINS.	EVENSONG.
Nativity of Christ.		
First Lesson ..	Isaiah 9 to v. 8	Isa. 7 v. 10 to v. 17
Second Lesson	Luke 2 to v. 15	Titus 3 v. 4 to v. 9
S. Stephen.		
Second Lesson	Acts 6 v. 8, &ch. 7 to v. 30	Acts 7 v. 30 to v. 55
Innocents.	Jerem. 31 to v. 18	Wisdom 1
Circumcision.		
First Lesson ..		Deut. 10 v. 12
Epiphany.		
Second Lesson	Luke 3 to v. 23	John 2 to v. 12

[r] Probably *misprint* for lx.

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Second Edw. VI. 1552.

On Wednesday before Easter, at Evening prayer.	[s] The first Lesson. Ozee. xiii. xiv.
On Thursday before Easter, at Morning prayer.	[t] The first Lesson. Daniel. ix.
At Evening prayer.	[u] The first Lesson. Jeremie. xxxi.
On Good Friday, at Morning prayer.	The first Lesson. Genesis. xxii.
At Evening prayer.	The first Lesson. Esay. liii.
On Easter Even, at Morning prayer.	[x] The first Lesson. Zachary. ix.
On Monday in Easter week, at Morning prayer.	The second Lesson. Math. xxviii.
At Evening prayer.	The second Lesson. Acts. iii.
On Tuesday in Easter week, at Morning prayer.	The second Lesson. Luke xxiv. *unto* And behold two of them.
At Evening prayer.	The second Lesson. 1 Corin. xv.
On the Ascension day, at Morning prayer.	Psalm viii. Psalm xv. Psalm xxi. The ii. Lesson. John. xiv.
At Evening prayer.	Psalm xxiv. Psalm lxviii. [y] Psalm cviii. The ii. Lesson. Ephe. iv.
Conversion of Saint Paul, at Morning prayer.	The second Lesson. Acts. xxii. *unto* They heard him.
At Evening prayer.	The second Lesson. Acts. xxvi.

Elizabeth, 1559.

	MATTINS.		EVENSONG.	
Conversion of S. Paul.				
1 Lesson.....	Wisd.	v	Wisd.	vi
2 Lesson.....	Act.	xxii. *unto* they heard him.	Act.	xxvi [a]
Purification of the Virgin Mary.	Wisd.	ix	Wisd.	xii
S. Mathie.	Wisdom	xix	Eccle.	i
Annunciation of our Lady.	Eccle.	ii	——	iii
Wednesday afore Easter.	Osee	xiii	Osee	xiv
Thursday before Easter.	Dan.	ix	Jerem.	xxxi
Good Friday.	Gen.	xxii	Esay	liii
Easter Even.	Zach.	ix	Exod.	xiii
Monday in Easter week.				
1 Lesson.....	Exod.	xvi	——	xvii
2 Lesson.....	Math.	xxviii	Acte	iii
Tuesday in Easter [z].				
1 Lesson.....	Exod.	xx	Exod.	xxxii
2 Lesson.....	Luke	xxiv. *unto* And behold .ii. of them.	1 Cor.	xv
S. Mark.	Eccle.	iv	Eccle.	v
Philip & Jacob.	——	vii	——	ix
Ascension Day.	Deut.	x	Deut.	xi

[s] In ed. 1549 (see Collects), 1 Lesson Evensong, is Lamenta. i.
[t] In ed. 1549 (see Collects), 1 Lesson Matins, is Lamenta. ii.
[u] In ed. 1549 (see Collects), 1 Lesson Evensong, is Lamenta. iii.
[x] In ed. 1549 (see Collects), 1 Lesson Matins, is Lamenta. iv., v.
[y] In ed. 1549 (see Collects), 3rd Psalm Evensong, cxlviii., *but only in some editions.*
[z] In both editions, "week," *omitted.*
[a] In both editions of 1559, *misp.* ii.

Elizabeth, 1559 (*continued*).

	MATTINS.	EVENSONG.
Monday in Whitsun week.	— xxx	— xxxi
Tuesday in Whitsun week.	— xxxii	— xxxiv[b]

James I. 1604.

[Same as 1559, except]

	MATTINS.	EVENSONG.
Ascension Day.		
First Lesson ..		iv Kings ii
Monday in Whitsun Week		
First Lesson ..	Gen. xi. (*unto*) These are the generations of Sem.	Numb. xi. Gather unto me 70 men, &c., (*unto*)
Second Lesson	1 Cor. xii.	Moses and the elders returned.
Tuesday in Whitsun Week		
First Lesson ..	1 King xix. David came to Samuel to Rama, &c.	Deut. xxx

Scotch Liturgy, 1637.

[Same as 1559, except]

	MATTINS.	EVENSONG.
Conversion of S. Paul.		
First Lesson ..	Wisd. i	Wisd. ii
Second Lesson	Acts xxii *unto verse* 22	
Purification of the Virgin Mary.	Wisdom iv	Wisdom vi
S. Matthias.	*Omitted.*	*Omitted.*
Tuesday in Easter Week.	Luke xxiv *unto verse* 13	
Ascension Day.		ii Kings ii
Monday in Whitsun Week		
First Lesson ..	Gen. xi *unto verse* 10	Numbers xi *from vers.* 16 *unto* 30.
Second Lesson	1 Cor. xii	
Tuesday in Whitsun Week	1 Sam. xix *from ver.* 18 *unto the end.*	Deut. xxx

Charles II. 1662.

[Same as 1559, except]

	MATTINS.	EVENSONG.
Conv. of S. Paul.		
Second Lesson	Acts 22 to v. 22	
Wednesday before Easter.		
Second Lesson (*added*)	John 11 v. 45	
Thursday before Easter.		
Second Lesson (*added*)	John 13	
Good Friday.		
First Lesson ..	Gen. 22 to v. 20	
Second Lesson	John 18	1 Pet. 2
Easter Even.		
Second Lesson	Luke 23 v. 50	Heb. 4
Tuesday in Easter Week.		
Second Lesson	Luke 24 to v. 13	
S. Philip and S. Jacob.		
Second Lesson (*added*)	John i. v. 43	
Ascension Day.		
First Lesson ..		2 Kings 2
Second Lesson (*added*)	Luke 24 v. 44	Ephes. 4 to v. 17.
Monday in Whitsun Week		
First Lesson ..	Gen. 11 to v. 10	Numb. 11 v. 16 to v. 30
Second Lesson (*added*)	1 Cor. 12	1 Cor. 14 to v. 26
Tuesday in Whitsun Week		
First Lesson ..	1 Sam. 19 v. 18	Deut. 30
Second Lesson (*added*)	1 Thess. 5 v. 12 to v. 24	1 John 4 to v. 14

[b] In one ed., 1559, xxiv.

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Second Edw. VI. 1552.

Saint Barnabie's day, at Morning prayer.	The second Lesson. Acts. xiv.
At Evening prayer.	The second Lesson. Acts. xv. *unto* After certain days.
St. John Baptist's day, at Morning prayer.	The first Lesson. Malachi. iii. The second Lesson. Math. iii.
At Evening prayer.	The first Lesson. Malachi. iv. The second Lesson. Math. xiv. *unto* When Jesus heard.
Saint Peter's day, at Morning prayer.	The second Lesson. Acts. iii.
At Evening prayer.	The second Lesson. Acts. iv.
All Saints' day at Morning prayer.	The first Lesson. Sapien. iii. *unto* Blessed is rather the barren. The second Lesson. Hebr. xi. xii. Saints by faith subdued. *unto* If you endure chastising.
At Evening prayer.	The first Lesson. Sapience. v. *unto* His jealousy also. The second Lesson. Apocalyps xix. *unto* And I saw an angel stand.

Elizabeth, 1559.

	MATTINS.		EVENSONG.	
S. Barnabe.				
1 Lesson.....	Eccle.	x	Eccle.	xii
2 Lesson.....	Act.	xiv	Act.	xv. *unto*, After certain days.
S. John Baptist.				
1 Lesson.....	Malach.	iii	Malach.	iv
2 Lesson.....	Math.	iii	Math.	xiv. *unto*, When Jesus heard.
S. Peter.				
1 Lesson.....	Eccle.	xv	Eccle.	xix
2 Lesson.....	Act.	iii	Act.	iv
S. James.	Eccle.	xxi	Eccle.	xxiii
S. Bartholomew.	——	xxv	——	xxix
S. Mathew.	——	xxxv	——	xxxviii
S. Michael.	——	xxxix	——	xliv
S. Luke.	——	i	Job	i
S. Simon & Jude.				
1 Lesson.....	Job	xxiv.	——	xlii
2 Lesson.....		xxv [c]		
All Saints.				
1 Lesson.....	Wisd. iii. *unto* blessed is rather the barren.		Wisd. v. *unto* his jealousy also.	
2 Lesson.....	Heb. xi., xii. Saints by faith *unto* If you endure chastening.		Apoc. xix. *unto* And I saw an angel stand.	

PROPER PSALMS ON CERTAIN DAYS.

	MATTINS.		EVENSONG.	
Christmas day.	Psal.	xix	Psal.	lxxxix
.....	——	xlv	——	cx
.....	——	lxxxv	——	cxxxii
Easter day.	——	ii	——	cxiii
.....	——	lvii	——	cxiv
.....	——	cxi	——	cxviii
Ascension day.	——	viii	——	xxiv
.....	——	xv	——	lxviii
.....	——	xxi	——	cviii
Whitsunday.	——	xlv [d]	——	civ
.....	——	lxvii	——	cxlv

[c] Both chapters were no doubt intended to be assigned for the first lesson, as in all subsequent editions.

[d] In 1549 and 1552 Psalm xlviii. is appointed, and it is also xlviii. in one edition of 1559.

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James I. 1604.

[Same as 1559, except]

	MATTINS.	EVENSONG.
S. John Baptist. Second Lesson	Matt. [x]iii. [e]	
S. James.		Ecclus. xxii
S. Simon and S. Jude.	Job 24, 25	

PROPER PSALMS ON CERTAIN DAYS.

[Same as 1559, except]

	MATTINS.	EVENSONG.
Whitsunday.	45 [f], 47 [g]	

[Here follows the Tabde of the Order of the Psalms. See Ante, p. 19.]

Scotch Liturgy, 1637.

[Same as 1559, except]

	MATTINS.	EVENSONG.
S. Barnabas. First Lesson ..	*Omitted.*	*Omitted.*
Second Lesson		Acts xv. *unto verse* 36.
S. John Baptist. Second Lesson	Matt. [x]iii. [e]	Matt. xiv unto v. 13
S. Peter. First Lesson ..	*Omitted.*	*Omitted.*
S. James.	*Omitted.*	*Omitted.*
S. Bartholomew.	Ecclus. v	Ecclus. viii
S. Matthew.		Ecclus. xlix
S. Michael.	*Omitted.*	*Omitted.*
S. Luke.	*Omitted.*	*Omitted.*
S. Simon and S. Jude.	*Omitted.*	*Omitted.*
All Saints. First Lesson ..	Wisd. iii *unto verse* 13. Wherefore blessed is the barren.	Wisd. v *unto verse* 17
Second Lesson	Heb. xi. *unto chap.* 12, *verse* 7.	Apocal. xix *unto verse* 17.

PROPER PSALMS ON CERTAIN DAYS.

[Same as 1559, except]

	MATTINS.	EVENSONG.
Whitsunday.	45 [f], 47 [g]	

[Here follows the Table of the Order of the Psalms. See p. 19.]

Charles II. 1662.

[Same as 1559, except]

	MATTINS.	EVENSONG.
S. Barnabas. Second Lesson		Acts 15 to v. 36
S. John Baptist. Second Lesson		Matt. 14 to v. 13
S. James.		Ecclus. 22
S. Bartholomew.	Ecclus. 24	
S. Michael. First Lesson ..	Gen. 32	Dan. 10 v. 5
Second Lesson	Acts 12 to v. 20	Jude v. 6 to v. 16
S. Simon and S. Jude.	Job 24, 25	
All Saints. First Lesson ..	Wisd. 3 to v. 10	Wisd. 5 to v. 17
Second Lesson	Heb. 11 v. 33, and cap. 12 to v. 7	Apoc. 19 to v. 17

PROPER PSALMS ON CERTAIN DAYS.

[Same as 1559, except]

	MATTINS.	EVENSONG.
Ash Wednesday (*added*).	6, 32, 38	102, 130, 143
Good Friday (*added*).	22, 40, 54	69, 88
Ascension Day.		(24), 47, (108)
Whitsunday.	48, 68	

[e] Lestrange points this out as an error which crept into the First Book of James I., contrary to all preceding books, and which was copied by the Scotch Liturgy. The previous books all have cap. iii., and cap. iii. is restored finally in 1662.

[f] Possibly *misp.* for 48. See note d.

[g] Probably *misp.* for 67.

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[None of the following Tables appear in the First Prayer-Book of Edward VI.]

Second Edw. VI. 1552.

[None of the following Tables, &c., appear in eds. 1552.]

Elizabeth, 1559.

A BRIEF DECLARATION [h]

WHEN EVERY TERM BEGINNETH

AND ENDETH.

BE it known that Easter Term beginneth always, the .xviii. day after Easter, reckoning Easter day for one. And endeth the Monday next after the Ascension day.

Trinity Term beginneth alway, the Friday next after Trinity Sunday, and endeth the .xxviii. day of June.

Michaelmas Term beginneth the ninth or tenth day of October, and endeth the .xxviii. or .xxix. day of November.

Hilary Term beginneth the .xxiii. or .xxiv. day of January, and endeth the .xii. or .xiii. day of February.

In Easter Term, on the Ascension day. In Trinity Term, on the Nativity of Saint John Baptist. In Michaelmas Term, on the feast of All Saints. In Hilary Term, on the feast of the Purification of our Lady. The Queen's Judges of Westminster do not use to sit in Judgment, nor upon any Sundays.

James I. 1604.

[i] SEPTUAGESIMA	before Easter	ix	Weeks.
SEXAGESIMA		viii	
QUINQUAGESIMA		vii	
QUADRAGESIMA		vi	
ROGATIONS	after Easter	v	Weeks
WHITSUNDAY		vii	
TRINITY SUNDAY		viii	

These to be observed for Holy-Days, and none other.

THAT is to say: All Sundays in the Year. The days of the Feasts of the Circumcision of our Lord Jesus Christ. Of the Epiphany [k]. Of the Purification of the blessed Virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed Virgin. Of S. Mark the Evangelist [l]. Of S. Philip and Jacob the Apostles. Of the Ascension of our Lord Jesus Christ [m]. Of the Nativity of S. John Baptist. Of S. Peter the Apostle. Of S. James the Apostle. Of S. Bartholomew the Apostle. Of S. Matthew the Apostle. Of S. Michael the Archangel. Of S. Luke the Evangelist. Of S. Simon and Jude the [n] Apostles. Of All-Saints. Of S. Andrew the Apostle. Of S. Thomas the Apostle. Of the Nativity of our Lord. Of S. Stephen the Martyr. Of S. John Evangelist. Of the holy Innocents. Monday and Tuesday in Easter Week. Monday and Tuesday in Whitsun Week.

A BRIEF DECLARATION, &c.

[Same as 1559.]

[h] This declaration as to Terms appears in only one edition of 1559. In later editions it is printed just before "Morning Prayer." None of the other tables appear.

[i] This table is printed immediately after the Calendar, both in the ed. of 1604, and in the Scotch book. To bring it into connection with the tables of the 1559 and 1662 editions, it has been transposed here.

[k] In Scotch ed., 1637, "Of the Conversion of S. Paul," is added.

[l] *Ditto*, "Monday and Tuesday in Easter and Whitsun Weeks," appears here instead of at the end.

[m] *Ditto*, "Of S. Barnabas," is added.

[n] *Ditto*, "the" *omitted*.

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Scotch Liturgy, 1637.

ADVENT SUNDAY is always the nearest Sunday (whether before or after) to the Feast of St. Andrew; or that Sunday which falleth upon any day from the twenty-seventh of November to the third of December inclusively.

SEPTUAGESIMA, &c.

[Same as 1604.]

These to be observed, &c.

[Same as 1604, the Table of Terms of 1559 being *omitted*.]

Charles II. 1662.

TABLES AND RULES

FOR THE

MOVEABLE AND IMMOVEABLE FEASTS

TOGETHER WITH THE DAYS OF FASTING AND ABSTINENCE, THROUGH THE WHOLE YEAR.

RULES TO KNOW WHEN THE MOVEABLE FEASTS AND HOLY-DAYS BEGIN.

Easter-day (on which the rest depend) is always the First Sunday after the Full Moon which happens next after the one and Twentieth day of *March;* and if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of Saint *Andrew*, whether before or after.

Septuagesima	Sunday is	Nine	Weeks before *Easter.*
Sexagesima		Eight	
Quinquagesima		Seven	
Quadragesima		Six	

Rogation-Sunday	is	Five Weeks	after *Easter.*
Ascension-Day		Forty Days	
Whit-Sunday		Seven Weeks	
Trinity-Sunday		Eight Weeks	

A TABLE OF ALL THE FEASTS THAT ARE TO BE OBSERVED IN THE CHURCH OF ENGLAND THROUGH THE YEAR.

All Sundays in the Year.

The Days of the Feasts of

- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of S. *Paul.*
- The Purification of the Blessed Virgin.
- S. *Matthias* the Apostle.
- The Annunciation of the Blessed Virgin.
- S. *Mark* the Evangelist.
- S. *Philip* and S. *Jacob* the Apostles.
- The Ascension of our Lord JESUS CHRIST.
- S. *Barnabas.*
- The Nativity of S. *John* Baptist.
- S. *Peter* the Apostle.
- S. *James* the Apostle.
- S. *Bartholomew* the Apostle.
- S. *Matthew* the Apostle.
- S. *Michael* and all Angels.
- S. *Luke* the Evangelist.
- S. *Simon* and S. *Jude*, the Apostles.
- All Saints.
- S. *Andrew* the Apostle.
- S. *Thomas* the Apostle.
- The Nativity of our Lord.
- S. *Stephen* the Martyr.
- S. *John* the Evangelist.
- The Holy Innocents.

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Charles II. 1662 (*continued*).

Monday and Tuesday } in *Easter-Week.*

Monday and Tuesday } in *Whitsun-Week.*

A TABLE OF THE VIGILS, FASTS, AND DAYS OF ABSTINENCE, TO BE OBSERVED IN THE YEAR.

The Eves or Vigils before
- The Nativity of our Lord.
- The Purification of the Blessed Virgin *Mary.*
- The Annunciation of the Blessed Virgin.
- Easter-Day.
- Ascension-Day.
- Pentecost.
- S. *Matthias.*
- S. *John Baptist.*
- S. *Peter.*
- S. *James.*
- S. *Bartholomew.*
- S. *Matthew.*
- S. *Simon* and S. *Jude.*
- S. *Andrew.*
- S. *Thomas.*
- All Saints.

Note, that if any of these Feast-Days fall upon a Monday, *then the Vigil or Fast-Day shall be kept upon the* Saturday, *and not upon the* Sunday *next before it.*

DAYS OF FASTING, OR ABSTINENCE.

I. The Forty days of Lent. } The First Sunday in Lent.

II. The Ember-days at the Four Seasons, being the Wednesday, Friday, and Saturday after } The Feast of Pentecost. Sept. 14, Dec. 13.

III. The Three *Rogation-days*, being the Monday, Tuesday, and Wednesday, before Holy Thursday, or the Ascension of our Lord.

IV. All the Fridays in the Year, except *Christmas-day.*

CERTAIN SOLEMN DAYS, FOR WHICH PARTICULAR SERVICES ARE APPOINTED.

I. The Fifth day of November, being the day of the Papists' Conspiracy.

II. The Thirtieth day of January, being the day of the Martyrdom of King Charles the First.

III. The Nine-and-twentieth day of May, being the day of the Birth and Return of King Charles the Second.

[In ed. 1604, and Scotch ed., 1637, the Table of the Order of the Psalms (see p. 19) is printed here before the Almanack.]

[The following Table does not appear in the First Prayer-Book of Edward VI.]

Second Edward VI. 1552.

AN ALMANACK FOR NINETEEN YEARS.

The year of our Lord.	The Golden Number.	The epact.	The Cycle of the sun.	Dominical letter.	Easter day.
1552	xiv	iv	xxi	C. B.	xvii April.
1553	xv	xv	xxii	A.	ii April.
1554	xvi	xxvi	xxiii	G.	xxv March.
1555	xvii	vii	xxiv	F.	xiv April.
1556	xviii	xviii	xxv	E. D.	v April.
1557	xix	xxix	xxvi	C.	xviii April.
1558	i	xi	xxvii	B.	x April.
1559	ii	xxii	xxviii	A.	xxvi March.
1560	iii	iii	i	G. F.	xiv April.
1561	iv	xiv	ii	E.	vi April.
1562	v	xxv	iii	D.	°[22 Mar.
1563	vi	xxvi	iv	C.	11 April.
1564	vii	xvii	v	B. A.	3 April.
1565	viii	xxviii	vi	G.	22 April.
1566	ix	ix	vii	F.	7 April.
1567	x	xx	viii	E.	30 Mar.
1568	xi	i	ix	D. C.	8 Mar.
1569	xii	xii	x	B.	10 Ap.
1570	xiii	xxiii	xi	A.	26 Mar.]

° This continuation (with four errors in nine dates) appears only in one ed., 1552.

Elizabeth, 1559.

AN ALMANACK FOR XXX YEARS.

The years of our Lord.	The Golden Number.	The Epacta.	The Cycle of the Sun.	Dominical letter.	Easter day.
1559	ii	xxii	xxviii	A.	26 March.
1560	iii	iii	i	G. F.	14 April.
1561	iv	xiv	ii	E.	6 April.
1562	v	xxv	iii	D.	29 March.
1563	vi	vi	iv	C.	11 April.
1564	vii	xvii	v	B. A.	2 April.
1565	viii	xxviii	vi	G.	22 April.
1566	ix	ix	vii	F.	14 April.
1567	x	xx	viii	E.	30 March.
1568	xi	i	ix	D. C.	18 April.
1569	xii	xii	x	B.	10 April.
1570	xiii	xxiii	xi	A.	26 March.
1571	xiv	iv	xii	G.	15 April.
1572	xv	xv	xiii	F. E.	6 April.
1573	xvi	xxvi	xiv	D.	22 March.
1574	xvii	vii	xv	C.	11 April.
1575	xviii	xviii	xvi	B.	3 April.
1576	xix	cxix	xvii	A. G.	22 April.
1577	i	xi	xviii	F.	7 April.

[Continued on next page.]

The years of our Lord.	The Golden Number.	The Epacta.	The Cycle of the Sun.	Dominical letter.	Easter day.
1578	ii	xxii	xix	E.	30 March.
1579	iii	iii	xx	D.	29 April.
1580	iv	xiv	xxi	C. B.	3 April.
1581	v	xxv	xxii	A.	26 March.
1582	vi	vi	xxiii	G.	15 April.
1583	vii	xvii	xxiv	F.	31 March.
1584	viii	xxviii	xxv	E. D.	19 April.
1585	ix	ix	xxvi	C.	11 April.
1586	x	xx	xxvii	B.	3 April.
1587	xi	i	xxviii	A.	16 April.
1588	xii	xii	i	G. F.	7 April.

Scotch Liturgy, 1637.

AN ALMANACK FOR XXXIV. YEARS.

The Year of our Lord.	The Golden Number.	Dominical Letter.	The first Day of Lent.	Pasch-Day.	Ascension-Day.	Whit Sunday.
1637	iv	A	22 Febru.	9 April	18 Maii	28 Maii
1638	v	G	7	25 March	iii	xiii
1639	vi	F	27	14 April	xxiii	2 June
1640	vii	E D	19	5	xiv	24 Maii
1641	viii	C	10 March	25	3 June	13 June
1642	ix	B	23 Febru.	10	19 Maii	29 Maii
1643	x	A	15	2	xi	xxi
1644	xi	G F	6 March	21	xxx	9 June
1645	xii	E	19 Febru.	6	xv	25 Maii
1646	xiii	D	11	29 March	vii	xvii
1647	xiv	C	3 March	18 April	xxvii	6 June
1648	xv	B A	16 Febru.	2	xi	21 Maii
1649	xvi	G	7	25 March	iii	xiii
1650	xvii	F	27	14 April	xxiii	2 June
1651	xviii	E	12	30 March	viii	18 Maii
1652	xix	D C	3 March	18 April	xxvii	6 June
1653	i	B	23 Febru.	10	xix	29 Maii
1654	ii	A	8	26 March	iv	xiv
1655	iii	G	28	15 April	xxiv	3 June
1656	iv	F E	20	6	xv	25 Maii
1657	v	D	11	29 March	vii	xvii
1658	vi	C	24	11 April	xx	xxx
1659	vii	B	16	3	xii	xxii
1660	viii	A G	7 March	22	xxxi	10 June
1661	ix	F	27 Febru.	14	xxiii	ii
1662	x	E	12	30 March	viii	18 Maii
1663	xi	D	4 March	19 April	xxviii	7 June
1664	xii	C B	24 Febru.	10	xix	29 Maii
1665	xiii	A	8	26 March	iv	xiv
1666	xiv	G	28	15 April	xxiv	3 June
1667	xv	F	20	7	xvi	26 Maii
1668	xvi	E D	5	22 March	30 April	x
1669	xvii	C	24	11 April	20 Maii	xxx
1670	xviii	B	16	3	xii	xxii

James I. 1604.

AN ALMANACK FOR XXXIX YEARS.

	The Golden Number	Dominical letter	Septuagesima.	The first day of Lent	Easter day	Rogation week	Ascension Day.
1603	viii	B	20 Febru.	9 March	24 April	30 Mai	2 Junii
1604	ix	A G	5	22 Febru.	8	xiiii	17 Maii
1605	x	F	27 Janu	13	31 March	vi.	ix
1606	xi	E	16 Febr.	5 March	20 April	xxvi	xxix
1607	xii	D	1 Febru	18 Febru	5.	xi	xiiii
1608	xiii	C. B	24 Janu	10	27 March	ii	v
1609	xiv	A	12 Febru	1 March	16 April	xxii	xxv.
1610	xv	G	4	21 Febru	8	xiiii	xvii.
1611	xvi	F	20 Janu	6	24 March	29 April	11.
1612	xvii	E. D	9 Febru	25	12 April	18 Maii	xxi
1613	xviii	C	31 Janu	17	4	x	xiii
1614	xix	B	20 Febru	9 March	24	xxx	2 Junii
1615	i	A	5	22 Febru	9	xv	18 Maii
1616	ii	G. F	28 Janu	14	31 March	vi	ix
1617	iii	E	16 Febr.	7 March	20 April	xxvi	xxix
1618	iv	D	1	18 Febru	5	xi	xiiii
1619	v	C	24 Janu	10	28 March	iii	vi
1620	vi	B A	13 Febr.	1 March	16 April	xxii	xxv
1621	vii	G	28 Janu	14 Febru	1	vii.	x
1622	viii	F	17 Febr	6 March	21	xxvii.	xxx
1623	ix	E	9 Febr	16 Febru	13	xix	xxii
1624	x	D C	25 Janu	11	28 March	iii Maii	vi
1625	xi	B	13 Febru	2 March	17 April	xxiii	xxvi
1626	xii	A	5	22 Febru	9	xv	xviii.
1627	xiii	G	21 Janu	7	25 March	30 April	iii
1628	xiv	F. E	10 Febru	27	13 April	19 Maii	xxii.
1629	xv	D	1	18	5	xi	xiiii
1630	xvi	C	24 Janu	10	28 March	iii	vi
1631	xvii	B	6 Febru	23	10 April	xvi.	xix
1632	xviii	A. G	29 Janu	20	1	vii.	x
1633	xix	F	17 Febru	6 March	21 April	xxvii.	xxx
1634	i	E	2 Febru	19 Febru	6	xii	xv.
1635	ii	D	25 Janu	11 Febru	Mar: 29	iiii	vii.
1636	iii	C. B	14 Febru	2 March	Ap. 17	xxiii	xxvi
1637	iv	A	5	22 Febru	9	xv.	xviii
1638	v	G	21 Janu	7	25 March	30 April	iii
1639	vi	F	10 Febru	27	13[p] April	20 Maii	xxiii
1640	vii	E D	2	19	5	xi.	xiiii
1641	viii	C	21 Janu	10 March	25.	xxxi.	3 June

[Continued on next page.]

Note, that the Supputation of the year of our Lord in the Church of England, beginneth the xxv day of March, the same day supposed to be the first day upon which the world was created, and the day when Christ was conceived in the womb of the Virgin Mary.

[p] In Scotch ed., 1637, Ap. 14 (*rightly*).

James I. 1604.

(*continued*).

	Whit-sunday.	Advent Sunday.
1603	12 June	27. Nov:
1604	27 Maii	2 Decem
1605	xix	I
1606	8 June	30 Nov.
1607	24 Maii	xxix
1608	xv	xxvii.
1609	4 June	3 Decem
1610	27 Maii	II
1611	xii.	I
1612	xxxi	29 Nov:
1613	xxiii	xxviii.
1614	12 June	xxvii.
1615	28 Maii	3 Decem
1616	xix	i
1617	3 June	30 Nov:
1618	24 Maii	xxix
1619	xvi	xxviii.
1620	4 June	3 Decem
1621	20 Maii	ii
1622	9 June	i
1623	i	30 Nov:
1624	16 Maii	xxviii.
1625	5 June	xxvii.
1626	28 Maii	3 Decem
1627	xiii	ii
1628	I June	30 Nov:
1629	24 Maii	xxix
1630	xvi.	xxviii.
1631	xxix	xxvii
1632	xx	2 Decem
1633	9 June	i
1634	xxv	30 Nov.
1635	17 Maii	xxix
1636	5 June	xxvii
1637	28 Maii	3 Decem
1638	xiii	ii
1639	2 June	i
1640	24 Maii	29 Nov.—
1641	13 June	xxviii.

[It will be observed that, for typographical reasons, it has been necessary in this instance to place the 1604 Calendar after that of 1637.]

Charles II. 1662.

A TABLE OF THE MOVEABLE FEASTS CALCULATED FOR FOURTY YEARS.

The year of our Lord.	The Golden Number.	The Epact.	The Dominical Letter.	Sundays aft. Epiphany.	Septuagesima Sunday.
1661	9	9	F	4	Febr. 10
1662	10	20	E	2	Jan. 26
1663	11	1	D	5	Febr. 15
1664	12	12	C B	4	7
1665	13	23	A	2	Jan. 22
1666	14	4	G	5	Febr. 11
1667	15	15	F	3	3
1668	16	26	E D	1	Jan. 19
1669	17	7	C	4	Febr. 7
1670	18	18	B	3	Jan. 30
1671	19	29	A	6	Febr. 19
1672	1	11	G F	4	4
1673	2	22	E	2	Jan. 26
1674	3	3	D	5	Febr. 15
1675	4	14	C	3	Jan. 31
1676	5	25	B A	2	23
1677	6	6	G	5	Febr. 11
1678	7	17	F	2	Jan. 27
1679	8	28	E	5	Febr. 16
1680	9	9	D C	4	8
1681	10	20	B	3	Jan. 30
1682	11	1	A	5	Febr. 12
1683	12	12	G	4	4
1684	13	23	F E	2	Jan. 27
1685	14	4	D	5	Febr. 15
1686	15	15	C	3	Jan. 31
1687	16	26	B	2	23
1688	17	7	A G	5	Febr. 12
1689	18	18	F	2	Jan. 27
1690	19	29	E	5	Febr. 16
1691	1	11	D	4	8
1692	2	22	C B	2	Jan. 24
1693	3	3	A	5	Febr. 12
1694	4	14	G	4	4
1695	5	25	F	1	Jan. 20
1696	6	6	E D	4	Febr. 9
1697	7	17	C	3	Jan. 31
1698	8	28	B	6	Febr. 20
1699	9	9	A	4	5
1700	10	20	G F	3	Jan. 28

Charles II. 1662.

A TABLE OF THE MOVEABLE FEASTS CALCULATED FOR FOURTY YEARS (*continued*).

The year of our Lord.	The first day of Lent.	Easter-day.	Rogation-Sunday.	Ascension-day.	Whit-sunday.	Sundays aft. Trinity.	Advent Sunday.
1661	Febr. 27	April 14	May 19	May 23	June 2	24	Dec. 1
1662	12	Mar. 30	4	8	May 18	26	Nov. 30
1663	March 4	April 19	24	28	June 7	23	29
1664	Febr. 24	10	15	19	May 29	24	27
1665	8	Mar. 26	April 30	4	14	27	Dec. 3
1666	28	April 15	May 20	24	June 3	24	2
1667	20	7	12	16	May 26	25	1
1668	5	Mar. 22	April 26	April 30	10	27	Nov. 29
1669	24	April 11	May 16	May 20	30	24	28
1670	16	3	8	12	22	25	27
1671	March 8	23	28	June 1	June 11	23	Dec. 3
1672	Febr. 21	7	12	May 16	May 26	25	1
1673	12	Mar. 30	4	8	18	26	Nov. 30
1674	March 4	April 19	24	28	June 7	23	29
1675	Febr. 17	4	9	13	May 23	25	28
1676	9	Mar. 26	April 30	4	14	27	Dec. 3
1677	28	April 15	May 20	24	June 3	24	2
1678	13	Mar. 31	5	9	May 19	26	1
1679	March 5	April 20	25	29	June 8	23	Nov. 30
1680	Febr. 25	11	16	20	May 30	24	28
1681	16	3	8	12	22	25	27
1682	March 1	16	21	25	June 4	24	Dec. 3
1683	Febr. 21	8	13	17	May 27	25	2
1684	13	Mar. 30	4	8	18	26	Nov. 30
1685	March 4	April 19	24	28	June 7	23	29
1686	Febr. 17	4	9	13	May 23	25	28
1687	9	Mar. 27	1	5	15	26	27
1688	March 1	April 15	20	24	June 3	24	Dec. 2
1689	Febr. 13	Mar. 31	5	9	May 19	26	1
1690	March 5	April 20	25	29	June 8	23	Nov. 30
1691	Febr. 25	12	17	21	May 31	24	29
1692	10	Mar. 27	1	5	15	26	27
1693	March 1	April 16	21	25	June 4	24	Dec. 3
1694	Febr. 21	8	13	17	May 27	25	2
1695	6	Mar. 24	April 28	2	12	27	1
1696	26	April 12	May 17	21	31	24	Nov. 29
1697	17	4	9	13	23	25	28
1698	March 9	24	29	June 2	June 12	22	27
1699	Febr. 22	9	14	May 18	May 28	25	Dec. 3
1700	14	Mar. 31	5	9	19	26	1

Note, that the Supputation of the year of our Lord in the Church of *England* beginneth the Five and twentieth day of *March*.

. . . . . .

[The following Table does not appear in the First Prayer-Book of Edward VI.]

Second Edward VI. 1552.

[No Table appears.]

Elizabeth, 1559.

[No Table appears.]

James I. 1604.

TO FIND EASTER FOR EVER.

The Golden Number.	A	B	C	D	E	F	G
i	April ix	x	xi	xii	vi	vii	viii
ii	Mar. xxvi	xxvii	xxviii	xxix	xxx	xxxi	April i
iii	April xvi	xvii	xviii	xix	xx	xiv	xv
iv	April ix	iii	iv	v	vi	vii	viii
v	Mar. xxvi	xxvii	xxviii	xxix	xxiii	xxiv	xxv
vi	April xvi	xvii	xi	xii	xiii	xiv	xv
vii	April ii	iii	iv	v	vi	March 31	April i
viii	April xxiii	xxiv	xxv	xix	xx	xxi	xxii
ix	April ix	x	xi	xii	xiii	xiv	viii
x	April ii	iii	Mar. 28	xxix	xxx	xxxi	April i
xi	April xvi	xvii	xviii	xix	xx	xxi	xxii
xii	April ix	x	xi	v	vi	vii	viii
xiii	Mar. xxvi	xxvii	xxviii	xxix	xxx	xxxi	xxv
xiv	April xvi	xvii	xviii	xix	xiii	xiv	xv
xv	April ii	iii	iv	v	vi	vii	viii
xvi	Mar. xxvi	xxvii	xxviii	xxii	xxiii	xxiv	xxv
xvii	April xvi	x	xi	xii	xiii	xiv	xv
xviii	April ii	iii	iv	v	March 30	xxxi	April i
xix	April xxiii	xxiv	xviii	xix	xx	xxi	xxii

¶ When ye have found the SUNDAY LETTER in the uppermost line, guide your eye downward from the same, till ye come right over against the Prime; and there is shewed both what Month, and what Day of the Month, Easter falleth that year.

Scotch Liturgy, 1637.

TO FIND EASTER FOR EVER.

[Same as 1604.]

[*Note.* In some editions, e.g. of 1607, 1627, and 1631, a note is introduced here concerning the "Golden Number."]

Charles II. 1662.

TO FIND EASTER FOR EVER.

[Same as 1604, but to end of note is added]

But note, that the name of the Month is set at the left hand, or else just with the Figure, and followeth not, as in other tables by descent, but collateral.

[In the following Kalendar it has not been thought necessary to print after each month the *Tables of Lessons*. They are given with the First Book of Edward VI., which is copied exactly as to arrangement from the originals, except that Arabic numerals (for the sake of the less space they occupy) are used instead of Roman numerals.

The *Variations of the Lessons* in the successive editions are noted at the foot of each month thus printed. On the opposite page the variations of *the Calendar*, in each of the five editions, are given, except that for the sake of symmetry, and because the variations are so slight, the editions of 1552 and 1559 are combined in one column. The few additions made in the latter of the two are given within brackets.

It has been found difficult in so small a page, and has not been thought necessary, to repeat the full head-lines through the five successive editions; but an example of the variations for the month of January is here given.]

Second Edward VI. 1552, and Elizabeth, 1559.

January hath xxxi. Days.

				Psalms.	Morning Prayer.		Evening Prayer.	
					i Lesson.	ii Lesson.	i Lesson.	ii Lesson.
iii	A b	Kalend. iiii No.	Circumcision.	i ii	Gen. xvii Genesis i	Roma. ii Math. i	Deut. x Gene. ii	Coloss. ii Roman i

James I. 1604.

JANUARY HATH XXXI. DAYS.

The Moon xxix.[q]

				Psalms.	Morning Prayer.		Evening Prayer.	
					i Lesson.	ii Lesson.	i Lesson.	ii Lesson.
xix viii	1 2	A b	Kalend. iiii No.	Circumcision.	i Gen. ii Genesis	17 Rom. 1 Matth.	2 Deut. 1 Gen.	10 Col. 2 2 Rom. 1

Scotch Liturgy, 1637.

JANUARY HATH XXXI. DAYS.

The Moon xxx.[r]

Sun riseth / falleth	hour	Psalms.	Morning Prayer.		Evening Prayer.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
7 min. 12. 4 min. 48.						
xix 1 A Kalend. Circumcision.		i	Gen.	17 Rom.	2 Deut.	10 Colos. 2
viii 2 b iiii No.		ii	Gen.	1 Mat.	1 Gen.	2 Rom. 1

Charles II. 1662.

JANUARY hath xxxi. days.

The Moon hath xxx.[r]

			Morning Prayer.		Evening Prayer.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
2 1 A Kalend. Circumcision of 2 b 4 No. [our Lord.			Gen. 1	Matth. 1	Gen. 2	Rom. 1

[q] This varies with the months as follows:—xxix. for January, February, March, April, June, September, and November; xxx. for May, July, August, October, and December.

[r] This varies with the months as follows:—xxix. for April, June, September, and November; xxx. for January, February, March, May, July, August, October, and December.

JANUARY.

JANUARY.				*Psalms.*	MATINS.		EVENSONG.	
					1 *Less.*	2 *Less.*	1 *Less.*	2 *Less.*
A	*Kalend.*	1	*Circumci.*	1	Gen. 17	Roma. 2	Deut. 10	Collos. 2
b	4 No.	2		2	Gene. 1	Math. 1	Gene. 2	Roma. 1
c	3 No.	3		3	3	2	4	2
d	Prid. No.	4		4	5	3	6	3
e	*Nonas.*	5		5	7	4	8	4
f	8 Id.	6	*Epiphani.*	6	Esai. 60	Luke 3	Esai. 49	John 2
g	7 Id.	7		7	Gen. 9	Math. 5	Gen. 11	Roma. 5
A	6 Id.	8		8	12	6	13	6
b	5 Id.	9		9	14	7	15	7
c	4 Id.	10		10	16	8	17	8
d	3 Id.	11		11	18	9	19	9
e	Prid. Id.	12		12	20	10	21	10
f	*Idus.*	13		13	22	11	23	11
g	19 kl.	14		14	24	12	25	12
A	18 kl.	15		15	26	13	27	13
b	17 kl.	16		16	28	14	29	14
c	16 kl.	17		17	30	15	31	15
d	15 kl.	18		18	32	16	33	16
e	14 kl.	19		19	34	17	35	1 Cor. 1
f	13 kl.	20		20	36	18	37	2
g	12 kl.	21		21	38	19	39	3
A	11 kl.	22		22	40	20	41	4
b	10 kl.	23		23	42	21	43	5
c	9 kl.	24		24	44	22	45	6
d	8 kl.	25	*Con. Pauli.*	25	46	Act. 22	47	Act. 26
e	7 kl.	26		26	48	mat. 23	49	1 Cor. 7
f	6 kl.	27		27	50	24	Exod. 1	8
g	5 kl.	28		28	Exod. 2	25	3	9
A	4 kl.	29		29	4	26	5	10
b	3 kl.	30		30	6	27	7	11
c	*Prid.* kl.	31		1	8	28	9	12

Variation of the Lessons in successive Editions.

The eds. of 1552 and 1559 follow the 1549 throughout.

The eds. of 1604, &c., follow 1549 to the 7th day, when Gen. 11 is omitted, and on the 19th day, Gen. 36 is omitted; but on the 25th, Proper Lessons for the *Conversion of S. Paul* [Wisdom, caps. 5 and 6] are interpolated, so that the Lessons for the 26th day are as before. The 6th chapter of Exodus is, however, omitted on the 30th, so that the month ends with Exodus, caps. 9 and 10.

The Scotch ed. of 1637 follows 1549 till the 24th, when Gen. 26 is omitted: but the two Proper Lessons for the *Conversion of S. Paul* being interpolated, the month ends, Exodus, caps. 7 and 8.

The ed. of 1662 follows 1604 in omitting Gen. 11 and 26, and insertion of Proper Lessons for Conversion of S. Paul. A portion, however, of Exodus, cap. 6, is retained [i.e. to v. 14] so that the month ends as in 1549.

The *Second Lessons* are throughout the six editions the same.

JANUARY HATH XXXI. DAYS.

Second Edw. VI. 1552. Elizabeth, 1559.

				Ps.
3	A	*Kalend.*	*Circumcision.*	1
	b	4 No.		
11	c	3 No.		3
	d	Prid. No.		4
19	e	*Nonas.*		5
8	f	8 Id.	*Epiphanie.*	6
	g	7 Id.		7
16	A	6 Id.		8
5	b	5 Id.		9
	c	4 Id.		10
13	d	3 Id.	*Sol in aqua.*	11
2	e	Prid. Id.		12
	f	*Idus.*		13
10	g	19 kl.	Februarii.	14
	A	18 kl.		15
18	b	17 kl.	*Term begin.*	16
7	c	16 kl.		17
	d	15 kl.		18
15	e	14 kl.		19
4	f	13 kl.		20
	g	12 kl.		21
12	A	11 kl.		22
1	b	10 kl.		23
	c	9 kl.		24
9	d	8 kl.	*Con. Paul.*	25
	e	7 kl.		26
17	f	6 kl.		27
6	g	5 kl.		28
	A	4 kl.		29
14	b	3 kl.		30
3	c	*Prid.* kl.		1

James I. 1604.

				Ps.
9	1	A	*Kalend.*	*Circumcision.*	1
8	2	b	4 No.		2
	3	c	3 No.		3
16	4	d	prid. No.		4
	5	e	*Nonas.*		5
	6	f	8 Id.	*Epiphany.*	6
13	7	g	7 Id.		7
2	8	A	6 Id.	Lucian.	8
	9	b	5 Id.		9
10	10	c	4 Id.		10
	11	d	3 Id.	*Sol. in Aquario.*	11
18	12	e	prid. Id.		12
7	13	f	*Idus.*	Hilarii.	13
	14	g	19 kl.	Februarii.	14
15	15	A	18 kl.		15
4	16	b	17 kl.		16
	17	c	16 kl.		17
12	18	d	15 kl.	Prisca.	18
1	19	e	14 kl.		19
	20	f	13 kl.	Fabian.	20
9	21	g	12 kl.	Agnes.	21
	22	A	11 kl.	Vincent.	22
17	23	b	10 kl.		23
6	24	c	9 kl.		24
	25	d	8 kl.	Convers. Paul.	25
14	26	e	7 kl.		26
3	27	f	6 kl.		27
	28	g	5 kl.		28
11	29	A	4 kl.		29
19	30	b	3 kl.		30
8	31	c	prid. kl.		30

Scotch Liturgy, 1637.

					Ps.
xix	1	A	*Kalend.*	*Circumcision.*	1
viii	2	b	iv No.		2
	3	c	iii No.		3
xvi	4	d	prid. No.		4
	5	e	*Nonas.*		5
	6	f	viii Id.	*Epiphany.*	6
xiii	7	g	vii Id.		7
ii	8	A	vi Id.	Lucian.	8
	9	b	v Id.		9
x	10	c	iv Id.		10
	11	d	iii Id.	David King.	11
xviii	12	e	prid. Id.	*Sol in Aquario.*	12
vii	13	f	*Idus.*	Mungo Bishop.	13
	14	g	xix kl.	Februarii.	14
xv	15	A	xviii kl.		15
iv	16	b	xvii kl.		16
	17	c	xvi kl.		17
xii	18	d	xv kl.	Prisca.	18
i	19	e	xiv kl.		19
	20	f	xiii kl.	Fabian.	20
ix	21	g	xii kl.	Agnes.	21
	22	A	xi kl.	Vincent.	22
xvii	23	b	x kl.		23
vi	24	c	ix kl.	Fast.	24
	25	d	viii kl.	*Convers. Paul.*	25
xiv	26	e	vii kl.		26
iii	27	f	vi kl.		27
	28	g	v kl.		28
xii	29	A	iv kl.		29
xix	30	b	iii kl.		30
vii	31	c	prid. kl.		31

Charles II. 1662.

				Ps.
1	A	*Kalend.*	*Circumcision of our [Lord.*	1
2	b	4 No.		2
3	c	3 No.		3
4	d	Pr. No.		4
5	e	*Nonæ.*		5
6	f	8 Id.	*Epiphany of our Lord.*	6
7	g	7 Id.		7
8	A	6 Id.	Lucian, Priest & Mart.	8
9	b	5 Id.		9
10	c	4 Id.		10
11	d	3 Id.		11
12	e	pr. Id.		12
13	f	*Idus.*	Hilary, Bish. & Confes.	13
14	g	19 kl. Feb.		14
15	A	18 kl.		15
16	b	17 kl.		16
17	c	16 kl.		17
18	d	15 kl.	Prisca, Rom. Virg. & M.	18
19	e	14 kl.		19
20	f	13 kl.	Fabian, B. of Rome, M.	20
21	g	12 kl.	Agnes, Rom. Virg. & M.	21
22	A	11 kl.	Vincent, Span. Deac. [& M.	22
23	b	10 kl.		23
24	c	9 kl.		24
25	d	8 kl.	*Conversion of S. Paul.*	25
26	e	7 kl.		26
27	f	6 kl.		27
28	g	5 kl.		28
29	A	4 kl.		29
30	b	3 kl.	*K. Charles Martyr.*	30
31	c	Prid. kl.		31

The Lessons are printed here in each of the Prayer-Books similar in style to 1549.

FEBRUARY.

	FEBRUARY.			*Psalms.*	MATINS.		EVENSONG.	
					1 *Less.*	2 *Less.*	1 *Less.*	2 *Less.*
d	*Kalend.*	1		2	Exod. 10	Mark 1	Exod. 11	1 Cor. 13
e	4 No.	2	*Puri. Ma.*	3	12	2	13	14
f	3 No.	3		4	14	3	15	15
g	Prid. No.	4		5	16	4	17	16
A	*Nonas.*	5		6	18	5	19	2 Cor. 1
b	8 Id.	6		7	20	6	21	2
c	7 Id.	7		8	22	7	23	3
d	6 Id.	8		9	24	8	32	4
e	5 Id.	9		10	33	9	34	5
f	4 Id.	10		11	35	10	40	6
g	3 Id.	11		12	Leui. 18	11	Leui. 19	7
A	Prid. Id.	12		13	20	12	Nume. 10	8
b	*Idus.*	13		14	Num. 11	13	12	9
c	16 kl.	14		15	13	14	14	10
d	15 kl.	15		16	15	15	16	11
e	14 kl.	16		17	17	16	18	12
f	13 kl.	17		18	19	Luk. di. 1.	20	13
g	12 kl.	18		19	21	di. 1	22	Galath. 1
A	11 kl.	19		20	23	2	24	2
b	10 kl.	20		21	25	3	26	3
c	9 kl.	21		22	27	4	28	4
d	8 kl.	22		23	29	5	30	5
e	7 kl.	23		24	31	6	32	6
f	6 kl.	24	*Mathias.*	25	33	7	34	Ephes. 1
g	5 kl.	25		26	35	8	36	2
A	4 kl.	26		27	Deut. 1	9	Deut. 2	3
b	3 kl.	27		28	3	10	4	4
c	*Prid.* kl.	28		29	5	11	6	5

Variation of the Lessons in successive Editions.

The eds. of 1552 and 1559 follow 1549 throughout.

The eds. of 1604 begin with Exodus 11 and 12, and interpolate Wisdom, caps. 9 and 12, for "*the Purification.*" Later on, in order, Exodus, caps. 35 and 40, are omitted. Then Leviticus, cap. 26, inserted; then Numbers, caps. 10, 15, 18, 19, 26, 28, 29, 33, and 34, omitted. To make up for the excess [=9] of omission of chapters over insertions, Deuteronomy, caps. 7, 8, 9, 10, 11, 12, and 15 are added at the end; and Wisdom 19 and Ecclesiasticus 1 are interpolated for *S. Matthias'* Day.

The Scotch ed. of 1637, beginning with Exodus, caps. 9 and 10, interpolates Wisdom, caps. 4 and 6, for "*the Purification,*" and also for the 12th day a part of Leviticus, cap. 9 [i.e. ver. 22 to ver. 12 of cap. 10]; and for the 13th, caps. 12 and 16. Later on, Leviticus, caps. 21, 23, 24, 25 [i.e. from ver. 35], 26, and 27; also Numbers, caps. 5, 6, 8, and 9, are interpolated. On the other hand, Numbers, caps. 18, 19, and 26, are omitted; so that on the last day (the 28th) we have Numbers, caps. 30 and 31.

The ed. of 1662 begins the same as the first three Books, viz. Exodus, caps. 10 and 11. It then leaves a space for two Lessons for *the Purification*, and omits Exod. 35 and 40 (so that for the 11th and 12th days the Lessons are the same as in 1549, &c.) It next omits Numbers, caps. 15, 18, 19, 26, 28, 29, 33, and 34, supplying the deficiency by adding Deut., caps. 7, 8, 9, 10, 11, and 12, and leaving a space for Proper Lessons for *S. Matthias'* Day. For the 29th, two extra Lessons are provided by Deut., caps. 13 and 14.

The *Second Lessons* are throughout the six editions the same, but in the ed. of 1662, two lessons for the 29th are added, viz. Matt. 7 and Rom. 12.

FEBRUARY HATH XXVIII. DAYS.

Second Edw. VI. 1552. Elizabeth, 1559.

				Ps.
	d	*Kalend.*		2
11	e	4 No.	*Puri. Mary.*	3
19	f	3 No.		4
8	g	Prid. No.		5
	A	*Nonas.*		6
16	b	8 Id.		7
5	c	7 Id.		8
	d	6 Id.		9
13	e	5 Id.		10
2	f	4 Id.	*Sol in Pisces.*	11
	g	3 Id.		12
20	A	Prid. Id.	[Term ends].	13
	b	*Idus.*		14
18	c	16 kl.	March.	15
7	d	15 kl.		16
	e	14 kl.		17
15	f	13 kl.		18
4	g	12 kl.		19
	A	11 kl.		20
12	b	10 kl.		21
1	c	9 kl.		22
	d	8 kl.		23
9	e	7 kl.		24
	f	6 kl.	*S. Mathias.*	25
17	g	5 kl.		26
6	A	4 kl.		27
	b	3 kl.		28
14	c	*Prid.* kl.		29

James I. 1604.

				Ps.
	1	d	*Kalend.*	Fast.	2
16	2	e	4 No.	*Purif. of Mary.*	3
5	3	f	3 No.	Blasii.	4
	4	g	prid. No.		5
13	5	A	*Nonas.*	Agathe.	6
	6	b	8 Id.		7
	7	c	7 Id.		8
10	8	d	6 Id.		9
	9	e	5 Id.		10
18	10	f	4 Id.		11
7	11	g	3 Id.	*Sol in Piscibus.*	12
	12	A	prid. Id.		13
15	13	b	*Idus.*		14
4	14	c	16 kl.	Valentine.	15
	15	d	15 kl.	March.	16
12	16	e	14 kl.		17
	17	f	13 kl.		18
	18	g	12 kl.		19
10	19	A	11 kl.		20
	20	b	10 kl.		21
17	21	c	9 kl.		22
	22	d	8 kl.		23
	23	e	7 kl.	Fast.	24
14	24	f	6 kl.	*S. Matthias.*	25
	25	g	5 kl.		26
	26	A	4 kl.		27
6	27	b	3 kl.		28
	28	c	prid. kl.		29
	29				

Scotch Liturgy, 1637.

					Ps.
	1	d	*Kalend.*	Fast.	2
xvi	2	e	iv No.	*Purif. of B. Mary.*	3
v	3	f	iii No.	Blasii.	4
	4	g	prid. No.		5
xiii	5	A	*Nonas.*	Agathe.	6
ii	6	b	viii Id.		7
	7	c	vii Id.		8
	8	d	vi Id.		9
	9	e	v Id.		10
xviii	10	f	iv Id.		11
vii	11	g	iii Id.	*Sol in Piscibus.*	12
	12	A	prid. Id.		13
xv	13	b	*Idus.*		14
iv	14	c	xvi kl.	Valentine.	15
	15	d	xv kl.	March.	16
xii	16	e	xiv kl.		17
	17	f	xiii kl.		18
	18	g	xii kl.	Colman.	19
x	19	A	xi kl.		20
	20	b	x kl.		21
xvii	21	c	ix kl.		22
vi	22	d	viii kl.		23
	23	e	vii kl.	Fast.	24
xiv	24	f	vi kl.	*S. Matthias.*	25
iii	25	g	v kl.		26
	26	A	iv kl.		27
vi	27	b	iii kl.		28
	28	c	prid. kl.		29

Charles II. 1662.

1	d	*Kalend.*		Fast.
2	e	4 No.		*Purification of Mary.*
3	f	3 No.		Blasius, an Armenian
4	g	Pr. No.		[B. & M.
5	A	*Nonæ.*		Agatha, a Sicilian V. & M.
6	b	8 Id.		
7	c	7 Id.		
8	d	6 Id.		
9	e	5 Id.		
10	f	4 Id.		
11	g	3 Id.		
12	A	Pr. Id.		
13	b	*Idus.*		
14	c	16 kl.	Mart.	Valentine, Bish. & Mart.
15	d	15 kl.		
16	e	14 kl.		
17	f	13 kl.		
18	g	12 kl.		
19	A	11 kl.		
20	b	10 kl.		
21	c	9 kl.		
22	d	8 kl.		
23	e	7 kl.		Fast.
24	f	6 kl.		*S. Matthias, Apost.*
25	g	5 kl.		[& M.
26	A	4 kl.		
27	b	3 kl.		
28	c	Pr. kl.		
29				

The Lessons are printed here in each of the Prayer-Books similar in style to 1549.

MARCH.

	MARCH.			Psalms.	MATINS.		EVENSONG.	
					1 *Less.*	2 *Less.*	1 *Less.*	2 *Less.*
d	*Kalend.*	1		30	Deu. 7	Luk. 12	Deu. 8	Ephe. 6
e	6 No.	2		1	9	13	10	Philip. 1
f	5 No.	3		2	11	14	12	2
g	4 No.	4		3	13	15	14	3
A	3 No.	5		4	15	16	16	4
b	Prid. No.	6		5	17	17	18	Collos. 1
c	*Nonas.*	7		6	19	18	20	2
d	8 Id.	8		7	21	19	22	3
e	7 Id.	9		8	23	20	24	4
f	6 Id.	10		9	25	21	26	1 Thes. 1
g	5 Id.	11		10	27	22	28	2
A	4 Id.	12		11	29	23	30	3
b	3 Id.	13		12	31	24	32	4
c	Prid. Id.	14		13	33	John. 1	34	5
d	*Idus.*	15		14	Josue. 1	2	Josue. 2	2 Thes. 1
e	17 kl.	16		15	3	3	4	2
f	16 kl.	17		16	5	4	6	3
g	15 kl.	18		17	7	5	8	1 Timo.
A	14 kl.	19		18	9	6	10	2. 3
b	13 kl.	20		19	11	7	12	4
c	12 kl.	21		20	13	8	14	5
d	11 kl.	22		21	15	9	16	6
e	10 kl.	23		22	17	10	18	2 Tim. 1
f	9 kl.	24		23	19	11	20	2
g	8 kl.	25	*Annuncia.*	24	21	12	22	3
A	7 kl.	26		25	23	13	24	4
b	6 kl.	27		26	Judic. 1	14	Judic. 2	Titus 1
c	5 kl.	28		27	3	15	4	2. 3
d	4 kl.	29		28	5	16	6	Phile. 1
e	3 kl.	30		29	7	17	8	Hebre. 1
f	*Prid.* kl.	31		30	9	18	10	2

Variation of the Lessons in successive Editions.

The eds. of 1552 and 1559 follow 1549 throughout, except that on the 16th and five following days the same Morning Lesson is repeated in the evening, and so on each day. Caps. 10, 11, 12 follow rightly, but then the Lessons jump to cap. 20, as the Evening Lesson for the 24th, so restoring uniformity with 1549.

The eds. of 1604, &c., begin with Deut. 16 and 17, and continue to the 34th chapter (as in 1549). Of Joshua, caps. 1 to 10 follow, caps. 11 to 22 are omitted, but caps. 23 and 24 are retained. Chapters 1 to 10 of Judges follow on (as in 1549), and to supply the eleven remaining days, we have Judges, caps. 11 to 21, the four chapters of Ruth, the five chapters of I. Samuel, besides Ecclesiasticus, caps. 2 and 3, interpolated for the Feast of the *Annunciation*.

The Scotch ed. of 1637 begins with three chapters of Numbers (caps. 32, 35, and 36), and then straight through the thirty-four chapters of Deuteronomy, omitting only cap. 14. It then (as in 1604 ed.) takes Joshua, caps. 1 to 10, omitting the rest, except caps. 14, 20, 22, 23, and 24. Then follow nine chapters of Judges (so that the Lessons for the last day are Judges 8 and 9, instead of 9 and 10, as in 1549).

The ed. of 1662 begins with Deut. 15 and 16, and takes all the remaining chapters, except the 23rd. Of Joshua (as in 1604), caps. 1 to 10 follow, and then all the rest omitted, except caps. 23 and 24. Of Judges, the whole twenty-one, and of Ruth the four chapters, follow, requiring four chapters of I. Samuel to complete the month. A vacant place is left for the Lessons for the *Annunciation*.

The *Second Lessons* are throughout the six editions the same.

MARCH HATH XXXI. DAYS.

				Second Edw. VI. 1552. Elizabeth, 1559.	Ps.					James I. 1604.	Ps.
3	d	*Kalend.*			30	19	1	d	*Kalend.*	David.	30
	e	6 No.			1		2	e	6 No.	Cedde.	1
	f	5 No.			2		3	f	5 No.		2
	g	4 No.			3	16	4	g	4 No.		3
19	A	3 No.			4	5	5	A	3 No.		4
8	b	Prid. No.			5		6	b	prid. No.		5
	c	*Nonas.*			6	13	7	c	*Nonas.*	Perpetue.	6
16	d	8 Id.			7		8	d	8 Id.		7
5	e	7 Id.			8		9	e	7 Id.		8
	f	6 Id.			9	10	10	f	6 Id.		9
13	g	5 Id.		Equinoctium.	10		11	g	5 Id.		10
2	A	4 Id.		*Sol in ariete.*	11	18	12	A	4 Id.	Gregorie.	11
	b	3 Id.			12	7	13	b	3 Id.	*Sol in Ariete.*	12
10	c	Prid. Id.			13		14	c	prid. Id.		13
	d	*Idus.*			14	15	15	d	*Idus.*		14
18	e	17 kl.		Aprilis.	15	4	16	e	17 kl.	Aprilis.	15
7	f	16 kl.			16		17	f	16 kl.		16
	g	15 kl.			17	12	18	g	15 kl.	Edward.	17
15	A	14 kl.			18	1	19	A	14 kl.		18
4	b	13 kl.			19		20	b	13 kl.		19
	c	12 kl.			20	9	21	c	12 kl.	Benedict.	20
12	d	11 kl.			21		22	d	11 kl.		21
1	e	10 kl.			22	17	23	e	10 kl.		22
	f	9 kl.			23	6	24	f	9 kl.	*Initre Iaco.* Fast	23
9	g	8 kl.		*Annunciation.*	24		25	g	8 kl.	*Annun. of Mary.*	24
	A	7 kl.			25	14	26	A	7 kl.		25
17	b	6 kl.			26	3	27	b	6 kl.		26
6	c	5 kl.			27		28	c	5 kl.		27
	d	4 kl.			28	11	29	d	4 kl.		28
14	e	3 kl.			29		30	e	3 kl.		29
3	f	*Prid.* kl.			30	19	31	f	prid. kl.		30

				Scotch Liturgy, 1637.	Ps.					Charles II. 1662.	
xix	1	d	*Kalend.*	David.	30		1	d	*Kalend.*	[nevia. David, Archb. of Me-	
viii	2	e	vi No.	Cedde.	1		2	e	6 No.	Cedde or Chad, B. of	
	3	f	v No.		2		3	f	5 No.	[Litch.	
xvi	4	g	iv No.		3		4	g	4 No.		
v	5	A	iii No.		4		5	A	3 No.		
	6	b	prid. No.		5		6	b	Pr. No.		
xiii	7	c	*Nonas.*	Perpetue.	6		7	c	*Nonæ.*	Perpetua Mauritan Mart	
ii	8	d	viii Id.		7		8	d	8 Id.		
	9	e	vii Id.		8		9	e	7 Id.		
x	10	f	vi Id.		9		10	f	6 Id.		
	11	g	v Id.	Const. 3. King.	10		11	g	5 Id.		
xviii	12	A	iv Id.	Gregory.	11		12	A	4 Id.	Greg. M. B. of Rome & C.	
vii	13	b	iii Id.	*Sol in Ariete.*	12		13	b	3 Id.		
	14	c	prid. Id.		13		14	c	Pr. Id.		
xv	15	d	*Idus.*		14		15	d	*Idus.*		
iv	16	e	xvii kl.	Aprilis.	15		16	e	17 kl April		
	17	f	xvi kl.	Patrick.	16		17	f	16 kl.		
xii	18	g	xv kl.	Cyril Bishop.	17		18	g	15 kl.	Edw. K. of the West Sax.	
i	19	A	xiv kl.		18		19	A	14 kl.		
	20	b	xiii kl.	Cuthbert Bishop	19		20	b	13 kl.		
ix	21	c	xii kl.	Benedict.	20		21	c	12 kl.	Benedict, Abbot.	
	22	d	xi kl.		21		22	d	11 kl.		
xvii	23	e	x kl.		22		23	e	10 kl.		
vi	24	f	ix kl.	Fast.	23		24	f	9 kl.	Fast.	
	25	g	viii kl.	*Ann. of Mary.*	24		25	g	8 kl.	*Annunciation of Mary.*	
xiv	26	A	vii kl.		25		26	A	7 kl.		
iii	27	b	vi kl.	*Init. Reg. Carol.*	26		27	b	6 kl.		
	28	c	v kl.		27		28	c	5 kl.		
xi	29	d	iv kl.		28		29	d	4 kl.		
	30	e	iii kl.		29		30	e	3 kl.		
xxi	31	f	prid. kl.		30		31	f	Pr. kl.		

The Lessons are printed here in each of the Prayer-Books similar in style to 1549.

APRIL.

	APRIL.			*Psalms.*	MATINS.		EVENSONG.	
					1 *Less.*	2 *Less.*	1 *Less.*	2 *Less.*
g	*Kalend.*	1		1	Judi. 11	John 19	Judi. 12	Hebre. 3
A	4 No.	2		2	13	20	14	4
b	3 No.	3		3	15	21	16	5
c	Prid. No.	4		4	17	Acts 1	18	6
d	*Nonas.*	5		5	19	2	20	7
e	8 Id.	6		6	21	3	Ruth 1	8
f	7 Id.	7		7	Ruth 2	4	3	9
g	6 Id.	8		8	4	5	1 Regum 1	10
A	5 Id.	9		9	1 Regum 2	6	3	11
b	4 Id.	10		10	4	7	5	12
c	3 Id.	11		11	6	8	7	13
d	Prid. Id.	12		12	8	9	9	Jacob. 1
e	*Idus.*	13		13	10	10	11	2
f	18 kl.	14		14	12	11	13	3
g	17 kl.	15		15	14	12	15	4
A	16 kl.	16		16	16	13	17	5
b	15 kl.	17		17	18	14	19	1 Peter. 1
c	14 kl.	18		18	20	15	21	2
d	13 kl.	19		19	22	16	23	3
e	12 kl.	20		20	24	17	25	4
f	11 kl.	21		21	26	18	27	5
g	10 kl.	22		22	28	19	29	2 Peter. 1
A	9 kl.	23		23	30	20	31	2
b	8 kl.	24		24	2 Reg. 1	21	2 Reg. 2	3
c	7 kl.	25	*Mar. Evan.*	25	3	22	4	1 John. 1
d	6 kl.	26		26	5	23	6	2
e	5 kl.	27		27	7	24	8	3
f	4 kl.	28		28	9	25	10	4
g	3 kl.	29		29	11	26	12	5
A	*Prid.* kl.	30		30	13	27	14	2. 3. Joh.

Variation of the Lessons in successive Editions.

The eds. of 1552 and 1559 follow 1549 throughout.

The eds. of 1604, &c., begin with I. Sam., caps. 6 and 7, and go through the remaining 25 chapters (i.e. to the 31st). So also of II. Samuel, each of the 24 chapters follow in order, and 8 chapters of I. Kings, so that for the 30th day we find I. Kings, caps. 7 and 8. For *S. Mark's* Day, two chapters, Ecclus. 4 and 5, are provided.

The Scotch ed. of 1637 begins with Judges 10 and 11, and contains the remaining 12 chapters, i.e. to the 31st. Then follow the 4 of Ruth, and the 31 chapters of I. Samuel. Next, eleven chapters of II. Samuel, which, with the provision of the two caps. of Ecclesiasticus for *S. Mark's* Day (as in 1604), complete the month.

The ed. of 1662 follows closely upon the 1604 ed., being throughout exactly one chapter behindhand; i.e. beginning with I. Samuel, caps. 5 and 6 (instead of I. Sam., caps. 6 and 7), and ending with I. Kings, caps. 6 and 7 (instead of I. Kings, caps. 7 and 8). For *S. Mark's Day* also provision is made.

The *Second Lessons* are throughout the six editions the same.

APRIL HATH XXX DAYS.

Second Edward VI. 1552. Elizabeth, 1559.

					Ps.
	g	*Kalend.*			1
11	A	4 No.			2
	b	3 No.			3
19	c	Prid. No.			4
8	d	*Nonas.*			5
16	e	8 Id.			6
5	f	7 Id.			7
	g	6 Id.			8
13	A	5 Id.			9
2	b	4 Id.			10
	c	3 Id.			11
10	d	Prid. Id.	*Sol. in tauro.*		12
	e	*Idus.*			13
18	f	18 kl.	Maii.		14
7	g	17 kl.			15
	A	16 kl.			16
15	b	15 kl.			17
4	c	14 kl.			18
	d	13 kl.			19
12	e	12 kl.			20
1	f	11 kl.			21
	g	10 kl.			22
9	A	9 kl.	S. George.		23
	b	8 kl.			24
17	c	7 kl.	*Mark Euan.*		25
6	d	6 kl.			26
	e	5 kl.			27
14	f	4 kl.			28
3	g	3 kl.			29
	A	*Prid.* kl.			30

James I. 1604.

					Ps.
8	1	g	*Kalend.*		1
16	2	A	4 No.		2
5	3	b	3 No.	Richard.	3
	4	c	prid. No.	Ambrose.	4
13	5	d	*Nonas.*		5
2	6	e	8 Id.		6
	7	f	7 Id.		7
	8	g	6 Id.		8
10	9	A	5 Id.		9
18	10	b	4 Id.		10
7	11	c	3 Id.	*Sol. in Tauro.*	11
	12	d	prid. Id.		12
15	13	e	*Idus.*		13
4	14	f	18 kl.	Maii.	14
	15	g	17 kl.		15
12	16	A	16 kl.		16
1	17	b	15 kl.		17
	18	c	14 kl.		18
9	19	d	13 kl.	Alphege.	19
	20	e	12 kl.		20
17	21	f	11 kl.		21
6	22	g	10 kl.		22
	23	A	9 kl.	S. George.	23
14	24	b	8 kl.		24
3	25	c	7 kl.	*Mark, Evang.*	25
	26	d	6 kl.		26
2	27	e	5 kl.		27
	28	f	4 kl.		28
19	29	g	3 kl.		29
8	30	A	prid. kl.		30

Scotch Liturgy, 1637.

					Ps.
viii	1	g	*Kalend.*	Gilbert Bishop.	1
xvi	2	A	iv No.		2
v	3	b	iii No.	Richard.	3
	4	c	prid. No.	Ambrose.	4
xiii	5	d	*Nonas.*		5
ii	6	e	viii Id.		6
	7	f	vii Id.		7
	8	g	vi Id.		8
x	9	A	v Id.		9
xviii	10	b	iv Id.		10
vii	11	c	iii Id.	*Sol in Tauro.*	11
	12	d	prid. Id.		12
xv	13	e	*Idus.*		13
iv	14	f	xviii kl.	Maii.	14
	15	g	xvii kl.		15
xii	16	A	xvi kl.		16
i	17	b	xv kl.		17
	18	c	xiv kl.		18
ix	19	d	xiii kl.	Alphege.	19
	20	e	xii kl.	Serf Bishop.	20
xvii	21	f	xi kl.		21
vi	22	g	x kl.		22
	23	A	ix kl.	S. George.	23
xiv	24	b	viii kl.		24
iii	25	c	vii kl.	*Mark Evang.*	25
	26	d	vi kl.		26
xi	27	e	v kl.		27
	28	f	iv kl.		28
xix	29	g	iii kl.		29
viii	30	A	prid. kl.		30

Charles II. 1662.

					Ps.
1	1	g	*Kalend.*		1
	2	A	4 No.		2
3	3	b	3 No.	Richard, B. of Chichester	3
	4	c	Pr. No.	Ambrose Bish. of Milan.	4
	5	d	*Nonæ.*		5
6	6	e	8 Id.		6
	7	f	7 Id.		7
	8	g	6 Id.		8
	9	A	5 Id.		9
	10	b	4 Id.		10
	11	c	3 Id.		11
	12	d	Pr. Id.		12
	13	e	*Idus.*		13
	14	f	18 kl. Maij.		14
	15	g	17 kl.		15
	16	A	16 kl.		16
	17	b	15 kl.		17
	18	c	14 kl.		18
	19	d	13 kl.	Alphege, Archb. of Cant.	19
	20	e	12 kl.		20
	21	f	11 kl.		21
	22	g	10 kl.		22
	23	A	9 kl.	S. George, Martyr.	23
	24	b	8 kl.		24
	25	c	7 kl.	*S. Mark, Evangel. & M.*	25
	26	d	6 kl.		26
	27	e	5 kl.		27
	28	f	4 kl.		28
	29	g	3 kl.		29
	30	A	Pr. kl.		30

The Lessons are printed here in each of the Prayer-Books similar in style to 1549.

MAY.

MAY.				*Psalms.*	MATINS.		EVENSONG.	
					1 *Less.*	2 *Less.*	1 *Less.*	2 *Less.*
b	*Kalend.*	1	*Phil. & Ja.*	1	2 Re. 15	Acts 8	2 Re. 16	Judas. 1
c	6 No.	2		2	17	28	18	Roma. 1
d	5 No.	3		3	19	Math. 1	20	2
e	4 No.	4		4	21	2	22	3
f	3 No.	5		5	23	3	24	4
g	Prid. No.	6		6	3 Reg. 1	4	3 Reg. 2	5
A	*Nonas.*	7		7	3	5	4	6
b	8 Id.	8		8	5	6	6	7
c	7 Id.	9		9	7	7	8	8
d	6 Id.	10		10	9	8	10	9
e	5 Id.	11		11	11	9	12	10
f	4 Id.	12		12	13	10	14	11
g	3 Id.	13		13	15	11	16	12
A	Prid. Id.	14		14	17	12	18	13
b	*Idus.*	15		15	19	13	20	14
c	17 kl.	16		16	21	14	22	15
d	16 kl.	17		17	4 Reg. 1	15	4 Re. 2	16
e	15 kl.	18		18	3	16	4	1 Cor. 1
f	14 kl.	19		19	5	17	6	2
g	13 kl.	20		20	7	18	8	3
A	12 kl.	21		21	9	19	10	4
b	11 kl.	22		22	11	20	12	5
c	10 kl.	23		23	13	21	14	6
d	9 kl.	24		24	15	22	16	7
e	8 kl.	25		25	17	23	18	8
f	7 kl.	26		26	19	24	20	9
g	6 kl.	27		27	21	25	22	10
A	5 kl.	28		28	23	26	24	11
b	4 kl.	29		29	25	27	1 Esd. 1	12
c	3 kl.	30		30	1 Esd. 2	28	3	13
d	*Prid.* kl.	31		30	4	Mark 1	5	14

Variation of the Lessons in successive Editions.

The ed. of 1552 follows 1549 exactly as far as the 29th day, when cap. 25 of II. Kings is appointed for the evening, *as well as* for the morning, thus throwing out the uniformity by one chapter. The edition of 1559 corrects this, and is therefore exactly uniform with 1549.

The eds. of 1604, &c., appoint special Lessons for *SS. Philip and James'* Day (Ecclus. 7 and 9), and then beginning with I. Kings, caps. 9 and 10, continue the remaining 12 chapters; next, the 25 chapters of II. Kings. Of the first book of Esdras, only caps. 2, 3, 4, 5, 6, 7, 9 are chosen; and of the second book of Esdras, caps. 1, 2, 4, 5, 6, 8, 9, 10, 13. The book of Esther, caps. 1 to 5, completes the month.

The Scotch ed., 1637, after the same special Lessons for the first, begins II. Samuel, caps. 12 and 13, and straight on to the 24th. Then each of the 22 chapters of I. Kings, and the 25 chapters of II. Kings, complete the 31 days.

The ed. of 1662, omitting the 1st day, begins with I. Kings, caps. 8 and 9, completing the 22 chapters of that book and the 25 chapters of the next. Differing here from previous books, we find chosen Ezra, caps. 1, 3, 4, 5, 6, 7, 9; of Nehemiah, caps. 1, 2, 4, 5, 6, 8, 9, 10, 13; concluding with Esther, caps. 1 to 4.

The *Second Lessons* are throughout the six editions the same.

MAY HATH XXXI. DAYS.

Second Edw. VI. 1552. Elizabeth, 1559.				Ps.	James I. 1604.				Ps.
11	b	*Kalend.*	*Philip & Jac.*	1	1	b	*Kalend.*	Philip & Iacob.	1
	c	6 No.		2	16	c	6 No.		2
19	d	5 No.		3	5	d	5 No.	In. of the Cross.	3
8	e	4 No.		4		e	4 No.		4
	f	3 No.		5	13	f	3 No.		5
16	g	Prid. No.		6	2	g	prid. No.	John Evang.	6
5	A	*Nonas.*		7		A	*Nonas.*		7
	b	8 Id.		8	10	b	8 Id.		8
13	c	7 Id.		9	18	c	7 Id.		9
2	d	6 Id.		10	7	d	6 Id.		10
	e	5 Id.	*Sol. in Gem[i].*	11		e	5 Id.		11
10	f	4 Id.		12		f	4 Id.	*Sol in Gemini.*	12
	g	3 Id.		13	15	g	3 Id.		13
18	A	Prid. Id.		14	4	A	prid. Id.		14
7	b	*Idus.*		15		b	*Idus.*		15
	c	17 kl.	Junii.	16	12	c	17 kl.	Junii.	16
15	d	16 kl.		17	1	d	16 kl.		17
4	e	15 kl.		18		e	15 kl.		18
	f	14 kl.		19	9	f	14 kl.	Dunstane.	19
12	g	13 kl.		20		g	13 kl.		20
1	A	12 kl.		21	17	A	12 kl.		21
	b	11 kl.		22	6	b	11 kl.		22
9	c	10 kl.		23		c	10 kl.		23
	d	9 kl.		24	14	d	9 kl.		24
17	e	8 kl.		25	3	e	8 kl.		25
6	f	7 kl.		26		f	7 kl.	Augustine.	26
	g	6 kl.		27	11	g	6 kl.		27
14	A	5 kl.		28		A	5 kl.		28
3	b	4 kl.		29	19	b	4 kl.		29
	c	3 kl.		30	8	c	3 kl.		30
11	d	*Prid.* kl.		31	16	d	prid. kl.		30

Scotch Liturgy, 1637.					Ps.	Charles II. 1662.				
	1	b	*Kalend.*	Philip & Jacob.	1	1	b	*Kalend.*	*S. Philip & S. Jacob,*	1
xvi	2	c	vi No.		2	2	c	6 No.	[*Ap. & Mart.*	2
v	3	d	v No.	Inv. of the Cross.	3	3	d	5 No.	Invention of the Cross.	3
	4	e	iv No.		4	4	e	4 No.		4
xiii	5	f	iii No.		5	5	f	3 No.		5
ii	6	g	prid. No.	John Evang.	6	6	g	Pr. No.	S. John Evang. ante	6
	7	A	*Nonas.*		7	7	A	*Nonæ.*	[port. Latin.	7
x	8	b	viii Id.		8	8	b	8 Id.		8
xviii	9	c	vii Id.		9	9	c	7 Id.		9
vii	10	d	vi Id.		10	10	d	6 Id.		10
	11	e	v Id.		11	11	e	5 Id.		11
	12	f	iv Id.	*Sol. in Gemini.*	12	12	f	4 Id.		12
xv	13	g	iii Id.		13	13	g	3 Id.		13
iv	14	A	prid. Id.		14	14	A	Pr. Id.		14
	15	b	*Idus.*		15	15	b	*Idus.*		15
xii	16	c	xvii kl.	Junii.	16	16	c	17 kl Jun.		16
i	17	d	xvi kl.		17	17	d	16 kl.		17
	18	e	xv kl.		18	18	e	15 kl.		18
ix	19	f	xiv kl.	Dunstane.	19	19	f	14 kl.	Dunstan, Archb. of	19
	20	g	xiii kl.		20	20	g	13 kl.	[Cant.	20
xvii	21	A	xii kl.		21	21	A	12 kl.		21
vi	22	b	xi kl.		22	22	b	11 kl.		22
	23	c	x kl.		23	23	c	10 kl.		23
xiv	24	d	ix kl.		24	24	d	9 kl.		24
iii	25	e	viii kl.		25	25	e	8 kl.	[of Cant.	25
	26	f	vii kl.	Augustine.	26	26	f	7 kl.	Augustin, first Archbish.	26
ii	27	g	vi kl.		27	27	g	6 kl.	Ven. Bede, Pr.	27
	28	A	v kl.		28	28	A	5 kl.		28
xix	29	b	iv kl.		29	29	b	4 kl.	*CHARLES II. Nat.*	29
viii	30	c	iii kl.		30	30	c	3 kl.	[& *Ret.*	30
xvi	31	d	prid. kl.		31	31	d	Pr. kl.		31

The Lessons are printed here in each of the Prayer-Books similar in style to 1549.

JUNE.

	JUNE.			*Psalms.*	MATINS.		EVENSONG.	
					1 *Less.*	2 *Less.*	1 *Less.*	2 *Less.*
e	*Kalend.*	1		1	1 Esd. 6	Mark 2	1 Esd. 7	1 Cor. 15
f	4 No.	2		2	8	3	9	16
g	3 No.	3		3	10	4	2 Esd. 1	2 Cor. 1
A	Prid. No.	4		4	2 Esd. 2	5	3	2
b	*Nonas.*	5		5	4	6	5	3
c	8 Id.	6		6	6	7	7	4
d	7 Id.	7		7	8	8	9	5
e	6 Id.	8		8	10	9	11	6
f	5 Id.	9		9	12	10	13	7
g	4 Id.	10		10	Hester 1	11	Hester 2	8
A	3 Id.	11	*Barna. apo.*	11	3	Act. 14	4	Acts 15
b	Prid. Id.	12		12	5	Mar. 12	6	2 Cor. 9
c	*Idus.*	13		13	7	13	8	10
d	18 kl.	14		14	9	14	Job 1	11
e	17 kl.	15		15	Job 2	15	3	12
f	16 kl.	16		16	4	16	5	13
g	15 kl.	17		17	6	Luke 1	7	Gala. 1
A	14 kl.	18		18	8	2	9	2
b	13 kl.	19		19	10	3	11	3
c	12 kl.	20		20	12	4	13	4
d	11 kl.	21		21	14	5	15	5
e	10 kl.	22		22	16	6	17. 18	6
f	9 kl.	23		23	19	7	20	Ephe. 1
g	8 kl.	24	*Na. Jo. Ba.*	24	Mala. 3	Mat. 3	Mal. 3[a]	Math. 14
A	7 kl.	25		25	Job 21	Lu. 8	Job 22	Ephe. 2
b	6 kl.	26		26	23	9	24. 25	3
c	5 kl.	27		27	26. 27	10	28	4
d	4 kl.	28		28	29	11	30	5
e	3 kl.	29	*S. Peter.*	29	31	Acts 3	32	Acts 4
f	*Prid.* kl.	30		30	33	Luke 12	34	Ephe. 6

Variation of the Lessons in successive Editions.

The ed. of 1552 begins two chapters behind 1549, i.e. Esdr. 4 and 5, instead of Esdr. 6 and 7. It then repeats caps. 6, 7, and 8, for the evening as well as morning lessons. On the other hand, it omits 2 Esdr., caps. 2, 7, 10, 11, 12, so that on the 11th day the lessons are again uniform (i.e. Hest., caps. 1 and 2), and are so continued to the end.

The ed. of 1559 follows 1549 throughout.

The eds. of 1604, &c., beginning Esther 6, 7, 8, and 9, follow on with Job, caps. 1 to 42 regularly, giving, however, caps. 17, 18, as one lesson; also caps. 24, 25, and caps. 26, 27. The Proverbs, caps. 1 to 16, follow regularly. Proper lessons, however, for *S. Barnabas* (Ecclus. 10 and 12), and for *S. Peter* (Ecclus. 15 and 19), are interpolated; while for *S. John Baptist*, those of Malachi 3 and 4 are retained, as in the three previous editions.

The Scotch ed. of 1637, beginning with Ezra, selects caps. 1, 3, 4, 5, 6. 8, 9, and 10; of Nehemiah, caps. 1, 2, 4, 5, 6, 8, 9, 10, 13; of Esther, caps. 1 to 10 in order, but 9, 10, forming one lesson. Then follows Job, caps. 1 to 32, in regular order, and without interpolation for the Saints' days. Malachi, caps. 3 and 4 are, however, retained for *S. John Baptist's* Day.

The ed. of 1662 follows 1604 exactly, but one chapter behindhand throughout, i.e. beginning with Esther, caps. 5 and 6, instead of caps. 6 and 7, ending with Proverbs, caps. 9 and 10, instead of caps. 10 and 11.

The *Second Lessons* are throughout the six editions the same.

[a] Probably a *misprint* for 4.

JUNE HATH XXX DAYS.

Second Edward VI. 1552. Elizabeth, 1559.

				Ps.
	e	*Kalend.*		1
19	f	4 No.		2
8	g	3 No.		3
16	A	Prid. No.		4
5	b	*Nonas.*		5
	c	8 Id.		6
13	d	7 Id.		7
2	e	6 Id.		8
	f	5 Id.		9
10	g	4 Id.		10
	A	3 Id.	[*Barnabe, Ap.*]	11
18	b	Prid. Id.		12
7	c	*Idus.*	*Sol. in can.*	13
	d	18 kl.	Julii.	14
15	e	17 kl.		15
4	f	16 kl.		16
	g	15 kl.	*Term begin.*	17
12	A	14 kl.		18
1	b	13 kl.		19
	c	12 kl.		20
9	d	11 kl.		21
	e	10 kl.		22
17	f	9 kl.		23
6	g	8 kl.	*John Baptist.*	24
	A	7 kl.		25
14	b	6 kl.		26
3	c	5 kl.		27
	d	4 kl.		28
11	e	3 kl.	*S. Peter ap.*	29
	f	*Prid.* kl.		30

James I. 1604.

					Ps.
	1	e	*Kalend.*	Nichomede.	1
	2	f	4 No.		2
13	3	g	3 No.		3
	4	A	prid. No.		4
	5	b	*Nonas.*	Boniface.	5
10	6	c	8 Id.		6
18	7	d	7 Id.		7
7	8	e	6 Id.		8
	9	f	5 Id.		9
	10	g	4 Id.		10
15	11	A	3 Id.	Barnabe.	11
4	12	b	prid. Id.	*Sol. in Cancro.*	12
	13	c	*Idus.*	Solst. æstivum.	13
12	14	d	18 kl.	Julii.	14
1	15	e	17 kl.		15
	16	f	16 kl.		16
9	17	g	15 kl.		17
	18	A	14 kl.		18
17	19	b	13 kl.	*Nati. of K. James.*	19
6	20	c	12 kl.	Edward.	20
	21	d	11 kl.		21
14	22	e	10 kl.		22
3	23	f	9 kl.	Fast.	23
	24	g	8 kl.	*John Baptist.*	24
11	25	A	7 kl.		25
	26	b	6 kl.		26
19	27	c	5 kl.		27
	28	d	4 kl.	Fast.	28
8	29	e	3 kl.	*S. Peter, Apost.*	29
6	30	f	prid. kl.		30

Scotch Liturgy, 1637.

					Ps.
	1	e	*Kalend.*		1
	2	f	iv No.		2
xiii	3	g	iii No.	Nichomede.	3
ii	4	A	prid. No.		4
	5	b	*Nonas.*	Boniface.	5
x	6	c	viii Id.		6
xviii	7	d	vii Id.		7
vii	8	e	vi Id.		8
	9	f	v Id.	Columba.	9
	10	g	iv Id.		10
xv	11	A	iii Id.	*Barnabe Apost.*	11
iv	12	b	prid. Id.	*Sol. in Cancro.*	12
	13	c	*Idus.*	Solstit. æstivum.	13
xii	14	d	xviii kl.	Julii.	14
	15	e	xvii kl.		15
	16	f	xvi kl.		16
ix	17	g	xv kl.		17
	18	A	xiv kl.	Coron. Reg. Car.	18
xvii	19	b	xiii kl.		19
vi	20	c	xii kl.	Edward.	20
	21	d	xi kl.		21
xiv	22	e	x kl.		22
iii	23	f	ix kl.	Fast.	23
	24	g	viii kl.	*John Baptist.*	24
xi	25	A	vii kl.		25
	26	b	vi kl.		26
xix	27	c	v kl.		27
	28	d	iv kl.	Fast.	28
viii	29	e	iii kl.	*S. Peter Apostle.*	29
xvi	30	f	prid. kl.		30

Charles II. 1662.

					Ps.
	1	e	*Kalend.*	NicomedeRom. Pr.&M.	1
	2	f	4 No.		2
	3	g	3 No.		3
	4	A	Pr. No.		4
	5	b	*Nonæ.*	Boniface B. of Mentz [& M.	5
	6	c	8 Id.		6
	7	d	7 Id.		7
	8	e	6 Id.		8
	9	f	5 Id.		9
	10	g	4 Id.		10
	11	A	3 Id.	*S. Barnabas Apost.* [& M.	11
	12	b	Pr. Id.		12
	13	c	*Idus.*		13
	14	d	18 kl. Julij.		14
	15	e	17 kl.		15
	16	f	16 kl.		16
	17	g	15 kl.		17
	18	A	14 kl.		18
	19	b	13 kl.		19
	20	c	12 kl.	Trans. of Ed. K. of W. [Sax.	20
	21	d	11 kl.		21
	22	e	10 kl.	S. Alban, Martyr[t].	22
	23	f	9 kl.	Fast.	23
	24	g	8 kl.	*Nativity of S. John Bapt.*	24
	25	A	7 kl.		25
	26	b	6 kl.		26
	27	c	5 kl.		27
	28	d	4 kl.	Fast.	28
	29	e	3 kl.	*S. Peter, Apostle &* [*Mart.*	29
	30	f	Pr. kl.		30

The Lessons are printed here in each of the Prayer-Books similar in style to 1549.

[t] This (by error of writing xvii. for xxii.) has been placed in all the Sealed Books against the 17th day of the month.

JULY.

	JULY.			*Psalms.*	MATINS.		EVENSONG.	
					1 *Less.*	2 *Less.*	1 *Less.*	2 *Less.*
g	*Kalend.*	1		1	Job 35	Luk. 13	Job 36	Philip. 1
A	6 No.	2		2	37	14	38	2
b	5 No.	3		3	39	15	40	3
c	4 No.	4		4	41	16	42	4
d	3 No.	5		5	Prover. 1	17	Prov. 2	Collos. 1
e	Prid. No.	6		6	3	18	4	2
f	*Nonas.*	7		7	5	19	6	3
g	8 Id.	8		8	7	20	8	4
A	7 Id.	9		9	9	21	10	1 Thes. 1
b	6 Id.	10		10	11	22	12	2
c	5 Id.	11		11	13	23	14	3
d	4 Id.	12		12	15	24	16	4
e	3 Id.	13		13	17	John 1	18	5
f	Prid. Id.	14		14	19	2	20	2 Thes. 1
g	*Idus.*	15		15	21	3	22	2
A	17 kl.	16		16	23	4	24	3
b	16 kl.	17		17	25	5	26	1 Timo. 1
c	15 kl.	18		18	27	6	28	2. 3
d	14 kl.	19		19	29	7	30	4
e	13 kl.	20		20	31	8	Eccles. 1	5
f	12 kl.	21		21	Eccles. 2	9	3	6
g	11 kl.	22	*Magdalen.*	22	4	10	5	2 Tim. 1
A	10 kl.	23		23	6	11	7	2
b	9 kl.	24		24	8	12	9	3
c	8 kl.	25	*James Ap.*	25	10	13	11	4
d	7 kl.	26		26	12	14	Jere. 1	Titus. 1
e	6 kl.	27		27	Jere. 2	15	3	2. 3
f	5 kl.	28		28	4	16	5	Phile. 1
g	4 kl.	29		29	6	17	7	Hebre. 1
A	3 kl.	30		30	8	18	9	2
b	*Prid.* kl.	31		30	10	19	11	3

Variation of the Lessons in successive Editions.

The eds. of 1552 and 1559 follow 1549 throughout.

The eds. of 1604, &c., begin with Prov., caps. 12 and 13, and proceed regularly, omitting cap. 30, but retaining cap. 31. Ecclesiasticus, caps. 1 to 12, follow: then Jeremiah, caps. 1 to 29, but interrupted by the interpolation of Eccl., caps. 21 and 29, for *S. James'* Day.

The Scotch ed. of 1637 begins with Job, caps. 33 and 34, and complete the 42 chapters; then Proverbs, caps. 1 to 31, regularly; then Ecclesiastes, caps. 1 to 12, except omission of cap. 6, and interpolation of lessons for *S. James'* Day. Isaiah, caps. 1 to 8, conclude the month.

The ed. of 1662 again follows exactly 1604, but still one chapter behind throughout. Beginning with Prov., caps. 11 and 12, instead of caps. 12 and 13, and ending with Jeremiah, caps. 27 and 28, instead of caps. 28 and 29.

The *Second Lessons* are throughout the six editions the same.

JULY HATH XXXI. DAYS.

Second Edw. VI. 1552. Elizabeth, 1559.

					Ps.
19	g	*Kalend.*			1
8	A	6 No.			2
	b	5 No.			3
16	c	4 No.			4
5	d	3 No.			5
	e	Prid. No.	*Term. end.*		6
13	f	*Nonas.*	Dog days.		7
2	g	8 Id.			8
	A	7 Id.			9
10	b	6 Id.			10
	c	5 Id.			11
18	d	4 Id.			12
7	e	3 Id.			13
	f	Prid. Id.	*Sol in Leo.*		14
15	g	*Idus.*			15
4	A	17 kl.	Augusti.		16
	b	16 kl.			17
12	c	15 kl.			18
1	d	14 kl.			19
	e	13 kl.			20
9	f	12 kl.			21
	g	11 kl.			22
17	A	10 kl.			23
6	b	9 kl.			24
	c	8 kl.	*James apo[st].*		25
14	d	7 kl.			26
3	e	6 kl.			27
	f	5 kl.			28
11	g	4 kl.			29
	A	3 kl.			30
19	b	*Prid.* kl.			30

James I. 1604.

					Ps.
5	1	g	*Kalend.*	Visit. of Mary.	1
	2	A	6 No.		2
13	3	b	5 No.	Martin.	3
	4	c	4 No.		4
	5	d	3 No.		5
10	6	e	prid. No.	Dog dayes.	6
18	7	f	*Nonas.*		7
7	8	g	8 Id.		8
	9	A	7 Id.		9
	10	b	6 Id.		10
15	11	c	5 Id.		11
3	12	d	4 Id.	*Sol in Leone.*	12
	13	e	3 Id.		13
11	14	f	prid. Id.		14
	15	g	*Idus.*	Swithune.	15
9	16	A	17 kl.	Augusti.	16
	17	b	16 kl.		17
	18	c	15 kl.		18
17	19	d	14 kl.		19
6	20	e	13 kl.	Margaret.	20
	21	f	12 kl.		21
12	22	g	11 kl.	Magdalene.	22
3	23	A	10 kl.		23
	24	b	9 kl.	Fast.	24
11	25	c	8 kl.	*James, Apostle.*	25
19	26	d	7 kl.	Anne.	26
8	27	e	6 kl.		27
	28	f	5 kl.		28
16	29	g	4 kl.		29
	30	A	3 kl.		30
5	31	b	prid. kl.		30

Scotch Liturgy, 1637.

					Ps.
v	1	g	*Kalend.*	Visit. of Mary.	1
	2	A	vi No.		2
xiii	3	b	v No.	Martin.	3
ii	4	c	iv No.		4
	5	d	iii No.		5
x	6	e	prid. No.	Palladius.	6
xviii	7	f	*Nonas.*		7
vii	8	g	viii Id.		8
	9	A	vii Id.		9
	10	b	vi Id.		10
xv	11	c	v Id.		11
iv	12	d	iv Id.	*Sol in Leone.*	12
	13	e	iii Id.		13
xi	14	f	prid. Id.		14
	15	g	*Idus.*	Swithun.	15
x	16	A	xvii kl.	Augusti.	16
	17	b	xvi kl.		17
	18	c	xv kl.		18
xvii	19	d	xiv kl.		19
vi	20	e	xiii kl.	Margaret.	20
	21	f	xii kl.		21
xii	22	g	xi kl.	Magdalene.	22
iii	23	A	x kl.		23
	24	b	ix kl.	Fast.	24
xi	25	c	viii kl.	*James Apostle.*	25
xix	26	d	vii kl.	Anne.	26
viii	27	e	vi kl.		27
	28	f	v kl.		28
xvi	29	g	iv kl.		29
	30	A	iii kl.		30
v	31	b	prid. kl.		31

Charles II. 1662.

1	g	*Kalend.*		
2	A	6 No.	Visitat. of the Bl. V.	[Mary.
3	b	5 No.	Transl. of S. Martin B.	[& C.
4	c	4 No.		
5	d	3 No.		
6	e	Pr. No.		
7	f	*Nonæ.*		
8	g	8 Id.		
9	A	7 Id.		
10	b	6 Id.		
11	c	5 Id.		
12	d	4 Id.		
13	e	3 Id.		
14	f	pr. Id.		
15	g	*Idus.*	Swithun, B. Winch.	[Transl.
16	A	17 kl. Aug.		
17	b	16 kl.		
18	c	15 kl.		
19	d	14 kl.		
20	e	13 kl.	Margaret, V. & M. at Ant.	
21	f	12 kl.		
22	g	11 kl.	S. Mary Magdalen[u].	
23	A	10 kl.		
24	b	9 kl.		Fast.
25	c	8 kl.	*S. James, Apo. & Mart.*	
26	d	7 kl.	S. Anne, Moth. to the	[Bl. Virg. Mary.
27	e	6 kl.		
28	f	5 kl.		
29	g	4 kl.		
30	A	3 kl.		
31	b	Pr. kl.		

The Lessons are printed here in each of the Prayer-Books similar in style to 1549.

[u] In one edition (Dublin) of the Sealed Book this is left against the 21st day; in other editions it is corrected.

AUGUST.

	AUGUST.			*Psalms.*	MATINS.		EVENSONG.	
					1 *Less.*	2 *Less.*	1 *Less.*	2 *Less.*
c	*Kalend.*	1		1	Jere. 12	John. 20	Jere. 13	Hebr. 4
d	4 No.	2		2	14	21	15	5
e	3 No.	3		3	16	Acts 1	17	6
f	Prid. No.	4		4	18	2	19	7
g	*Nonas.*	5		5	20	3	21	8
A	8 Id.	6		6	22	4	23	9
b	7 Id.	7		7	24	5	25	10
c	6 Id.	8		8	26	6	27	11
d	5 Id.	9		9	28	7	29	12
e	4 Id.	10		10	30	8	31	13
f	3 Id.	11		11	32	9	33	Jacob. 1
g	Prid. Id.	12		12	34	10	35	2
A	*Idus.*	13		13	36	11	37	3
b	19 kl.	14		14	38	12	39	4
c	18 kl.	15		15	40	13	41	5
d	17 kl.	16		16	42	14	43	Peter. 1
e	16 kl.	17		17	44	15	45. 46	2
f	15 kl.	18		18	47	16	48	3
g	14 kl.	19		19	49	17	50	4
A	13 kl.	20		20	51	18	52	5
b	12 kl.	21		21	Lament. 1	19	Lamen. 2	2 Peter. 1
c	11 kl.	22		22	3	20	4	2
d	10 kl.	23		23	5	21	Ezech. 2	3
e	9 kl.	24	*Bart. Apost.*	24	Ezech. 3	22	6	1 John 1
f	8 kl.	25		25	7	23	13	2
g	7 kl.	26		26	14	24	18	3
A	6 kl.	27		27	33	25	34	4
b	5 kl.	28		28	Dani. 1	26	Dani. 2	5
c	4 kl.	29		29	3	27	4	2. 3 John.
d	3 kl.	30		30	5	28	6	Jude 1
e	*Prid.* kl.	31		30	7	Math. 1	8	Roma. 1

Variation of the Lessons in successive Editions.

The eds. of 1552 and 1559 follow 1549 throughout.

The eds. of 1604 begin with Jeremiah, caps. 30 and 31, and completes the 52 chapters regularly, except that caps. 45 and 46 serve for one lesson. Of Lamentations, caps. 1 to 5 follow, and then of Ezekiel, caps. 2, 3, 6, 7, 13, 14, 18, 33, 34, are selected. Of Daniel, caps. 1 to 13 (the latter having the note that it is to be read only *to*, "And King Artyages"). For *S. Bartholomew's* Day, Ecclus. 25 and 29 are interpolated; and for the first lesson at Evensong, on the 26th day, Prov. 30. On the 27th day, Hosea, cap. 1; and for the first lesson at Evensong, caps. 2 and 3, and the book is continued to cap. 12 only, caps. 5 and 6 forming one lesson.

The Scotch ed. of 1637 begins with Isaiah, caps. 9 and 10, and is continued regularly throughout to cap. 66, except Ecclus. 5 and 8, is interpolated for *S. Bartholomew's* Day; and on the last day of the month, Jeremiah is commenced, by caps. 1 and 2.

The ed. of 1662 begins with Jeremiah 29 and 30, which is continued regularly to cap. 52 (except that caps. 45 and 46 form one lesson). Then follow the five chapters of Lamentations; of Ezekiel, caps. 2, 3, 6, 7, 13, 14, 18, 33, and 34 are selected; and of Daniel, caps. 1 to 12 only. Hosea, caps. 1 to 13 follow, but caps. 2 and 3, as well as 5 and 6, form but one lesson. *S. Bartholomew's* Day is left blank.

The *Second Lessons* are the same throughout the six editions.

AUGUST HATH XXXI. DAYS.

Second Edw. VI. 1552. Elizabeth, 1559.

				Ps.	
8	c	*Kalend.*	Lammas.	1	
16	d	4 No.		2	
5	e	3 No.		3	
	f	Prid. No.		4	
13	g	*Nonas.*		5	
2	A	8 Id.		6	
	b	7 Id.		7	
10	c	6 Id.		8	
	d	5 Id.		9	
18	e	4 Id.	S. Laurence.	10	
7	f	3 Id.		11	
	g	Prid. Id.		12	
15	A	*Idus.*		13	
4	b	19 kl.	Septembris.	14	
	c	18 kl.	*Sol in virgo.*	15	
12	d	17 kl.		16	
1	e	16 kl.		17	
	f	15 kl.		18	
9	g	14 kl.		19	
	A	13 kl.		20	
17	b	12 kl.		21	
6	c	11 kl.		22	
	d	10 kl.		23	
14	e	9 kl.	*Bartho. apo.*	24	
3	f	8 kl.		25	
	g	7 kl.		26	
11	A	6 kl.		27	
	b	5 kl.		28	
19	c	4 kl.		29	
8	d	3 kl.		30	
	e	*Prid.* kl.		30	

James I. 1604.

				Ps.	
13	1	c	*Kalend.*	Lammas.	1
2	2	d	4 No.		2
	3	e	3 No.		3
10	4	f	prid. No.		4
18	5	g	*Nonas.*		5
7	6	A	8 Id.	Transfigurat.	6
	7	b	7 Id.	Name of Jesus.	7
	8	c	6 Id.		8
15	9	d	5 Id.		9
4	10	e	4 Id.	Laurence.	10
	11	f	3 Id.	*Sol in Virgine.*	11
12	12	g	prid. Id.		12
	13	A	*Idus.*	Septembris.	13
	14	b	19 kl.		14
10	15	c	18 kl.		15
	16	d	17 kl.		16
17	17	e	16 kl.		17
6	18	f	15 kl.		18
	19	g	14 kl.		19
13	20	A	13 kl.		20
3	21	b	12 kl.		21
	22	c	11 kl.		22
11	23	d	10 kl.	Fast.	23
19	24	e	9 kl.	*Barthol. Apost.*	24
8	25	f	8 kl.		25
	26	g	7 kl.		26
16	27	A	6 kl.		27
	28	b	5 kl.	Augustine.	28
	29	c	4 kl.	Behead. of Jo.	29
	30	d	3 kl.		30
13	31	e	prid. kl.		30

Scotch Liturgy, 1637.

				Ps.	
xiii	1	c	*Kalend.*	Lammas.	1
ii	2	d	iv No.		2
	3	e	iii No.		3
x	4	f	prid. No.		4
xviii	5	g	*Nonas.*		5
vii	6	A	viii Id.	Transfigurat.	6
	7	b	vii Id.	Name of Jesus.	7
	8	c	vi Id.		8
xv	9	d	v Id.		9
iv	10	e	iv Id.	Lawrence.	10
x	11	f	iii Id.		11
xii	12	g	prid. Id.	*Sol in Virgine.*	12
	13	A	*Idus.*		13
	14	b	xix kl.	Septembris.	14
	15	c	xviii kl.		15
	16	d	xvii kl.		16
xvii	17	e	xvi kl.		17
vi	18	f	xv kl.		18
	19	g	xiv kl.		19
xiii	20	A	xiii kl.		20
i	21	b	xii kl.		21
	22	c	xi kl.		22
ii	23	d	x kl.	Fast.	23
xix	24	e	ix kl.	*Bartholom. Apo.*	24
viii	25	f	viii kl.		25
	26	g	vii kl.		26
xvi	27	A	vi kl.		27
v	28	b	v kl.	Augustine.	28
	29	c	iv kl.	Behead. of John.	29
	30	d	iii kl.		30
xii	31	e	prid. kl.		31

Charles II. 1662.

1	c	*Kalend.*	Lammas Day.	
2	d	4 No.		
3	e	3 No.		
4	f	Pr. No.		
5	g	*Nonæ.*		
6	A	8 Id.	Transfigur. of our Lord.	
7	b	7 Id.	Name of Jesus.	
8	c	6 Id.		
9	d	5 Id.		
10	e	4 Id.	S. Laur. Archdeac. of [Rome, & Mart.	
11	f	3 Id.		
12	g	Pr. Id.		
13	A	*Idus.*		
14	b	19 kl. Sept.		
15	c	18 kl.		
16	d	17 kl.		
17	e	16 kl.		
18	f	15 kl.		
19	g	14 kl.		
20	A	13 kl.		
21	b	12 kl.		
22	c	11 kl.		
23	d	10 kl.	Fast.	
24	e	9 kl.	*S. Bartholomew, Ap.* [*& M.*	
25	f	8 kl.		
26	g	7 kl.	[C. D.	
27	A	6 kl.		
28	b	5 kl.	S. Aug. Bish. of Hippo,	
29	c	4 kl.	Beheading of S. John [Bapt.	
30	d	3 kl.		
31	e	Pr. kl.		

The Lessons are printed here in each of the Prayer-Books similar in style to 1549.

SEPTEMBER.

	SEPTEMBER.			*Psalms*	MATINS.		EVENSONG.	
					1 *Less.*	2 *Less.*	1 *Less.*	2 *Less.*
f	*Kalend.*	1		1	Dani. 9	Math. 2	Dani. 10	Roma. 2
g	4 No.	2		2	11	3	12	3
A	3 No.	3		3	13	4	14	4
b	Prid. No.	4		4	Ose. 1	5	Ose. 2. 3	5
c	*Nonas.*	5		5	4	6	5. 6	6
d	8 Id.	6		6	7	7	8	7
e	7 Id.	7		7	9	8	10	8
f	6 Id.	8		8	11	9	12	9
g	5 Id.	9		9	13	10	14	10
A	4 Id.	10		10	Joel 1	11	Joel 2	11
b	3 Id.	11		11	3	12	Amos 1	12
c	Prid. Id.	12		12	Amos. 2	13	3	13
d	*Idus.*	13		13	4	14	5	14
e	18 kl.	14		14	6	15	7	15
f	17 kl.	15		15	8	16	9	16
g	16 kl.	16		16	Abdias. 1	17	Jonas. 1	1 Cor. 1
A	15 kl.	17		17	Jon. 2. 3	18	4	2
b	14 kl.	18		18	Miche. 1	19	Miche. 2	3
c	13 kl.	19		19	3	20	4	4
d	12 kl.	20		20	5	21	6	5
e	11 kl.	21	*Mathewe.*	21	7	22	Naum. 1	6
f	10 kl.	22		22	Naum. 2	23	3	7
g	9 kl.	23		23	Abacuc. 1	24	Abacu. 2	8
A	8 kl.	24		24	3	25	Sopho. 1	9
b	7 kl.	25		25	Soph. 2	26	3	10
c	6 kl.	26		26	Agge. 1	27	Agge. 2	11
d	5 kl.	27		27	Zech. 1	28	Zech. 2. 3	12
e	4 kl.	28		28	4. 5	Marke 1	6	13
f	3 kl.	29	*Michael.*	29	7	2	8	14
g	*Prid.* kl.	30		30	9	3	10	15

Variation of the Lessons in successive Editions.

The eds. of 1552 and 1559 follow 1549 throughout.

The eds. of 1604, &c., begin with Hosea, caps. 13 and 14; then Joel, caps. 1 to 3; Amos, caps. 1 to 9; Obadiah, cap. 1; Jonah, caps. 1 to 4 (caps. 2 and 3 forming but one lesson); Micah, caps. 1 to 7; Nahum, caps. 1 to 3; Habakkuk, caps. 1 to 3; Zeph. 1 to 3; Haggai, caps. 1 and 2; Zechariah, caps. 1 to 14 (but caps. 2 and 3, as well as 4 and 5, form but one lesson); Malachi, caps. 1 to 4; Tobit, caps. 1 to 4. For *S. Matthew's* and for *S. Michael's* Days are interpolated respectively Ecclus, caps. 35, 38, and 39, 44.

The Scotch ed. of 1637 begins with Jeremiah, caps. 3 and 4, which is continued to cap. 52. Lamentations, 1 to 5, follow, and then of Ezekiel, cap. 2 repeated, and cap. 4. For *S. Matthew's* Day, Ecclus., caps. 35 and 49 is interpolated, but no provision made for *S. Michael's* Day.

The ed. 1662 begins with Hosea, cap. 14; then Joel, caps. 1 to 3; Amos, caps. 1 to 9; Obadiah; Jonah, caps. 1 to 4 (caps. 2 and 3 forming but one lesson); Micah, caps. 1 to 7; Nahum, caps. 1 to 3; Habakkuk, caps. 1 to 3; Zephaniah, caps. 1 to 3; Haggai, caps. 1 and 2; Zechariah, caps. 1 to 14 (but caps. 2 and 3, as well as caps. 4 and 5, forming but one lesson); Malachi, caps. 1 to 4; Tobit, caps. 1 to 6. A blank is left both for *S. Matthew* and for *S. Michael and All Angels*.

The *Second Lessons* are the same throughout the six editions.

SEPTEMBER HATH XXX. DAYS.

Second Edward VI. 1552. Elizabeth, 1559.						James I. 1604.					
				Ps.							*Ps.*
16	f	*Kalend.*		1	☊	☊	f	*Kalend.*	Giles.		1
5	g	4 No.		2		2	g	4 No.			2
	A	3 No.		3	10	3	A	3 No.			3
13	b	Prid. No.		4	18	4	b	prid. No.			4
2	c	*Nonas.*	Dog days end.	5	7	5	c	*Nonas.*	Dog dayes end.		5
	d	8 Id.		6		6	d	8 Id.			6
10	♌	7 Id.		7		7	e	7 Id.	Enurchus, Bish.[x]		7
	f	6 Id.		8	5	8	f	6 Id.	Nati. of Mary.		8
18	g	5 Id.		9	3	♍	g	5 Id.			9
7	A	4 Id.		10		10	A	4 Id.			10
	b	3 Id.		11	12	11	b	3 Id.			11
15	c	Prid. Id.		12	10	12	c	prid. Id.	*Sol in Libra.*		12
4	d	*Idus.*		13	9	13	d	*Idus.*			13
	e	18 kl.	Octobris.	14		14	e	18 kl.	Holy Cross.		14
12	f	17 kl.	*Sol in Libra.*	15		15	f	17 kl.	Equinoctium.		15
1	g	16 kl.		16	17	16	g	16 kl.	Autumnale.		16
	A	15 kl.		17	6	17	A	15 kl.	Lambert.		17
9	b	14 kl.		18		18	b	14 kl.			18
	c	13 kl.		19	14	19	c	13 kl.			19
17	d	12 kl.		20	♃	20	d	12 kl.	Fast.		20
6	e	11 kl.	*S. Matthew.*	21		21	e	11 kl.	*S. Matthew.*		21
	f	10 kl.		22	11	22	f	10 kl.			22
14	g	9 kl.		23	13	23	g	9 kl.			23
3	A	8 kl.		24	8	24	A	8 kl.			24
	b	7 kl.		25		25	b	7 kl.			25
11	c	6 kl.		26		26	c	6 kl.	Cyprian.		26
	d	5 kl.		27	16	27	d	5 kl.			27
19	e	4 kl.		28	5	28	e	4 kl.			28
8	f	3 kl.	*S. Michael[l].*	29	13	29	f	3 kl.	*S. Michael.*		29
	g	*Prid.* kl.		30	2	30	g	prid. kl.	Hierome.		30

Scotch Liturgy, 1637.						Charles II. 1662.					
				Ps.							*Ps.*
ii	1	f	*Kalend.*	Giles.	1	1	f	*Kalend.*	Giles, Abbot & Confess.		1
	2	g	iv No.		2	☊	g	4 No.			2
x	3	A	iii No.		3	3	A	3 No.			3
xviii	4	b	prid. No.		4	4	b	Pr. No.			4
vii	5	c	*Nonas.*		5	5	c	*Nonæ.*			5
	6	d	viii Id.		6	6	d	8 Id.	[leans.		6
	7	e	vii Id.	Enurchus Bish.	7	7	e	7 Id.	Enurchus, Bish. of Or-		7
xv	8	f	vi Id.	Nativ. of Mary.	8	8	f	6 Id.	Nativity of the Bl. V. M.		8
iv	♍	g	v Id.		9	9	g	5 Id.			9
	10	A	iv Id.		10	10	A	4 Id.			10
xii	11	b	iii Id.		11	11	b	3 Id.			11
i	12	c	prid. Id.	*Sol in Libra.*	12	♎	c	Pr. Id.			12
ix	13	d	*Idus.*		13	13	d	*Idus.*			13
	14	e	xviii kl.	Holy Cross.	14	14	e	18 kl. Oct.	Holy-Cross day.		14
	15	f	xvii kl.	Æquinoctium.	15	15	f	17 kl.			15
xvii	16	g	xvi kl.	Autumnale.	16	16	g	16 kl.			16
vi	17	A	xv kl.	Lambert.	17	17	A	15 kl.	Landbert, Bish. & Mart.		17
	18	b	xiv kl.	Ninian Bishop.	18	18	b	14 kl.			18
xiv	19	c	xiii kl.		19	19	c	13 kl.			19
iii	20	d	xii kl.	Fast.	20	20	d	12 kl.	Fast.		20
	21	e	xi kl.	*S. Matthew.*	21	21	e	11 kl.	*S. Matthew, Ap. Eva.*		21
xi	22	f	x kl.		22	♎	f	10 kl.	[*& M.*		22
xix	23	g	ix kl.		23	23	g	9 kl.			23
viii	24	A	viii kl.		24	24	A	8 kl.			24
	25	b	vii kl.	Adaman Bish.	25	25	b	7 kl.			25
	26	c	vi kl.	Cyprian.	26	26	c	6 kl.	S. Cyprian, Archbish. of		26
xvi	27	d	v kl.		27	27	d	5 kl.	[Carth. & M.		27
v	28	e	iv kl.		28	28	e	4 kl.	[*Angels.*		28
xiii	29	f	iii kl.	*S. Michael.*	29	29	f	3 kl.	*S. Michael & All*		29
ii	30	g	prid. kl.	Hierome.	30	30	g	Pr. kl.	S. Jerom. Pr. Conf. & Doct.		30

The Lessons are printed here in each of the Prayer-Books similar in style to 1549.

[x] This erroneous reading of "Evurtius" is found repeated in all subsequent editions, even to this day.

OCTOBER.

	OCTOBER.			*Psalms.*	MATINS.		EVENSONG.	
					1 *Less.*	2 *Less.*	1 *Less.*	2 *Less.*
A	*Kalend.*	1		1	Zacha. 11	Mark 4	Zacha. 12	1 Cor. 16
b	6 No.	2		2	13	5	14	2 Cor. 1
c	5 No.	3		3	Mala. 1	6	Mala. 2	2
d	4 No.	4		4	3	7	4	3
e	3 No.	5		5	Toby. 1	8	Toby. 2	4
f	Prid. No.	6		6	3	9	4	5
g	*Nonas.*	7		7	5	10	6	6
A	8 Id.	8		8	7	11	8	7
b	7 Id.	9		9	9	12	10	8
c	6 Id.	10		10	11	13	12	9
d	5 Id.	11		11	13	14	14	10
e	4 Id.	12		12	Judith 1	15	Judit. 2	11
f	3 Id.	13		13	3	16	4	12
g	Prid. Id.	14		14	5	Lu. di. 1	6	13
A	*Idus.*	15		15	7	di. 1	8	Gala. 1
b	17 kl.	16		16	9	2	10	2
c	16 kl.	17		17	11	3	12	3
d	15 kl.	18	*Luc. Evan.*	18	13	4	14	4
e	14 kl.	19		19	15	5	16	5
f	13 kl.	20		20	Sap. 1	6	Sapi. 2	6
g	12 kl.	21		21	3	7	4	Ephe. 1
A	11 kl.	22		22	5	8	6	2
b	10 kl.	23		23	7	9	8	3
c	9 kl.	24		24	9	10	10	4
d	8 kl.	25		25	11	11	12	5
e	7 kl.	26		26	13	12	14	6
f	6 kl.	27		27	15	13	16	Philip. 1
g	5 kl.	28	*Sy. & Ju.*	28	17	14	18	2
A	4 kl.	29		29	19	15	Eccls. 1	3
b	3 kl.	30		30	Eccls. 2	16	3	4
c	*Prid.* kl.	31		30	4	17	5	Collos. 1

Variation of the Lessons in successive Editions.

The eds. of 1552 and 1559 follow 1549 throughout.

The eds. of 1604, &c., begin with Exodus 6 and Joshua 20, the former being read only to the 14th verse. Then Tobit, cap. 7, and at Evensong, Joshua 22. Then Tobit, caps. 9 to 14; Judith, 1 to 16; Wisdom, 1 to 19; Ecclus. 8 to 13; Ecclus. 51, and Job 1, being interpolated for *S. Luke's* Day, and Job, caps. 24, 25, and 42, for *S. Simon and S. Jude*; caps. 24 and 25, forming one lesson.

The Scotch ed. of 1637 begins with Ezekiel 5 and 6, and completes the 25 chapters, only omitting cap. 10, and then continues with caps. 34 to 37; Daniel, caps. 1 to 12; Hosea, 1 to 14; Joel, 1 to 3; Amos, 1 to 7, ending with Prov. 11 and 12. *S. Luke's*, and *S. Simon* and *S. Jude's* Day, take the ordinary lessons.

The ed. 1662 begins with Tobit 7 and 8, and continues regularly to the 14th chapter; and then follows 1604, only being two chapters in front all the while, and leaving a space opposite *S. Luke's*, and *S. Simon* and *S. Jude's* Day.

The *Second Lessons* are the same throughout the six editions.

OCTOBER HATH XXXI. DAYS.

Second Edw. VI. 1552. Elizabeth, 1559.

				Ps.
16	A	*Kalend.*		1
5	b	6 No.		▪
13	c	5 No.		3
2	d	4 No.		4
	e	3 No.		5
10	f	Prid. No.		6
	g	*Nonas.*		7
18	A	8 Id.		8
7	b	7 Id.	*Terme begin.*	9
	c	6 Id.		10
15	d	5 Id.		11
4	e	4 Id.		12
	f	3 Id.		13
12	g	Prid. Id.	*Sol in scor.*	14
	A	*Idus.*		15
	b	17 kl.	Nouembris.	16
9	c	16 kl.		17
	d	15 kl.	*Luke Euan.*	18
17	e	14 kl.		19
6	f	13 kl.		20
	g	12 kl.		21
14	A	11 kl.		22
3	b	10 kl.		23
	c	9 kl.		24
11	d	8 kl.		25
	e	7 kl.		26
19	f	6 kl.		27
8	g	5 kl.	*Simon. & Ju.*	28
	A	4 kl.		29
16	b	3 kl.		30
5	c	*Prid.* kl.		31

James I. 1604.

					Ps.
	1	A	*Kalend.*	Remig.	1
10	2	b	6 No.		2
	3	c	5 No.		3
18	4	d	4 No.		4
7	5	e	3 No.		5
	6	f	prid.No.	Faith.	6
15	7	g	*Nonas.*		7
4	8	A	8 Id.		8
	9	b	7 Id.	Denis.	9
12	10	c	6 Id.		10
1	11	d	5 Id.		11
	12	e	4 Id.	*Sol in Scorp.*	12
9	13	f	3 Id.	Edward.	13
	14	g	prid. Id.		14
17	15	A	*Idus.*		15
	16	b	17 kl.	Novembris.	16
6	17	c	16 kl.	Etheldrede.	17
13	18	d	15 kl.	*Luke, Evang.*	18
3	19	e	14 kl.		19
	20	f	13 kl.		20
11	21	g	12 kl.		21
19	22	A	11 kl.		22
	23	b	10 kl.		23
8	24	c	9 kl.		24
	25	d	8 kl.	Chrispine.	25
16	26	e	7 kl.		26
5	27	f	6 kl.	Fast.	27
	28	g	5 kl.	*Simon & Jude.*	28
13	29	A	4 kl.		29
2	30	b	3 kl.		30
	31	c	prid. kl.	Fast.	30

Scotch Liturgy, 1637.

					Ps.
	1	A	*Kalend.*	Remig.	1
x	2	b	vi No.		2
	3	c	v No.		3
xviii	4	d	iv No.		4
vii	5	e	iii No.		5
	6	f	prid.No.	Faith.	6
xv	7	g	*Nonas.*		7
iv	8	A	viii Id.		8
	9	b	vii Id.	Denis.	9
xi	10	c	vi Id.		10
ii	11	d	v Id.		11
	12	e	iv Id.	*Sol in Scorpio.*	12
ix	13	f	iii Id.	Edward.	13
	14	g	prid. Id.		14
xvii	15	A	*Idus.*		15
	16	b	xvii kl.	Novembris.	16
vi	17	c	xvi kl.	Etheldrede.	17
xiii	18	d	xv kl.	*Luke Evang.*	18
iii	19	e	xiv kl.		19
	20	f	xiii kl.		20
xi	21	g	xii kl.		21
xix	22	A	xi kl.		22
	23	b	x kl.		23
viii	24	c	ix kl.		24
	25	d	viii kl.	Crispine.	25
xvi	26	e	vii kl.		26
v	27	f	vi kl.	Fast.	27
	28	g	v kl.	*Simon & Jude.*	28
xii	29	A	iv kl.		29
ii	30	b	iii kl.		30
	31	c	prid. kl.	Fast.	31

Charles II. 1662.

1	A	*Kalend.*	Remigius, Bish. of	[Rhemes.
2	b	6 No.		
3	c	5 No.		
4	d	4 No.		
5	e	3 No.		
6	f	Pr. No.	Faith, Virg. & Mart.	
7	g	*Nonæ.*		
8	A	8 Id.		
9	b	7 Id.	S. Denys, Areop. B. & M.	
10	c	6 Id.		
11	d	5 Id.		
12	e	4 Id.		
13	f	3 Id.	Transl. of K. Edw. Conf.	
14	g	pr. Id.		
15	A	*Idus.*		
16	b	17 kl. Nov.		
17	c	16 kl.	Etheldred, Virg.	
18	d	15 kl.	*S. Luke, Evangelist.*	
19	e	14 kl.		
20	f	13 kl.		
21	g	12 kl.		
22	A	11 kl.		
23	b	10 kl.		
24	c	9 kl.		
25	d	8 kl.	Crispin, Mart.	
26	e	7 kl.		
27	f	6 kl.		Fast.
28	g	5 kl.	*S. Sim. & S. Jude, A.*	[& *M.*
29	A	4 kl.		
30	b	3 kl.		
31	c	Pr. kl.		Fast.

The Lessons are printed here in each of the Prayer-Books similar in style to 1549.

NOVEMBER.

NOVEMBER.				Psalms.	MATINS.		EVENSONG.	
					1 *Less.*	2 *Less.*	1 *Less.*	2 *Less.*
d	*Kalend.*	1	*All Saints.*	1	Sap. 3	He.11.12	Sap. 5	Apoc. 19
e	4 No.	2		2	Eccle. 6	Lu. 18	Eccle. 7	Collos. 2
f	3 No.	3		3	8	19	9	3
g	Prid.	4		4	10	20	11	4
A	*Nonas.*	5		5	12	21	13	1 Thes. 1
b	8 Id.	6		6	14	22	15	2
c	7 Id.	7		7	16	23	17	3
d	6 Id.	8		8	18	24	19	4
e	5 Id.	9		9	20	John 1	21	5
f	4 Id.	10		10	22	2	23	2 Thes. 1
g	3 Id.	11		11	24	3	25	2
A	Prid. Id.	12		12	26	4	27	3
b	*Idus.*	13		13	28	5	29	1 Timo. 1
c	18 kl.	14		14	30	6	31	2. 3
d	17 kl.	15		15	32	7	33	4
e	16 kl.	16		16	34	8	35	5
f	15 kl.	17		17	36	9	37	6
g	14 kl.	18		18	38	10	39	2 Tim. 1
A	13 kl.	19		19	40	11	41	2
b	12 kl.	20		20	42	12	43	3
c	11 kl.	21		21	44	13	45	4
d	10 kl.	22		22	46	14	47	Titus 1
e	9 kl.	23		23	48	15	49	2. 3
f	8 kl.	24		24	50	16	51	Phile. 1
g	7 kl.	25		25	Baruc. 1	17	Baruc. 2	Hebre. 1
A	6 kl.	26		26	3	18	4	2
b	5 kl.	27		27	5	19	6	3
c	4 kl.	28		28	Esay. 1	20	Esay. 2	4
d	3 kl.	29		29	3	21	4	5
e	*Prid.* kl.	30	*Andre. Apo.*	30	5	Acts 1	6	6

Variation of the Lessons in successive Editions.

The eds. of 1552 and 1559 follow 1549 throughout.

The ed. of 1604 begins with Wisdom, caps. 3 and 5, as the proper lessons for *All Saints'* Day; then continues with Ecclus., caps. 14 to 51, caps. 25 and to the words, "But where one is," &c., of cap. 26, being read as one lesson, and the rest of cap. 26 being omitted; and of the 46th, only to the words, "After this he told," is to be read. Then Baruch, 1 to 6; Isaiah 1 to 13; and ends with Proverbs 20 and 21, as the proper lessons for *S. Andrew's* Day.

The Scotch ed. of 1637 begins with the Proper Lessons for *All Saints'* Day, namely, Wisdom 3 and 5; then Amos 8 and 9, Obadiah, Jonah 1 to 4, Micah 1 to 7, Nahum 1 and 2, Habakkuk 1 to 3, Zephaniah 1 to 3, Haggai 1 and 2, Zechariah 1 to 14, Malachi 1 to 4, 1 Chronicles 10 to 22, cap. 11 being read only to v. 26, and 12 omitted; then caps. 28 and 29, and 2 Chronicles 1 and 2, the latter being the lessons for *S. Andrew's* Day.

The ed. 1662 begins with Ecclus 16 and 17, and completes 51 chapters, cap. 25 being read only to verse 13, and cap. 30 only to verse 18, and cap. 46 only to verse 20; then Baruch 1 to 6, History of Susannah, Bel and the Dragon, Isaiah 1 to 13, a space being left opposite the Saints' days.

The *Second Lessons* are the same throughout the six editions, except in ed. 1662 a space is left opposite *All Saints'* Day for second lessons as well as for the first.

NOVEMBER HATH XXX. DAYS.

			Second Edw. VI. 1552. Elizabeth, 1559.		Ps.
	d		*Kalend.*	*All Sainctes.*	1
13	e		4 No.		2
2	f		3 No.		3
	g		Prid. No.		4
10	A		*Nonas.*		5
	b		8 Id.		6
18	c		7 Id.		7
7	d		6 Id.		8
	e		5 Id.		9
15	f		4 Id.		10
4	g		3 Id.		11
	A		Prid. Id.		12
12	b		*Idus.*	*Sol in Sag.*	13
1	c		18 kl.	December.	14
	d		17 kl.		15
9	e		16 kl.		16
	f		15 kl.		17
17	g		14 kl.		18
6	A		13 kl.		19
	b		12 kl.		20
14	c		11 kl.		21
3	d		10 kl.		22
	e		9 kl.	S. Clement.	23
11	f		8 kl.		24
	g		7 kl.		25
19	A		6 kl.		26
8	b		5 kl.		27
	c		4 kl.	*Terme ende.*	28
16	d		3 kl.		29
5	e		*Prid.* kl.	*Andrew apo.*	30

			James I. 1604.		Ps.
10	1	d	*Kalend.*	*All Saints.*	1
	2	e	4 No.		2
18	3	f	3 No.		3
7	4	g	prid. No.		4
	5	A	*Nonas.*		5
15	6	b	8 Id.	Leonard.	6
4	7	c	7 Id.		7
	8	d	6 Id.		8
12	9	e	5 Id.		9
1	10	f	4 Id.		10
9	11	g	3 Id.	S. Martine.	11
	12	A	prid: Id.	*Sol in Sagit.*	12
	13	b	*Idus.*	Brice.	13
17	14	c	18 kl.	Decembris.	14
6	15	d	17 kl.	Machute.	15
	16	e	16 kl.		16
14	17	f	15 kl.	Hugh, bishop.	17
3	18	g	14 kl.		18
	19	A	13 kl.		19
11	20	b	12 kl.	Edmund, King.	20
19	21	c	11 kl.		21
8	22	d	10 kl.	Cicilie.	22
	23	e	9 kl.	Clement.	23
	24	f	8 kl.		24
16	25	g	7 kl.	Katherine.	25
5	26	A	6 kl.		26
	27	b	5 kl.		27
13	28	c	4 kl.		28
2	29	d	3 kl.	Fast.	29
10	30	e	prid. kl.	*Andrew, Apost.*	30

			Scotch Liturgy, 1637.		Ps.
x	1	d	*Kalend.*	*All Saints.*	1
	2	e	iv No.		2
xviii	3	f	iii No.		3
vii	4	g	prid. No.		4
	5	A	*Nonas.*	*Powder-treason.*	5
xv	6	b	viii Id.	Leonard.	6
iv	7	c	vii Id.		7
	8	d	vi Id.		8
xii	9	e	v Id.		9
x	10	f	iv Id.		10
i	11	g	iii Id.	S. Martin.	11
	12	A	prid. Id.	*Sol in Sagit.*	12
	13	b	*Idus.*	Brice.	13
xvii	14	c	xviii kl.	*Decembris.*	14
vi	15	d	xvii kl.	Machute.	15
	16	e	xvi kl.	Margaret Q.	16
xiv	17	f	xv kl.	Hugh Bishop.	17
iii	18	g	xiv kl.		18
	19	A	xiii kl.	*Nat. of k. Charles.*	19
xi	20	b	xii kl.	Edmund King.	20
xix	21	c	xi kl.		21
viii	22	d	x kl.		22
	23	e	ix kl.	Cicilie.	23
	24	f	viii kl.	Clement.	24
xvi	25	g	vii kl.		25
v	26	A	vi kl.	Katherine.	26
	27	b	v kl.	Ode Virgin.	27
xiii	28	c	iv kl.		28
ii	29	d	iii kl.	Fast.	29
i	30	e	prid. kl.	*Andrew Apost.*	30

			Charles II. 1662.	
1	d		*Kalend.*	*All Saints Day*
2	e		4 No.	
3	f		3 No.	
4	g		Pr. No.	
5	A		*Nonæ.*	*Papists' Conspiracy.*
6	b		8 Id.	Leonard, Confessor.
7	c		7 Id.	
8	d		6 Id.	
9	e		5 Id.	
10	f		4 Id.	
11	g		3 Id.	S. Martin, Bish. &
12	A		Pr. Id.	[Confess.
13	b		*Idus.*	Britius, Bishop.
14	c		18 kl. Dec.	
15	d		17 kl.	Machutus, Bishop.
16	e		16 kl.	
17	f		15 kl.	Hugh, Bishop of Lincoln.
18	g		14 kl.	
19	A		13 kl.	
20	b		12 kl.	Edmund, King & Mar-
21	c		11 kl.	[tyr.
22	d		10 kl.	Cecilia, Virg. & Mart.
23	e		9 kl.	S. Clement, I. B. of R.
24	f		8 kl.	[& M.
25	g		7 kl.	Catherine, Virgin &
26	A		6 kl.	[Mart.
27	b		5 kl.	
28	c		4 kl.	
29	d		3 kl.	Fast.
30	e		Pr. kl.	*S. Andrew, Apost. & M.*

The Lessons are printed here in each of the Prayer-Books similar in style to 1549.

DECEMBER.

	DECEMBER.			*Psalms.*	MATINS.		EVENSONG.	
					1 *Less.*	2 *Less.*	1 *Less.*	2 *Less.*
f	*Kalend.*	1		1	Esai. 7	Actes 2	Esai. 8	Hebr. 7
g	4 No.	2		2	9	3	10	8
A	3 No.	3		3	11	4	12	9
b	Prid. No.	4		4	13	5	14	10
c	*Nonas.*	5		5	15	6	16	11
d	8 Id.	6		6	17	di. 7	18	12
e	7 Id.	7		7	19	di. 7	20. 21	13
f	6 Id.	8		8	22	8	23	Jacob. 1
g	5 Id.	9		9	24	9	25	2
A	4 Id.	10		10	26	10	27	3
b	3 Id.	11		11	28	11	29	4
c	Prid. Id.	12		12	30	12	31	5
d	*Idus.*	13		13	32	13	33	1 Peter. 1
e	19 kl.	14		14	34	14	35	2
f	18 kl.	15		15	36	15	37	3
g	17 kl.	16		16	38	16	39	4
A	16 kl.	17		17	40	17	41	5
b	15 kl.	18		18	42	18	43	2 Peter. 1
c	14 kl.	19		19	44	19	45	2
d	13 kl.	20		20	46	20	47	3
e	12 kl.	21	*Tho. Apost.*	21	48	21	49	1 John 1
f	11 kl.	22		22	50	22	51	2
g	10 kl.	23		23	52	23	53	3
A	9 kl.	24	[*ni.*	24	54	24	55	4
b	8 kl.	25	*Nati. Domi-*	25	Esay. 9	Math. 1	Esay. 7	Tit. 3
c	7 kl.	26	*Stephan.*	26	56	Act 6. 7	57	Actes 7
d	6 kl.	27	*John Evan.*	27	58	Apoc. 1	59	Apo. 22
e	5 kl.	28	*Innocen.*	28	Jer. 31	Acte 25	Esay. 60	1 John 5
f	4 kl.	29		29	Esay. 61	26	62	2 John 1
g	3 kl.	30		30	63	27	64	3 John 1
A	*Prid.* kl.	31		30	65	28	66	Jude 1

Variation of the Lessons in successive Editions.

The eds. of 1552 and 1559 follow 1549 throughout.

The ed. of 1604 begins with Isaiah 14 and 15, and completes 66 chapters, caps. 20 and 21 forming one lesson, which are interpolated by the Proper Lessons for *S. Thomas's* Day, Proverbs 23 and 24; *Christmas* Day, Isaiah 9 and 7; *S. Stephen's* Day, Proverbs 28 and Ecclesiastes 4; *S. John's* Day, Ecclesiastes 5 and 6; and *Innocents'* Day, Jeremiah 31 and Wisdom 1.

The Scotch ed. of 1637 begins with 2 Chronicles, caps. 5 and 6, which is continued to cap. 36; Isaiah 47 to 66; the Proper Lessons for the Saints' Days are the same as 1604, except for *Innocents'* Day it is Exodus 1, Jeremiah 31, instead of Jeremiah 31 and Wisdom 1.

The ed. of 1662 is exactly the same as 1604, but there is a blank space left for the Proper Lessons.

The *Second Lessons* are the same in all six eds.; but on *Christmas* Day, eds. 1552 and 1559 have Luke 22 instead of Matthew 1, while eds. 1604 and 1637 have Luke 2. In 1662, a blank space is left for the Second Lessons on *Christmas* Day, *S. Stephen's* and *S. John's* Day.

DECEMBER HATH XXXI. DAYS.

			Second Edw. VI. 1552. Elizabeth, 1559.		Ps.
	f		*Kalend.*		1
13	g		4 No.		2
2	A		3 No.		3
10	b		Prid. No.		4
	c		*Nonas.*		5
18	d		8 Id.		6
7	e		7 Id.		7
	f		6 Id.		8
15	g		5 Id.		9
4	A		4 Id.		10
	b		3 Id.		11
12	c		Prid. Id.	*Sol. in Cap[r].*	12
1	d		*Idus.*		13
	e		19 kl.	Januarii.	14
9	f		18 kl.		15
	g		17 kl.		16
17	A		16 kl.		17
6	b		15 kl.		18
	c		14 kl.		19
14	d		13 kl.		20
3	e		12 kl.	*Thomas Ap.*	21
	f		11 kl.		22
11	g		10 kl.		23
	A		9 kl.		24
19	b		8 kl.	*Christmas.*	25
8	c		7 kl.	*S. Stephen.*	26
	d		6 kl.	*S. Ihon evan.*	27
16	e		5 kl.	*Innocentes.*	28
5	f		4 kl.		29
	g		3 kl.		30
13	A		*Prid.* kl.		30

			James I. 1604.		Ps.
	1	f	*Kalend.*		1
18	2	g	4 No.		2
7	3	A	3 No.		3
	4	b	prid. No.		4
15	5	c	*Nonas.*		5
4	6	d	8 Id.	Nicolas, bish.	6
	7	e	7 Id.		7
12	8	f	6 Id.	Conc. of Mary.	8
1	9	g	5 Id.		9
	10	A	4 Id.		10
9	11	b	3 Id.		11
	12	c	prid. Id.	*Sol.inCapricor.*	12
17	13	d	*Idus.*	Lucie virgine.	13
	14	e	19 kl.	Januarii.	14
6	15	f	18 kl.		15
13	16	g	17 kl.	O Sapientia.	16
3	17	A	16 kl.		17
	18	b	15 kl.		18
11	19	c	14 kl.		19
19	20	d	13 kl.	Fast.	20
	21	e	12 kl.	*Thomas,Apost.*	21
8	22	f	11 kl.		22
	23	g	10 kl.		23
16	24	A	9 kl.	Fast.	24
5	25	b	8 kl.	*Christmas.*	25
	26	c	7 kl.	*S. Steven.*	26
13	27	d	6 kl.	*S. John.*	27
2	28	e	5 kl.	*Innocents.*	28
	29	f	4 kl.		29
10	30	g	3 kl.		30
	31	A	prid. kl.	Silvester, bish.	30

			Scotch Liturgy, 1637.		Ps.
	1	f	*Kalend.*		1
xviii	2	g	iv No.		2
vii	3	A	iii No.		3
	4	b	prid. No.	Drostane.	4
xv	5	c	*Nonas.*		5
iv	6	d	viii Id.	Nicholas. Bish.	6
	7	e	vii Id.		7
xii	8	f	vi Id.	Conc. of Marie.	8
i	9	g	v Id.		9
	10	A	iv Id.		10
ix	11	b	iii Id.		11
	12	c	prid. Id.	*Sol. in Capric.*	12
xvii	13	d	*Idus.*	Lucy Virgin.	13
	14	e	xix kl.	*Januarii.*	14
vi	15	f	xviii kl.		15
xiii	16	g	xvii kl.	O sapientia.	16
iii	17	A	xvi kl.		17
	18	b	xv kl.		18
xi	19	c	xiv kl.		19
xix	20	d	xiii kl.	Fast.	20
	21	e	xii kl.	*Thomas Apostle.*	21
viii	22	f	xi kl.		22
	23	g	x kl.		23
xvi	24	A	ix kl.	Fast.	24
v	25	b	viii kl.	*Christmas.*	25
	26	c	vii kl.	*S. Steven.*	26
xiii	27	d	vi kl.	*S. John.*	27
ii	28	e	v kl.	*Innocents.*	28
	29	f	iv kl.		29
x	30	g	iii kl.		30
	31	A	prid. kl.	Silvest. bish.	31

			Charles II. 1662.		
	1	f	*Kalend.*		
	2	g	4 No.		
	3	A	3 No.		
	4	b	Pr. No.		
	5	c	*Nonæ.*		
	6	d	8 Id.	Nicolas, B. of Myra in [Lycia.	
	7	e	7 Id.		
	8	f	6 Id.	Concept. of the B. V. [Mary.	
	9	g	5 Id.		
	10	A	4 Id.		
	11	b	3 Id.		
	12	c	Pr. Id.		
	13	d	*Idus.*	Lucy, Virgin & Martyr.	
	14	e	19 kl. Jan.		
	15	f	18 kl.		
	16	g	17 kl.	O Sapientia.	
	17	A	16 kl.		
	18	b	15 kl.		
	19	c	14 kl.		
	20	d	13 kl.	Fast.	
	21	e	12 kl.	*S. Thomas, Apostle &* [*M.*	
	22	f	11 kl.		
	23	g	10 kl.		
	24	A	9 kl.	Fast.	
	25	b	8 kl.	*Christmas Day.*	
	26	c	7 kl.	*S. Steph. the first Martyr.*	
	27	d	6 kl.	*S. John, Apostle & Evang.*	
	28	e	5 kl.	*Innocents' Day.*	
	29	f	4 kl.		
	30	g	3 kl.		
	31	A	Pr. kl.	Silvester, B. of Rome.	

The Lessons are printed here in each of the Prayer-Books similar in style to 1549.

CERTAIN NOTES FOR THE MORE PLAIN EXPLICATION AND DECENT MINISTRATION OF THINGS CONTAINED IN THIS BOOK [y].

§ 2. *In the saying or singing of Matins and Evensong, Baptizing and Burying, the minister, in parish churches and chapels annexed to the same, shall* [z] *use a Surplice. And in all Cathedral churches and Colleges, the Archdeacons, Deans, Provosts, Masters, Prebendaries, and Fellows, being graduates, may use in the quire, beside their Surplices, such hood as pertaineth to their several degrees, which they have taken in any university within this realm. But in all other places, every minister shall be at liberty to use any surplice or no. It is also seemly that graduates, when they do preach, shall use such hoods as pertaineth to their several degrees.*

Second Edw. VI. 1552.

THE ORDER WHERE MORNING AND EVENING PRAYER SHALL BE USED AND SAID.

§ 1. *The morning and evening prayer shall be used in such place of the Church, Chapel or Chancel, and the Minister shall so turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the ordinary, and he or his deputy shall appoint the place, and the chancels shall remain, as they have done in times past.*

§§ 2, 3. *And here is to be noted, that the Minister at the time of the communion, and at all other times in his ministration, shall use neither Alb, Vestment, nor Cope: but being Archbishop, or Bishop, he shall have and wear a rochet: and being a priest or Deacon, he shall have and wear a surplice only.*

Elizabeth, 1559.

THE ORDER WHERE MORNING AND EVENING PRAYER SHALL BE USED AND SAID.

§ 1. *The Morning and Evening prayer shall be used in the accustomed place of the church, chapel or chancel, except it shall be otherwise determined by the Ordinary of the place, and the chancels shall remain as they have done in times past.*

§ 2. *And here is to be noted that the Minister at the time of the Communion, and at all other times in his ministration, shall use such ornaments in the church, as were in use by authority of parliament in the second year of the reign of king Edward the VI. according to the Act of Parliament set in the beginning of this book* [a].

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[y] In all the Editions of the First Prayer-book of Edward VI. this appears as a note at the end of the book, and just preceding the Colophon. It has been thought advisable to transpose it to this place, to bring it into harmony with all the other Prayer-books.

[z] In two eds. 1549, "should."

[a] After "the Contents" in this edition is printed, "An Act for Uniformity of Common Prayer and Service in the Church," &c., &c., and commencing "Where at the death of our late Sovereign Lord King Edward the sixt, there remained," &c., &c. This Act is reprinted in the Book of James I., 1604. In the present edition it will be found (in abstract) in the INTRODUCTION.

§ 3. *And whensoever the Bishop shall celebrate the holy communion in the church, or execute any other public ministration, he shall have upon him, beside his rochette, a Surplice or albe, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain.*

§ 4. *As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth,* [*without blame*].

§ 5. *Also upon Christmas day, Easter day, the Ascension Day, Whit-Sunday, and the feast of the Trinity, may be used any part of holy scripture hereafter to be certainly limited and appointed, in the stead*[d] *of the Litany.*

§ 6. *If there be a sermon, or for other great cause, the Curate by his discretion may leave out the Litany, Gloria in Excelsis, the Creed,* [*the*] *Homily, and the Exhortation to the Communion.*

[After this follows the word "Finis" and then the "Colophon."]

James I. 1604.

THE ORDER WHERE MORNING AND EVENING PRAYER SHALL BE USED AND SAID.

§ 1. *The Morning and Evening, &c.*

§ 2. *And here is to be noted, &c.*

[Same throughout as 1559.][e]

Scotch Liturgy, 1637.

THE ORDER WHERE AND HOW MORNING AND EVENING PRAYER SHALL BE SAID OR SUNG.

§ 1. *The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel, except it be otherwise determined by the Ordinary of the place: and the Chancels shall remain as they have done in times past.*

§ 2. *And here is to be noted, that the Presbyter or Minister at the time of the Communion, and at other times in his Ministration, shall use such Ornaments in the Church as are prescribed, or shall be by his Majesty, or his Successors, according to the act of Parliament provided in that behalf.*

Charles II. 1662.

THE ORDER FOR MORNING AND EVENING PRAYER DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

§ 1. *The Morning and Evening Prayer shall be, &c.*

[Same as 1559.]

§ 2. *And here is to be noted, that such Ornaments of the Church and of the Ministers thereof at all times of their Ministration, shall be retained and be in use, as were in this Church of* England, *by the Authority of Parliament, in the second year of the Reign of King* Edward *the Sixth.*

[d] In one ed., 1549, "instead." [e] In one copy of ed. 1604, the word "all" is accidentally *omitted* before "other times in his ministration."

AN ORDER

FOR MATINS, DAILY THROUGH THE YEAR.

. . . . . .

Second Edw. VI. 1552.

AN ORDER FOR MORNING PRAYER DAILY THROUGHOUT THE YEAR.

§ 7. *At the beginning both of Morning Prayer, and likewise of Evening Prayer, the Minister shall read with a loud voice some one of these sentences of the Scriptures that follow. And then he shall say that, which is written after the said sentences.*

AT what time soever a sinner doth repent him of his sin from the bottom of his heart : I will put all his wickedness out of my remembrance, saith the Lord. Ezech. 18.

I do know mine own wickedness, and my sin is alway [e] against me. Psalm 51.

Turn thy face away from our sins (O Lord) and blot out all our offences. Psal. 51.

A sorrowful spirit is a sacrifice to God : despise not (O Lord) humble and contrite hearts. Psal. 51.

Rent [f] your hearts, and not your garments, and turn to the Lord your God : because he is gentle and merciful, he is patient and of much mercy, and such a one that is sorry for your afflictions. Joel 2.

To thee, O Lord God, belongeth mercy and forgiveness : for we have gone away from thee, and have not hearkened to thy voice, whereby we might walk in thy laws, which thou [g] hast appointed for us. Dan. 9.

Correct us, O Lord, and yet in thy judgment, not in thy fury, lest we should be consumed and brought to notbing. Jerem. 2.

Amend your lives, for the kingdom of God is at hand. Matt. 3.

I will go to my father and say to him : Father, I have sinned against heaven, and against thee, I am no more worthy to be called thy son. Luke 15.

Enter not into judgment with thy servants, O Lord, for no flesh is righteous in thy sight. Psal. 142. [g]

If we say that we have no sin, we deceive ourselves, and there is no truth in us. 1 John 1. [h]

Elizabeth, 1559.

AN ORDER FOR, &c.

[The same throughout as 1552.]

James I. 1604.

AN ORDER FOR, &c.

[The same throughout as 1552.]

Scotch Liturgy, 1637.

AN ORDER FOR MORNING PRAYER DAILY THROUGHOUT THE YEAR.

§ 7. *At the beginning both of Morning Prayer and likewise of Evening Prayer, the Presbyter or Minister shall read with a loud voice some one of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said sentences.*

CAST away from you all your transgressions whereby ye have

[e] In one ed., 1552, and 1559, "always."
[f] In one ed., 1552, and eds. 1559, "Rend."
[g] In one ed., 1552, *misp.* clxii.

[h] These references, throughout all the editions (1662 included), are printed in the margin.

. . . . . .

transgressed, and make you a new heart and a new spirit; for why will ye die? For I have no pleasure in the death of him that dieth saith the Lord God: wherefore turn yourselves and live. Ezek. 18. 31, 32.

Hide thy face from my sins, and blot out all mine iniquities. Psal. 51. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Psal. 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Joel 2. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: Neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us by his servants the prophets[i]. Dan. 9. 9, 10.

He that covereth his sins shall not prosper, but he that confesseth and forsaketh them shall have mercy. Prov. 28. 13.

O Lord correct me but with judgement; not in thine anger lest thou bring me to nothing. Jer. 10. 24.[j]

Enter not into judgement with thy servant, for in thy sight shall no man living be justified. Psal. 143. 2.

If we say that we have no sin we deceive ourselves, and the truth is not in us. 1 John 1. 8.[k]

Charles II. 1662.

THE ORDER FOR MORNING PRAYER,

DAILY THROUGHOUT THE YEAR.

§ 7. *At the beginning of Morning Prayer the Minister shall, &c.*

[Same as 1552.]

WHEN the wicked man turneth away from his wickedness, that he hath committed, and doth that which is lawful and right, he shall save his soul alive. Ezek. 18. 27.

I acknowledge my transgressions, and my sin is ever before me. Psal. 51. 3.

Hide thy face from my sins, and blot out[j] mine iniquities. Psal. 51. 9.

The Sacrifices of God, &c.

Rent your hearts[k], and, &c.

To the Lord our God, &c.

O Lord correct me[l], &c.

[Each of these the same as 1637.]

Repent ye; for the Kingdom of Heaven is at hand. S. Mat. 3. 2.

I will arise and go to my Father, and will say unto him; Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son. S. Luke 15. 18, 19.

Enter not into judgement with thy servant, O Lord, for in thy sight shall no man living be justified. Psal. 143. 2.

If we say, that we have no sin, we deceive our selves, and the truth is not in us. But, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. John 1. 8, 9[h].

[i] In ed. 1662, the words, "by his servants the prophets," are *omitted*.

[j] In nearly all the Sealed Books of 1662, the word "all" is marked through with a pen.

[k] In most Sealed Books the "s" is added after "heart" with a pen.

[l] In most of the Sealed Books the reference, Ps. 6. 1, has been added with a pen after Jer. 10. 24.

. . . . . .

Second Edw. VI. 1552.

DEARLY beloved brethren, the scripture moveth us in sundry places, to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent and obedient heart: to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to knowledge [m] our sins before God: yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which be [n] requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as be [n] here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

§ 8. *A general confession, to be said of the whole congregation after the minister, kneeling.*

ALMIGHTY and most merciful Father, we have erred and strayed from thy ways, like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us: but thou, O Lord, have mercy upon us miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that be [n] penitent, according to thy promises declared unto mankind, in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. Amen.

§ 9. *The absolution to be pronounced by the minister alone.*

ALMIGHTY God, the Father of our Lord Jesus Christ, which [o] desireth not the death of a sinner, but rather that he may turn from his wickedness and live: and hath given power and commandment to his ministers, to declare and pronounce to his people, being penitent, the absolution [p] and remission of their sins: he pardoneth and absolveth [p] all them which [q] truly repent, and unfeignedly believe his holy Gospel. [r] Wherefore we beseech him to grant us true repentance and his holy spirit, that those things may please him, which we do at this present, and that the rest of our life hereafter may be pure and holy: so that at the last we may come to his eternal joy, through Jesus Christ our Lord [s].

§ 10. *The people shall answer.*

Amen.

[m] In eds. 1572, and afterwards, "acknowledge."
[n] In ed. 1662, "are."
[o] In eds. 1637 and 1662, "who."
[p] In one ed., 1552, "obsolution" and "obsolveth."
[q] In ed. 1662, "that."
[r] In ed. 1662, "Wherefore let us beseech him."
[s] In one ed. 1559, and 1596, "Amen" is added here as well as in the rubric.

. . . . . .

Elizabeth, 1559.

DEARLY beloved, &c.

[The same as 1552 throughout.]

James I. 1604.

DEARLY beloved, &c.

[The same as 1552 throughout.]

Scotch Liturgy, 1637.

DEARLY beloved, &c.

[The same as 1552, to]

§ 8. *A general confession to be said by all that are present after or with the Deacon or Presbyter, all humbly kneeling.*

ALMIGHTY and most merciful . . .

[continued the same as 1552, to]

and sober life, to the glory of thy holy Name, and the salvation of our own souls. Amen.

§ 9. *The Absolution or Remission of sins to be pronounced by the Presbyter alone, he standing up and turning himself to the people, but they still remaining humbly upon their knees.*

ALMIGHTY GOD, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and who hath given power and commandment to the Presbyters of his Church the ministers of his gospel to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: The same Almighty GOD pardoneth and absolveth all them which truly repent, and unfeignedly believe his holy Gospel. Wherefore we beseech him to grant us true repentance, and his holy spirit, that we may receive from him absolution from all our sins, that those things . . . .

[continued the same as 1552, to]

§ 10. *The people shall answer.*

Amen.

[†]

Charles II. 1662.

DEARLY beloved, &c.

[The same as 1552.]

§ 8. *A general Confession to be said of the whole congregation after the Minister, all kneeling.*

ALMIGHTY and most, &c.

[The same as 1552.]

§ 9. *The Absolution or Remission of sins to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father, &c.

[continued same as 1552, to]

§ 10. *The people shall answer here, and at the end of all other prayers,* Amen.

[†] There is an ornamental rule introduced here in the Scotch edition, as if to divide off the introductory part from the rest of the Service.

§ 11. *The Priest being in the quire, shall begin with a loud voice the Lord's Prayer, called the* Pater noster.

OUR Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. Amen.

§ 12. *Then likewise he shall say,*

O Lord, open thou my lips.

Answer.

And my mouth shall shew forth thy praise.

Second Edw. VI. 1552.

§ 11. *Then shall the Minister begin the Lord's Prayer with a loud voice.*

OUR Father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. Amen.

§ 12. *Then likewise he shall say.*

O Lord, open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God, make speed to save us.

Answer.

O Lord, make haste to help us.

Priest.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen[u].

Praise ye the Lord.

Elizabeth, 1559.

§ 11. *Then shall the Minister, &c.*

[The same as 1552 throughout.]

James I. 1604.

§ 11. *Then shall the Minister, &c.*

[The same as 1552 throughout.]

Scotch Liturgy, 1637.

§ 11. *Then shall the Presbyter or Minister begin the Lord's prayer with a loud voice. And in this and in all other places of the liturgy where the last words,* for Thine is the kingdom, &c. *are expressed, the presbyter shall read them. But in all places where they are not expressed he shall end at these words,* But deliver us from evil. Amen.

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[u] In all eds. of 1549 as well as of 1552, the *Gloria Patri* is in some places abbreviated and in others printed in full, as it would appear, simply according to the printer's convenience ; no notice of such variation is therefore taken.

Priest.

O God, make speed[x] to save me.

Answer.

O Lord, make haste to help me.

Priest.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be world without end. Amen.

Praise ye the Lord.

And from Easter to Trinity Sunday.

Alleluia.

OUR Father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. "For thine is the kingdom, the power and the glory, for ever and ever." Amen.

§ 12. *Then likewise he shall say,*

O Lord, open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Presbyter.

O God, make speed to save us.

Answer.

O Lord, make haste to help us.

§ 13. *Then all of them standing up, the Presbyter shall say or sing,*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Praise ye the Lord.

Answer.

The Lord's Name be praised.

Charles II. 1662.

§ 11. *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice ; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Father, which art, &c.

[continued to]

. . . . For ever and ever. Amen.

§ 12. *Then likewise, &c.*

[continued the same as 1552, to]

O Lord, make haste to help us.

§ 13. *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son, and to the Holy Ghost ;

Answer.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Priest.

Praise ye the Lord.

Answer.

The Lord's Name be praised.

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[x] In one ed., 1549, "good speed ;" and in some copies of 1559, "make haste to speed us."

§ 14. *Then shall be said or sung without any Invitatory this Psalm.* Venite, exultemus, *&c. in English, as followeth:*

Psalm xcv.

O COME let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with Psalms.

For the Lord is a great God: and a great King, above all gods:

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and, his hands prepared the dry land.

O come, let us worship and fall down: and kneel before the Lord our maker.

For he is (the Lord) our God: and we are the people of his pasture, and the sheep of his hands[y].

Second Edw. VI. 1552.

§ 14. *Then shall be said or sung this Psalm following.*

O COME let us sing, &c.

[The same as 1549.]

§ 15. *Then shall follow certain Psalms, &c.*

[Same as 1549.]

Elizabeth, 1559.

§ 14. *Then shall be said or sung this Psalm following.*

O COME let us sing, &c.

[Same as 1549.]

§ 15. *Then shall follow, &c.*

[Same as 1549.]

James I. 1604.

§ 14. *Then shall be said or sung this Psalm following.*

Venite exultemus Domino[z].

O COME let us sing, &c.

[The same as 1549.]

§ 15. *Then shall follow, &c.*

[Same as 1549.]

Scotch Liturgy, 1637.

§ 14. *Then shall be said or sung this Psalm following.*

Ps. xcv.

O COME, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.

Let us come before his presence with thanksgiving: and make a joyful noise unto him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the deep places of the earth: the strength of the hills is his also.

The sea is his, and he made it: and his hands formed the dry land.

O come, let us bow down: let us kneel before the Lord our Maker.

For he is our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your heart: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my work.

Forty years long was I grieved

[y] In ed. 1662, "hand."

[z] In two eds., 1559, and in most eds. afterwards, *Venite exultemus Domino* is printed in the margin.

To day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness.

When your fathers tempted me : proved me, and saw my works.

Forty year long was I grieved with this generation, and said : it is a people that do err in their hearts : for they have not known my ways.

Unto whom I sware in my wrath : that they should not enter into my rest.

Glory be to the Father, and to the Son : and to the holy ghost. As it was in the beginning, is now, and ever shall be : world without end. Amen [a].

§ 15. *Then shall follow certain Psalms in order as they be* [b] *appointed in a table made for that* [c] *purpose, except there be proper Psalms appointed for that day. And at the end of every Psalm throughout the year, and likewise in the end of* Benedictus, Benedicite, Magnificat, *and* Nunc Dimittis, *shall be repeated.*

Glory be to the Father, and to the Son, &c.

---

with this generation, and said : It is a people that do err in their heart, and they have not known my ways.

Unto whom I sware in my wrath : that they should not enter into my rest.

Glory be to the Father, and to the Son : and to the holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

§ 15. *Then shall follow, &c.*

[Same as 1549, to]

And as at the end of the Venite, so also at the end of every Psalm throughout the year, and likewise in the end of Benedictus, Magnificat, *and* Nunc dimittis, *shall be repeated,*

Glory be to the Father, and to the Son : and to the Holy Ghost.

And the People shall answer,

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Every one standing up at the same [d].

Charles II. 1662.

§ 14. *Then shall be said, or sung this Psalm following: Except on Easter day, upon which another Anthem is appointed: and on the Nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms.*

Venite, exultemus Domino. Psal. 95.

O COME let us sing, &c.

[The same as 1549.]

§ 15. *Then shall follow the Psalms in order as they be appointed. And at the end of every Psalm throughout the year, and likewise in the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *shall be repeated.*

Glory be to the Father, and to the Son : and to the Holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

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[a] In 1552, and afterwards, the *Gloria Patri* is divided into two verses.

[b] In eds. of 1552 and 1559, as well as 1549, sometimes "been" is printed.

[c] In one ed., 1549, "the."

[d] Only in one of the Scotch editions do the words, "*Every one standing up at the same,*" appear.

§ 16. *Then shall be read two lessons distinctly with a loud voice, that the people may hear. The first of the Old Testament, the second of the New; like as they be appointed by*[e] *the Kalendar, except there be proper lessons assigned for that day: the minister that readeth the lesson, standing and turning him so as he may best be heard of all such as be present. And before every lesson, the minister shall say thus. The first, second, third or fourth chapter of* Genesis *or* Exodus, *Matthew, Mark*[f], *or other like as is appointed in the Kalendar. And in the end of every Chapter, he shall say.*

Here endeth such a chapter of such a book.

And (*to the end the people may the better hear*) *in such places where they do sing, there shall the lessons be sung in a plain tune after the manner of distinct reading: and likewise the Epistle and Gospel.*

§ 17. *After the first lesson shall follow* Te Deum laudamus, *in English, daily throughout the year, except in Lent, all the which time in the place of* Te Deum *shall be used* Benedicite omnia Opera Domini Domino, *in English as followeth:*

Te Deum [Laudamus.][g]

We praise thee, O God, we knowledge[h] thee to be the Lord.
All the earth doth worship thee, the Father everlasting.
To thee all Angels cry aloud, the heavens and all [the] powers therein.
To thee Cherubim, and Seraphim continually do cry,
Holy, holy, holy, Lord God of Sabaoth.
Heaven and earth are full of[i] the majesty of thy glory.
The glorious company of the Apostles, praise thee.
The goodly fellowship of the Prophets, praise thee.
The noble army of Martyrs praise thee.

Second Edw. VI. 1552.

§ 16. *Then shall be read, &c.*
[Same as 1549.]

§ 17. *After the first Lesson shall follow* Te deum Laudamus, *in English, daily through*[j] *the whole year.*

Te Deum.

We praise thee, O God, &c.
[The same as 1549.]

Elizabeth, 1559.

§ 16. *Then shall be read, &c.*
[Same as 1549.]

§ 17. *After the first lesson, &c.*
[Same as 1552.]

We praise thee, O God, &c.
[The same as 1549.]

James I. 1604.

§ 16. *Then shall be read, &c.*
[Same as 1549.]

§ 17. *After the first lesson, &c.*
[Same as 1552.]

We praise thee, O God, &c.
[The same as 1549.]

Scotch Liturgy, 1637.

§ 16. *Then shall be read, &c.*
[Same as 1549, to]

the Presbyter or Minister that readeth the Lesson standing and turning him so that he may best be heard of all such as be present. And before every Lesson the Presbyter or Minister shall say . . .
[continued the same as 1549.]

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[e] In ed. 1604, and afterwards, "in."
[f] In Scotch ed. 1637, "Saint Matthew and Saint Mark."
[g] In two eds., 1549, the title runs, "The Praise of God the Father; the Son; and the Holy Ghost." In one ed., 1549, the *Te Deum* is omitted from its place, and printed on another leaf.
[h] In Scotch ed., 1637, and ed. 1662, "acknowledge."
[i] In two eds., 1549, "replenished with."
[j] In eds. 1596, 1604, &c., "throughout."

The holy church throughout all the world doth knowledge[k] thee.

The Father of an infinite majesty.

Thy[l] honourable, true, and only Son.

Also the Holy Ghost[m] the Comforter.

Thou art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst not abhor the virgin's womb.

When thou hadst overcome[n] the sharpness of death, thou didst open the kingdom of heaven to all believers.

Thou sittest on[o] the right hand of God, in the Glory of the Father.

We believe that thou shalt come to be our judge.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints, in glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them and lift them up for ever.

Day by day we magnify thee.

And we worship thy name ever world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

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§ 17. *After the first lesson, shall be said or sung* Te Deum laudamus *in English, daily throughout the whole year.*

Charles II. 1662.

§ 16. *Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Kalendar, (except there be proper Lessons assigned for that day:) He, that readeth, so standing, and turning himself, as he may best be heard of all such as are present.*

§ 17. *And after that, shall be said, or sung in English the Hymn, called* Te Deum Laudamus, *daily throughout the year.*

§ 16. *Note that before every Lesson the Minister shall say,* Here beginneth such a Chapter, or Verse of such a Chapter, or such a Book: *And after every Lesson,* Here endeth the First, or the Second Lesson.

Te Deum Laudamus.

WE praise thee, O God, &c.

[The same as 1549.]

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[k] In eds. 1637, &c., "acknowledge."
[l] In ed. 1596, 1637, and 1662, "thine."
[m] In two eds., 1549, "The Holy Ghost also being the Comforter."
[n] In two eds., 1549, "overcomed."
[o] In one ed. 1596, 1637, and 1662, "at."

Benedicite, omnia opera Domini Domino [p].

O ALL ye [q] works of the Lord, speak good of the Lord : praise him, and set him up for ever.

O ye Angels of the Lord, speak good of the Lord : praise him [r], and set him up for ever.

O ye heavens, speak good of the Lord : praise him, and set him up for ever.

O ye waters that be above the firmament, speak good of the Lord : praise him, and set him up for ever.

O all ye powers of the Lord, speak good of the Lord : praise him, and set him up for ever.

O ye Sun, and Moon, speak good of the Lord : praise him, and set him up for ever.

O ye stars of heaven, speak good of the Lord : praise him, and set him up for ever.

O ye showers, and dew, speak good of the Lord : praise him, and set him up for ever.

O ye winds of God, speak good of the Lord : praise him, and set him up for ever.

O ye fire and heat, praise ye the Lord : praise him, and set him up for ever.

O ye winter and summer, speak good of the Lord : praise him, and set him up for ever.

O ye dews and frosts, speak good of the Lord : praise him, and set him up for ever.

O ye frost and cold, speak good of the Lord : praise him, and set him up for ever.

O ye ice and snow, speak good of the Lord : praise him, and set him up for ever.

O ye nights and days, speak good of the Lord : praise him, and set him up for ever.

O ye light and darkness, speak good of the Lord : praise him, and set him up for ever.

O ye lightnings and clouds, speak good of the Lord : praise him, and set him up for ever.

Second Edw. VI. 1552.

§ 18. *Or this Canticle,* Benedicite omnia opera Domini Domino.

O ALL ye works of the Lord, bless ye the Lord : praise him and magnify him for ever.

[And continued the same as 1549, except

bless ye the Lord : praise him and magnify him for ever.

is used throughout instead of "Speak good of the Lord : praise him, and set him up for ever."]

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[p] In eds. 1559, "&c." instead of *Domini Domino;* in eds. 1662, "&c" *omitted.*

[q] In one ed., 1559, "the."

[r] In two eds., 1559, "praise ye him."

O let the earth speak good of the Lord : yea, let it praise him, and set him up for ever.

O ye mountains and hills, speak good of the Lord : praise him, and set him up for ever.

O all ye green things upon the earth, speak good of the Lord : praise him, and set him up for ever.

O ye wells, speak good of the Lord : praise him, and set him up for ever.

O ye seas, and floods, speak good of the Lord : praise him, and set him up for ever.

O ye whales, and all that move in the waters, speak good of the Lord : praise him, and set him up for ever.

O all ye fowls of the air, speak good of the Lord : praise him, and set him up for ever.

O all ye beasts, and cattle, speak ye good of the Lord : praise him, and set him up for ever.

O ye children of men, speak good of the Lord : praise him, and set him up for ever.

O let Israel speak good of the Lord : praise him, and set him up for ever.

O ye priests of the Lord, speak good of the Lord : praise him, and set him up for ever.

O ye servants of the Lord, speak good of the Lord : praise him, and set him up for ever.

O ye spirits and souls of the righteous, speak good of the Lord : praise him, and set him up for ever.

O ye holy and humble men of heart, speak ye good of the Lord : praise ye [s] him, and set him up for ever.

O Ananias, Azarias, and Misael, speak ye good of the Lord : praise ye [s] him, and set him up for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, &c.

Elizabeth, 1559.

§ 18. *Or this Canticle, &c.*

[The same as 1552.

James I. 1604.

§ 18. *Or this Canticle, &c.*

[The same as 1552.]

Scotch Liturgy, 1637.

§ 18. *Or this Psalm.*

Dominus regit me. Psal. xxiii.

The Lord is my shepherd, &c.

[The Psalm is printed entire [t].]

Charles II. 1662.

§ 18. *Or this Canticle, &c.*

[The same as 1552.]

[s] In eds. 1552, and afterwards, "praise him."

[t] It will be found printed in the present book as the Introit for Septuagesima.

§ 19. *And after the Second Lesson, throughout the whole year, shall be used* Benedictus Dominus Deus Israel, *&c. in English,* [*as followeth*:]

Benedictus[u]. Luc. i.

BLESSED be the Lord God of Israel: for he hath visited and redeemed his people;

And hath lifted up an horn of salvation to us[x]: in the house of his servant David;

As he spake by the mouth of his holy Prophets: which have[y] been since the world began;

That we should be saved from our enemies: and from the hands[z] of all that hate us;

To perform the[a] mercy promised to our fathers[b]: and to remember his holy covenant;

To perform the oath which he sware to our father[c] Abraham: that he would give[d] us;

Second Edw. VI. 1552.

§ 19. *And after the second Lesson shall be used and said,* Benedictus, *in English as followeth.*

Benedictus.

BLESSED be the Lord, &c.

[The same as 1549.]

§ 20. *Or the* c *Psalm.* Jubilate[e].

[Not printed in this edition.]

Elizabeth, 1559.

§ 19. *And after the second lesson shall be used and said* Benedictus *in English as followeth.*

[Same as 1549.]

§ 20. *Or the* c *Psalm.* Jubilate.

O BE joyful in the Lord (all ye lands): serve the Lord with gladness, and come before his presence with a song.

Be ye sure, that the Lord he is God: it is he that hath made us, and not we our selves, we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, &c.

As it was in the beginning, &c.

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[u] In two eds., 1549, the title runs, "The Song of Zachary; *Benedictus:* and Thanksgiving for the performance of God's promises."

In one ed. also, 1549, The *Benedictus* is not printed in its place, but on a separate sheet.

[x] In eds. 1552, 1559, and afterwards, "And hath raised up a mighty salvation for us." In Scotch ed., 1637, "And hath raised up an horn of salvation for us."

[y] In two eds., 1549, "hath been."

[z] In Scotch ed., 1637, "hand."

[a] In one ed., 1559, "thy" *instead of* "the."

[b] In eds. 1552, and afterwards (except Scotch ed.), "forefathers."

[c] In eds. 1552, and afterwards (except Scotch ed.), "forefather."

[d] In Scotch ed., 1637, "grant unto us."

[e] In two eds., 1552, and one 1559, the title is, "Or *Jubilate Deo*, Psalm c." In one ed., 1559, "Or else this Psalm."

That we being delivered out of the hands of our enemies : might serve him without fear;

In holiness and righteousness before him : all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord, to prepare his ways;

To give knowledge of salvation unto his people : for[f] the remission of their sins,

Through the tender mercy of our God : whereby the day-spring from an[g] high hath visited us;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, and ever, &c.

James I. 1604.

§ 19. *And after the second lesson shall be used and said* Benedictus *in English as followeth.*

[The same as 1552.]

§ 20. *Or the* c *Psalm.* Jubilate.

[The same as 1552.]

Scotch Liturgy, 1637.

§ 19. *And after the second lesson shall be said or sung*[h] Benedictus Dominus Deus Israel *in English as followeth.*

Benedictus. Luke i. 68.

Blessed be the Lord, &c.

[The same as 1549.]

§ 20. *Or this* c *Psalm.* Jubilate Deo.

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness : come before his presence with singing.

Know ye that the Lord he is God, it is he that hath made us, and not we our selves; we are his people and the sheep of his pasture.

Enter into his gates with thanksgiving and into his courts with praise : be thankful unto him and bless his Name.

For the Lord is good; his mercy is everlasting : and his truth endureth to all generations.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

Charles II. 1662.

§ 19. *Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following; except when that shall happen to be read in the Chapter for the day, or for the Gospel on St.* John Baptist's *day.*

Benedictus. S. Luke i. 68.

BLESSED be the Lord, &c.

[The same as 1549.]

§ 20. *Or this Psalm.* Jubilate Deo.

O be joyful, &c.

[The same as 1559.]

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[f] In Scotch ed., 1637, "by."

[g] In three eds., 1552, "an." In one ed., 1552, "on." In one ed., 1559, and afterwards, "on."

[h] In one Scotch ed., 1637, "used and said."

§ 21. *Then shall be said daily through the year, the[se] prayers following, as well at Evensong as at Matins, all devoutly kneeling*[i].

Lord, have mercy upon us. Christ, have mercy upon us[k].
Lord, have mercy upon us.

§§ 22, 23. *Then the Minister shall say the* Creed *and the Lord's Prayer in English, with a loud voice, &c.*

Answer. But deliver us from evil. Amen.

Priest. O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest[l]. O Lord, save the king[m].

Answer. And mercifully hear us when we call upon thee.

Second Edw. VI. 1552.

§ 22. *Then shall be said the* Creed, *by the Minister and the people, standing.*

I BELIEVE in God the Father almighty, maker of heaven and earth. And in Jesus Christ his only Son our Lord, which[n] was conceived by the holy Ghost, born of the virgin Mary: suffered under Ponce Pilate[o], was crucified, dead and buried, he descended into hell. The third day he rose[p] again from the dead. He ascended into heaven, and sitteth on the right hand of God the Father almighty. From thence shall he[q] come to judge the quick and the dead. I believe in the Holy Ghost. The holy Catholic Church. The communion of saints. The forgiveness of sins. The resurrection of the body. And the life everlasting. Amen.

§ 21. *And after that, these prayers following, as well at evening prayer as at morning prayer: all devoutly kneeling. The Minister first pronouncing with a loud voice.*

The Lord be with you.
Answer.
And with thy spirit.
The[r] *Minister.*
Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

§ 23. *Then the Minister, Clerks and people, shall say the Lord's prayer in English, with a loud voice.*

Our Father which art, &c.

§ 24. *Then the Minister standing up shall say.*

O Lord, shew thy mercy upon us.
Answer.
And grant us thy salvation.
[Continued same as 1549 to]
Answer.
And take not thy holy Spirit from us.

Elizabeth, 1559.

§ 22. *Then shall be said, &c.*
[The same throughout as 1552.]

James I. 1604.

§ 22. *Then shall be said, &c.*
[The same throughout as 1552.]

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[i] In one ed., 1549, the Rubric, "Then shall be said daily," which in other editions follows the *Benedictus*, is erroneously placed before it.

[k] In eds. 1604 and 1662, the second line is in a different type to the rest, signifying that it is to be said by the people, and not by the Priest.

[l] In eds. 1578, &c., the word "Priest" is altered to "Minister," and so on throughout; but restored in 1604 and in most books after.

[m] In ed. 1559, &c., "the queen;" and in Scotch ed., 1637, "our king."

[n] In ed. 1662, "who was."

[o] In ed. 1662, "Pontius Pilate."

[p] In one ed., 1559, "arose."

[q] In one ed., 1552; in eds. 1596, and afterwards, "he shall."

[r] In one ed., 1559, and in eds. 1604 and afterwards, "The" *omitted*.

Priest. Endue thy ministers[s] with righteousness.
Answer. And make thy chosen people joyful.
Priest. O Lord, save thy people.
Answer. And bless thine inheritance.
Priest. Give peace in our time, O Lord.
Answer. Because there is none other that fighteth for us, but only thou, O God.
Priest. O God, make clean our hearts within us.
Answer. And take not thine[t] holy Spirit from us.

Scotch Liturgy, 1637.

§ 22. *Then shall be said or sung the Creed by the Presbyter or Minister and the people standing.*

I BELIEVE in God, &c.

[The same as 1552.]

§ 21. *And after that these prayers following as well at Evening prayer as at Morning prayer, all devoutly kneeling, the Presbyter or Minister first pronouncing with a loud voice,*

The Lord be with you.
Answer.
And with thy spirit.
Presbyter.
Let us Pray.
Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

§ 23. *Then the Presbyter, Clerks, and people shall say the Lord's prayer in English with a loud voice.*

OUR Father, &c.

[Printed in full to]

for ever and ever. Amen.

§ 24. *Then the Presbyter standing up shall say,*

O Lord, shew thy mercy, &c.

[Continued the same as 1549, except]

Presbyter.

[throughout instead of *Priest*, down to]

Answer.

And take not thy holy spirit from us.

Charles II. 1662.

§ 22. *Then shall be sung, or said the Apostles' Creed by the Minister, and the people standing. Except only such days as the Creed of* St. Athanasius *is appointed to be read.*

I believe in God, &c.

[The same as 1552.]

§ 21. *And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,*

The Lord be with you.

[Continued same as 1552.]

§ 23. *Then the Minister, Clerks, and people shall say the Lord's Prayer with a loud voice.*

OUR Father, which art, &c.

[Printed in full to]

. . . . deliver us from evil. Amen.

§ 24. *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us.
Answer.
And grant us thy salvation.

[Continued same as 1549, to]

Answer.

And take not thy Holy Spirit from us.

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[s] In Scotch ed., 1637, "thy Presbyters and Ministers."

[t] In most eds., 1552 and 1559, "thine;" afterwards, "thy."

Priest. The Lord be with you.
Answer. And with thy spirit.

§ 25. *Then shall daily follow three Collects. The first of the day, which shall be the same that is appointed at the Communion. The second for peace. The third for grace to live well. And the two last Collects shall never alter, but daily be said at Matins throughout all the year, as followeth: the Priest standing up, and saying,*

Let us pray.

Then the Collect of the day.

§ 26. *The second Collect: for peace.*

O GOD, which art author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom: defend us, thy humble servants, in all assaults of our enemies, that we, surely trusting in thy defence,

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Second Edw. VI. 1552.

§ 25. *Then shall follow three Collects. The first of the day, which shall be the same that is appointed at the Communion. The second for peace. The third for Grace to live well. And the two last Collects shall never alter, but daily be said at morning prayer, throughout all the year as followeth.*

§ 26. *The second Collect for Peace.*

O GOD, which art author, &c.

[Same as 1549.]

§ 27. *The third Collect for Grace.*

O LORD our heavenly Father, almighty and everlasting God, &c.

[Continued the same as 1549.]

Elizabeth, 1559.

§ 25. *Then shall follow, &c.*

[The same as 1552 throughout.]

James I. 1604.

§ 25. *Then shall follow, &c.*

[The same as 1552 throughout.]

Scotch Liturgy, 1637.

§ 25. *Then shall follow three Collects, &c.*

[The same as 1552 throughout.]

[At the end is the following Rubric.]

§ 29. *After this collect ended followeth the Litany, and if the Litany be not appointed to be said or sung that morning, then shall next be said the prayer for the King's Majesty, with the rest of the prayers following, at the end of the Litany, and the Benediction.*

Charles II. 1662.

§ 25. *Then shall follow, &c.*

[Same as 1552, to]

. . . . *as followeth; all kneeling.*

§ 26. *The second Collect for Peace.*

O GOD, who art the author, &c.

[Same as 1549.]

§ 27. *The third Collect for Grace.*

O LORD our heavenly Father, Almighty and everlasting God, who hast safely brought us, &c.

[Same as 1549.]

§ 28. *In Quires and Places where they sing, here followeth the Anthem.*

§ 29. *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

may not fear the power of any adversaries: through the might of Jesu [u] Christ our Lord. Amen.

§ 27. *The third Collect: for grace.*

O LORD, our heavenly Father, almighty and everliving God, which hast safely brought us to the beginning of this day: defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight: through Jesus Christ our Lord. Amen.

A Prayer for the King's Majesty [x].

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King CHARLES, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

A Prayer for [*the Royal Family* [y].]

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless [our gracious Queen CATHERINE, *Mary* the Queen-Mother, *James* Duke of *York*, and all the Royal Family [y];] Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, who alone workest great marvels; send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer of Saint Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen.

§ 30. *Here endeth the Order of Morning Prayer throughout the year.*

[u] In eds. 1552, &c., "Jesus."

[x] This and the Prayers following, previous to 1662, were printed at the end of the Litany. [See p. 276.]

[y] The words between brackets are erased in some copies of the Sealed books, with the intention, no doubt, of their being changed as circumstances required.

AN ORDER

FOR EVENSONG

THROUGH-OUT THE YEAR.

. . . . . .

Second Edw. VI. 1552.

AN ORDER FOR EVENING PRAYER THROUGHOUT THE YEAR.

Elizabeth, 1559.

AN ORDER FOR EVENING PRAYER THROUGHOUT THE YEAR.

James I. 1604.

AN ORDER FOR EVENING PRAYER THROUGHOUT THE YEAR.

Scotch Liturgy, 1637.

AN ORDER FOR EVENING PRAYER *throughout the year.*

Charles II. 1662.

THE ORDER FOR Evening Prayer Daily throughout the Year.

§ 31[a]. *At the beginning of Evening Prayer the Minister shall read with a loud voice some one, or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness, that he hath committed, and doth that which is lawful and right, he shall save his soul alive. Ezek. 18. 27.

I acknowledge my transgressions, and my sin is ever before me. Psal. 51. 3.

Hide thy face from my sins, and blot out mine iniquities. Psal. 51. 9.

The Sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Psal. 51. 17.

Rent your hearts, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Joel 2. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Dan. 9. 9, 10.

O Lord correct me, but with judgement; not in thine anger, lest thou bring me to nothing. Jer. 10. 24. Psal. 6. 1.

Repent ye: for the Kingdom of Heaven is at hand. S. Mat. 3. 2.

I will arise and go to my Father, and will say unto him; Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son. S. Luke 15. 18, 19.

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[a] In none of the four previous editions do we find printed either the Sentences, the Exhortation, the Confession, or the Absolution. Practically, the words in Rubric § 7 of the Morning Prayer rendered repetition here needless.

. . . . . .

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. Psal. 143. 2.

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. John 1. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the Heavenly Grace, saying after me.

§ 32. *A general Confession, to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life. To the glory of thy holy name. Amen.

§ 33. *The Absolution or Remission of sins to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live, and hath given power and commandment to his ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins: he pardoneth and absolveth all them, that truly repent, and unfeignedly believe his holy Gospel. Wherefore beseech we him to grant us true repentance and his Holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen.

§ 34. *The Priest*[b] *shall say.*

OUR Father, &c.

§ 35. *Then likewise he shall say.*

O God, make speed to save me.

Answer.

O Lord[c], make haste to help me.

Priest.

Glory be[d] to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Second Edw. VI. 1552.

§ 34. *The Priest shall say,*

OUR Father which, &c.

§ 35. *Then likewise he shall say.*

O Lord, open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God, make speed to save us.

Answer.

Lord, make haste to help us.

Priest.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Praise ye the Lord.

§ 38. *Then*[e] *Psalms in order as they be appointed in the Table for Psalms, except there be proper Psalms appointed for that day. Then a Lesson of the old Testament as is*[f] *appointed likewise in the Kalendar, except there be proper lessons appointed for that day. After that,* Magnificat[g] *in English as followeth.*

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

§§ 31—34. *After the sentences, exhortation, confession, and absolution, as is appointed at morning prayer, the Presbyter shall say or sing.*

OUR Father, Which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, the power, and the glory, for ever and ever. Amen.

§ 35. *Then likewise he shall say or sing.*

O Lord, open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

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[b] In ed. of 1578, "The Minister shall say," and so on throughout, "Minister" instead of "Priest."

[c] In ed. of 1596, "O Lord."

[d] In one ed., 1549, "Glory to the Father."

[e] In ed. 1604, "Then the Psalms."

[f] In Scotch ed., 1637, "as it is."

[g] In Scotch ed., 1637, "the *Magnificat.*"

Praise ye the Lord.

§ 36. *And from Easter to Trinity Sunday.*

Alleluia.

As before is appointed at Matins.

§ 38. *Then*[h] *Psalms in order as they be appointed in the Table for Psalms, except there be proper Psalms appointed for that day. Then a Lesson of the Old Testament, as it*[i] *is appointed likewise in the Calendar, except there be proper Lessons appointed for that day. After that,* (Magnificat anima mea Dominum) *in English,* [*as followeth*].

Presbyter.

O God, make speed to save us.

Answer.

O Lord, make haste to help us.

Presbyter.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

All standing up, as often as it is repeated.

Presbyter.

Praise ye the Lord.

Answer.

The Lord's name be praised.

§ 38. *Then the Psalms in order as they be appointed in the table for Psalms, except there be proper Psalms appointed for that day. Then a lesson of the Old Testament, as it is appointed likewise in the Kalender, except there be proper lessons appointed for that day. After that the* Magnificat *in English, as followeth.*

Charles II. 1662.

§ 34. *Then the Minister shall kneel, and say the Lord's Prayer; the People also kneeling, and repeating it with him.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them, that trespass against us. And lead us not into temptation; But deliver us from evil : For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

§ 35. *Then likewise he shall say,*

O Lord, open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God, make speed to save us.

Answer.

O Lord, make haste to help us.

§ 37. *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Priest.

Praise ye the Lord.

Answer.

The Lord's Name be praised.

§ 38. *Then shall be said or sung the Psalms in order as they be appointed. Then a Lesson of the Old Testament, as is appointed: And after that,* Magnificat (*or the Song of the blessed Virgin Mary*) *in English as followeth.*

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[h] In ed. of 1596, "Then the Psalms."

[i] In three eds., 1549, "as is appointed," *instead of* "as it is appointed."

Magnificat[k]. [Luc. i.]

MY soul doth magnify the Lord.

And my spirit [hath] rejoiced in God my Saviour.

For he hath regarded the lowliness[l] of his handmaiden.

For behold, from henceforth all generations shall call me blessed.

For he that is mighty hath magnified me[m] : and holy is his name.

And his mercy is on them that fear him : throughout all generations[n].

Second Edw. VI. 1552.

Magnificat. [Luke. i.]

MY soul doth magnify, &c.

[The same as 1549.]

§ 39. *Or the* xcviii. Psalm.

Cantate Domino *canticum novum*[o].

O SING unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself [the] victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew your selves joyful unto the Lord all ye lands : sing, rejoice and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O shew your selves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come[p] to judge the earth.

With righteousness shall he judge the world : and the people with equity.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Elizabeth, 1559.

Magnificat, Luke. i.[q]

MY soul doth, &c.

[The same as 1549.]

§ 39. *Or the* xcviii. *Psalm*, Cantate domino canticum novum.

O SING unto the Lord, &c.

[The same as 1552.]

James I. 1604.

Magnificat, Luke i.

MY soul doth, &c.

[The same as 1549.]

[k] In two eds., 1549, "The Song of Mary rejoicing and praising God," *instead of* "Magnificat," *and printed on a separate sheet at the close of the volume.*

[l] In Scotch ed., 1637, "the low estate of."

[m] In Scotch ed., 1637, "hath done me great things."

[n] In Scotch ed., 1637, "from generation to generation."

[o] In one ed., 1552, "Or else this Psalm, Cantate Domino, Psalm xcviii. :" in three eds., 1559, and in one ed., 1552, the words "quia mirabilia fecit" are added, but the words of the Psalm are omitted.

[p] In ed. 1662, "for he cometh."

[q] In one ed. of 1559, "Magnificat, Luke 1," *omitted.*

He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek[r].

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembering his mercy, hath holpen his servant Israel : as he promised to our fathers[s], Abraham and his seed, for ever[t].

Glory be to the Father, and to the Son, &c.

As it was in the beginning, &c.

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§ 39. *Or else this Psalm.*

Cantate domino, Ps. 98.

O SING unto the Lord, &c.

[The same as 1552.]

Scotch Liturgy, 1637.

Magnificat, Luke I. 46.

MY soul doth magnify, &c.

[The same as 1549.]

§ 39. *Or else this Psalm.*

Cantate Domino. Psal. 98.

O SING unto the Lord a new song, for he hath done marvellous things : his right hand, and his holy arm hath gotten him the victory.

The Lord hath made known his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the earth have seen the salvation of our God.

Make a joyful noise unto the Lord, all the earth : make a loud noise, and rejoice, and sing praise.

Sing unto the Lord with the harp : with the harp the voice of a psalm.

With trumpets and sound of cornet : make a joyful noise before the Lord the King.

Let the sea roar and the fulness thereof : the world, and they that dwell therein.

Let the floods clap their hands : let the hills be joyful together,

Before the Lord ; for he cometh to judge the earth : with righteousness shall he judge the world, and the people with equity.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Charles II. 1662.

Magnificat. S. Luke I.

MY soul doth magnify, &c.

[The same as 1549.]

§ 39. *Or else this Psalm ; Except it be on the nineteenth day of the month, when it is read in the ordinary course of the Psalms.*

Cantate Domino. Psal. 98.

O SING unto the Lord, &c.

[The same as 1552.]

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[r] In Scotch ed., 1637, "and exalted them of low degree."

[s] In eds. 1552, and afterwards, "forefathers."

[t] In Scotch ed., 1637, "He hath holpen his servant Israel, in remembrance of his mercy, as he spake to our fathers, to Abraham and to his seed for ever."

§ 40. *Then a Lesson of the New Testament. And after that* (Nunc dimittis servum tuum)[u] *in English* [*as followeth*].

Nunc Dimittis[x]. [Luc. ii.]

LORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation.

Second Edw. VI. 1552.

§ 40. *Then a Lesson of the new Testament. And after that* Nunc dimittis *in English, as followeth.*

LORD now lettest, &c.

[The same as 1549.]

§ 41. *Or this Psalm*[y], Deus misereatur nostri, *in English.*

§§ 42—46. *Then shall follow the Creed, with other prayers as is before appointed at morning prayer after* Benedictus. *And with three*[z] *Collects: First of the Day: the second of*[a] *Peace: Third for*[b] *Aid against all perils, as hereafter followeth: which two last Collects shall be daily said at evening prayer without alteration.*

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the[c] folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea[d] let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear[e] him.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

§ 42. *Then shall follow the Creed*, &c.

[Same as 1552.]

Elizabeth, 1559.

§ 40. *Then a lesson*, &c.

[Same as 1549.]

§ 41. *Or this Psalm*[y], 'Deus misereatur nostri,' *in English.*

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy saving health among all nations.

James I. 1604.

§ 40. *Then a lesson*, &c.

[Same as 1549.]

§ 41. *Or else this Psalm*, Deus Misereatur, Ps. 67.

GOD be merciful, &c.

[The same as 1559.]

§ 42. *Then shall follow the Creed*, &c.

[Same as 1552.]

[u] In eds. 1552, 1559, and afterwards, the words "servum tuum" are omitted.

[x] In two eds., 1549, "The Song of Symeon the Just," *instead of* "Nunc dimittis," *and printed on a separate sheet.*

[y] In two eds., 1552, and in three eds., 1559, "Or else this Psalm, Deus misereatur, [Ps. lxvii.] ;" but the words of the Psalm are not printed in any of the 1552 editions.

[z] In one ed. of 1559, "and with the Collects."

[a] In Scotch ed., 1637, and afterwards, "for peace."

[b] In one ed. of 1559, "third, the, for aid ;" and in eds. of 1596, 1604, and afterwards, "The third for aid."

[c] In one ed. of 1559, "thy folk."

[d] In ed. 1604, "yea" *omitted.*

[e] In one ed., 1559 (according to Pickering's reprint), "praise him."

Which thou hast prepared : before the face of all[f] people ;
To be[g] a light[h] to lighten the Gentiles : and to be[i] the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

§§ 43—46. *Then the suffrages before assigned at Matins, the clerks kneeling likewise, with three Collects. First of the day : Second of peace : Third for aid against all perils, as here followeth. Which two last Collects shall be daily said at Evensong without alteration.*

Scotch Liturgy, 1637.

§ 40. *Then a Lesson of the New Testament. And after that,* Nunc dimittis, *in English, as followeth.*

Nunc dimittis. Luke ii. 29.

LORD, now lettest, &c.

[The same as 1549.]

§ 41. *Or else this Psalm,* Deus misereatur. *Psalm* 67.

GOD be merciful unto us, and bless us : and cause his face to shine upon us. Selah.

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations be glad and sing for joy : for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

Let the people praise thee, O God : let all the people praise thee.

Then shall the earth yield her increase : and God, even our own God, shall bless us.

God shall bless us : and all the ends of the earth shall fear him.

Glory be to the Father, &c.

As it was in the beginning, &c.

§ 42. *Then shall follow the Creed, &c.*

[Same as 1552.]

Charles II. 1662.

§ 40. *Then a Lesson of the New Testament, as it is appointed : And after that,* Nunc dimittis (*or the Song of* Simeon) *in English, as followeth.*

Nunc Dimittis. S. Luke 2. 29.

LORD, now lettest, &c.

[Same as 1549.]

§ 41. *Or else this Psalm ; Except it be on the Twelfth day of the month.*

Deus Misereatur. Psal. 67.

GOD be merciful, &c.

[Same as 1559.]

§ 42. *Then shall be said or sung the Apostles Creed by the Minister and the people standing.*

I BELIEVE in God, &c.

[Printed in full, the same as at Morning Prayer, p. 80.]

§ 43. *And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,*

The Lord be with you.
Answer.
And with thy spirit.
Minister.
Let us pray.
Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

[f] In one ed., 1549, "all thy ;" and in another, "of thy."
[g] In Scotch ed., 1637, "A light to."
[h] In one ed., 1549, "for to lighten."
[i] In Scotch ed., 1637, "and the glory."

§ 47. *The second Collect at Evensong.*

O GOD, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace, which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in

Second Edw. VI. 1552.

§ 47. *The second Collect at Evening prayer.*

O GOD, from whom, &c.

[The same as 1549.]

§ 48. *The third Collect, for aid against all perils.*

LIGHTEN our darkness, &c.

[The same as 1549.]

Elizabeth, 1559. ¶

§ 47. *The Second Collect at Evening Prayer.*

O GOD, from whom, &c.

[The same as 1549.]

§ 48. *The Third Collect,* &c.

[Same as 1549.]

James I. 1604.

§ 47. *The Second Collect at Evening Prayer.*

O GOD, from whom, &c.

[The same as 1549.]

§ 48. *The Third Collect,* &c.

[Same as 1549.]

Scotch Liturgy, 1637.

§ 47. *The Second Collect at Evening Prayer.*

O GOD, from whom, &c.

[The same as 1549.]

§ 48. *The Third Collect,* &c.

[Same as 1549.]

§ 50. *Then shall follow the prayer for the King's Majesty, with the rest of the Prayers at the end of the Litany, to the Benediction.*

Charles II. 1662.

§ 44. *Then the Minister, Clerks, and people shall say the Lord's Prayer with a loud voice.*

OUR Father, &c.

[Printed in full to]

deliver us from evil. Amen.

§ 45. *Then the Priest standing up shall say,*

O LORD, shew thy mercy upon us.

Answer.

And grant us thy salvation.

Priest.

O Lord, save the King.

Answer.

And mercifully hear us when we call upon thee.

Priest.

Endue thy ministers with righteousness.

Answer.

And make thy chosen people joyful.

Priest.

O Lord, save thy people.

Answer.

And bless thine inheritance.

Priest.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for us, but only thou, O God.

Priest.

O God, make clean our hearts within us.

Answer.

And take not thy Holy Spirit from us.

rest and quietness: through the merits of Jesu[k] Christ our Saviour. Amen.

§ 48. *The third Collect for aid against all perils.*

LIGHTEN our darkness, we beseech thee, O Lord, and by thy great mercy, defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus[k] Christ. Amen.

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§ 46. *Then shall follow three Collects; The first of the day; The second for Peace; The third for aid against all perils, as hereafter followeth; Which two last Collects shall be daily said at Evening Prayer without alteration.*

§ 47. *The second Collect,* &c.

§ 48. *The third Collect,* &c.

[Same as 1549.]

§ 49. *In Quires and Places where they sing, here followeth the Anthem.*

§ 50. *A Prayer for the King's Majesty.*

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King CHARLES, and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

§ 51. *A Prayer for* [*the Royal Family*].

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless [our gracious Queen CATHERINE, *Mary* the Queen-Mother, *James* Duke of *York*, and all the Royal Family;] Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

§ 52. *A Prayer for the Clergy and People.*

ALMIGHTY and everlasting God, who alone workest great marvels; send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

§ 53. *A Prayer of Saint Chrysostom.*

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. *Amen.*

§ 54. *Here endeth the Order of Evening Prayer throughout the year.*

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[k] In eds. of 1552, and subsequently, at end of 2nd Collect, "of Jesus Christ our Saviour;" and end of 3rd Collect, "our Saviour Jesus Christ."

§ 55. *In the feasts of* Christmas, the Epiphany, Easter, the Ascension, Pentecost, *and upon* Trinity *Sunday, shall be sung or said immediately after* Benedictus *this Confession of our Christian Faith.*

Quicunque vult, &c. [a]

WHOSOEVER will be saved : before all things it is necessary that he hold the Catholic faith.

Which faith except every one do keep [b] holy and undefiled : without doubt he shall perish everlastingly.

And the Catholic faith is this : That we worship one God in Trinity, and Trinity in Unity ;

Neither confounding the persons : nor dividing the substance.

For there is one person of the Father, another of the Son : and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son : and such is the Holy Ghost.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

Second Edw. VI. 1552.

§ 55. *In the feasts of Christmas, the Epiphany, Saint* [c] *Mathie, Easter, the Ascension, Pentecost, Saint* [c] *John Baptist, Saint James, Saint Bartholomew, Saint Mathew, Saint Symon and Jude, Saint Andrew, and Trinity Sunday : shall be sung or said immediately after* Benedictus, *this Confession of our Christian Faith.*

[*Quicunque vult* [a].]

WHOSOEVER will be saved, &c.

[The same as 1549.]

Elizabeth, 1559.

In the feasts, &c.

[Same as 1552.]

WHOSOEVER will be saved, &c.

[The same as 1549.]

James I. 1604.

In the feasts, &c.

[Same as 1552.]

WHOSOEVER will be saved, &c.

[The same as 1549.]

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[a] In two eds., 1552, and in one of 1559, the words "Quicunque vult" *omitted.*

[b] In Scotch ed., 1637, and ed. 1662, "whole."

[c] In ed. 1559, the word "Saint" is abbreviated throughout the Rubric thus, S. Matthie, S. John Baptist, &c.

The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost eternal.

And yet they are not three eternals : but one eternal.

As also there be[d] not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is almighty, the Son almighty : and the Holy Ghost almighty.

And yet they are not[e] three almighties : but one almighty.

So the Father is God, the Son[f] God : and the Holy Ghost[f] God.

And yet are they not[g] three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

And yet not three Lords : but one Lord.

Scotch Liturgy, 1637.

Quicunque vult[h].

§ 55. *In the Feasts of Christmas, the Epiphany, Saint Matthias, Pasch or Easter, the Ascension, Pentecost, S. John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Jude, Saint Andrew, and Trinity Sunday, shall be suug or said, immediately after* Benedictus, *this Confession of our Christian faith, the Presbyter and all the people standing.*

WHOSOEVER will be, &c.

[The same as 1549.]

Charles II. 1662.

AT MORNING PRAYER.

§ 55. *Upon these Feasts ;* Christmas-*day, the* Epiphany, *Saint* Matthias, Easter-*day,* Ascension-*day,* Whitsun-*day, Saint* John Baptist, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity *Sunday shall be sung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called The Creed of Saint* Athanasius, *by the Minister and People standing.*

Quicunque vult.

WHOSOEVER will be, &c.

[The same as 1549.]

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[d] In ed. 1662, "are."

[e] In two eds. 1552, "And yet *they are* not three Almighties ;" and in one ed., "and yet *are there* not." In one ed., 1559, "are not there," and in ed. of 1596, "are they not ;" and in Scotch ed., 1637, and ed. 1662, "and yet they are not."

[f] In eds. 1552, and afterwards, "Son is God," "Holy Ghost is God."

[g] In ed. 1596, and Scotch ed., 1637, and ed. 1662, "and yet they are not."

[h] In the Scotch ed., 1637, a strong ornamental line separates the preceding service from the *Quicunque vult.*

For like as we be[i] compelled by the Christian verity[j]: to acknowledge every person by himself to be God and Lord:

So are we forbidden by the Catholic religion: to say there be three Gods, or th[r]ee Lords.

The Father is made of none: neither created nor begotten.

The Son is of the Father alone: not made nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore or[k] after other: none is greater nor less than other[l].

But the whole three persons: be[m] co-eternal together and co-equal.

So that in all things, as is[n] aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be[o] saved: must thus[p] think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly in[q] the Incarnation of our Lord Jesus Christ.

For the right faith is that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and man;

God of the Substance of the Father, begotten before the worlds: and man of the substance of his mother, born in the world.

Perfect God, and perfect man: of a reasonable soul, and human flesh subsisting.

Equal to the Father as touching his Godhead: and inferior to the Father[r] touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

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[i] In ed. 1662, "are."
[j] In one ed., 1549, "Christian unity."
[k] In one ed., 1549, "nor."
[l] In one ed., 1549, "nor less than other," and in 1596, and in Scotch ed., 1637, and ed. 1662, "or less than another."
[m] In ed. 1662, "are."
[n] In two eds., 1549, "as it is."
[o] In Scotch ed., 1637, "that would be."
[p] In Scotch ed., 1637, "let him thus."
[q] In Scotch ed., 1637, and 1662, "rightly the."
[r] In one ed., 1549, and in 1662, "as touching."

One, not by conversion of the Godhead into flesh : but by taking of the manhood into God ;

One altogether, not by confusion of substance : but by unity of person.

For as the reasonable soul and flesh is one [s] man : so God [t] and man is one [s] Christ.

Who suffered for our salvation : descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty : from whence he shall come to judge the quick and [u] dead.

At whose coming all men shall rise again with their bodies : and shall give account of [x] their own works.

And they that have done good, shall go into life everlasting : and they that have done evil, into everlasting fire.

This is the Catholic faith : which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

§ 56. *Thus endeth the Order of Matins and Evensong through* [y] *the whole Year.*

[Here follows, in eds. 1552 and in all editions afterwards, THE LITANY, together with the Occasional Prayers. This, with the prayers, will be found printed hereafter in the place where they occur in the 1549 edition, namely, at the end of the "Holy Communion." See p. 267.]

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[s] In one ed., 1552, and one ed., 1559, "but one man," and "but one Christ."

[t] In Scotch ed., 1637, "so he who is God."

[u] In eds. 1552, and afterwards, "and the dead."

[x] In eds. 1552, and afterwards, "for their."

[y] In ed. 1596, and Scotch ed. 1637, "throughout the whole year."

[In the following pages, containing the Introits, Epistles, and Gospels, these few general observations should be borne in mind. The Epistles and Gospels are printed entire in nearly all the editions of the Prayer-Book, but it has not been thought necessary to print them so here.

In the eds. 1662, and afterwards, "Amen" is added to the end of *all* the Collects.

In the eds of 1549, 1552, 1559, the reference to the chapter only is given for the Epistle and Gospel; of 1604, 1637, 1662, the reference is given both to chapter and verse at which the portion appointed commences.

The Epistles and Gospels in the first four books, viz. 1549, 1552, 1559, and 1604, all follow the older version of the Bible, and the opening and closing catch-words are given under the year 1549.

The Epistles and Gospels of the Scotch, 1637, and the English, 1662 book, follow the newer version, and for convenience the catch-words are given beneath the latter.]

At the Communion.

THE[a] INTROITS,

COLLECTS, EPISTLES, AND GOSPELS, TO BE USED AT THE CELEBRATION OF THE LORD'S SUPPER AND HOLY COMMUNION, THROUGH THE YEAR: WITH PROPER PSALMS AND LESSONS FOR DIVERS FEASTS AND DAYS.

§ 58. *The first Sunday in Advent.*

Beatus vir. Psalm i.

BLESSED is that man that hath not walked in the counsel of the ungodly, nor stand in the way of sinners: and hath not sit in the seat of the scornful.

But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

His leaf also shall not wither: and look, whatsoever he doth, it shall prosper.

As for the ungodly, it is not so with them: but they are like the chaff, which the wind scattereth away (from the face of the earth).

Therefore the ungodly shall not be able to stand in the judgement: neither the sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Second Edw. VI. 1552.

THE COLLECTS, EPISTLES AND GOSPELS,

TO BE USED AT THE CELEBRATION OF THE LORD'S SUPPER AND HOLY COMMUNION THROUGH[b] THE YEAR.

¶ *The first Sunday of Advent*[c].

The Collect.

ALMIGHTY God, give us, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559[a].

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

THE COLLECTS, &c.

[Same as 1552, to the end of the Epistle; then]

§ 61. *When the preshyter or minister readeth the gospel the people shall stand up; and the presbyter, before he beginneth to read the gospel, shall say thus:* "The gospel of our Lord and Saviour Jesus Christ, written in such a chapter

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[a] In ed. of 1578, the title is, "The Collects with the Order how to find the beginning and end of the Epistles and Gospels in the New Testament, by the chapter and the verse, as it is appointed in the book of Common Prayer."

[b] In Scotch ed., 1637, and afterwards, "throughout."

[c] In one ed. of 1559, in 1604, and all afterwards, "First Sunday *in* Advent," and so "Second Sunday *in*," &c., &c.

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, and is now, and ever shall be: world without end. Amen.

§ 60. *And so must every Introit be ended.*

Let us pray.

The Collect.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, (in the which thy Son Jesus Christ came to visit us in great humility:) that in the last day, when he shall come again in his glorious majesty, to judge both the quick and the dead, we may rise to the life immortal, through him, who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

The Epistle.

Rom. xiii. Owe nothing to any man but this . . . . .

[i.e. Rom. xiii. verse 8 to the end.]

for the flesh to fulfil the lusts of it.

The Gospel.

Matt. xxi.[d] And when they drew nigh . . . . . .

[i.e. Matt. xxi. verse 1 to the end.]

have made it a den of thieves.

---

of such an evangelist, beginning at such a verse." *And the people shall answer,* "Glory be to God."

[Same as 1552, to end of the Gospel; then]

§ 62. *When the gospel is ended the presbyter or minister shall say,* Here endeth the gospel; *and the people shall answer,* Thanks be to thee, O Lord.

And thus at the beginning and ending of the gospel every Sunday and holy day in the year; or when else soever the gospel is read.

Charles II. 1662.

THE

COLLECTS, EPISTLES, AND GOSPELS

TO BE USED THROUGHOUT THE YEAR.

§ 57. *Note, that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be said at the Evening Service next before.*

The First Sunday in Advent.

The Collect.

ALMIGHTY God, give us grace, &c.

[Same as 1549.]

§ 59. *This Collect is to be repeated every day with the other Collects in Advent, until Christmas-Eve.*

The Epistle.

Rom. xiii. ver. 8.

OWE no man anything . . . . *to* fulfil the lusts thereof.

The Gospel.

S. Matth. xxi. ver. 1.

WHEN they drew nigh . . . . *to* made it a den of thieves.

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[d] In one ed., 1549, Matt. xx. *misp. for* xxi.

The second Sunday.

Ad Dominum cum tribularer[e]. Psalm cxx.

WHEN I was in trouble I called upon the Lord : and he heard me.
Deliver my soul, O Lord, from lying lips : and from a deceitful tongue.
What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.
Wo is me, that I am constrained to dwell with Mesech : and to have mine habitation among the tents of Cedar.
My soul hath long dwelt among them : that be enemies unto peace.
I labour for peace, but when I speak unto them thereof : they make them to battle.
Glory be to the Father, &c.
As it was in the beginning, &c. Amen.

The Collect.

BLESSED Lord, which hast caused all holy scriptures to be written for our learning: grant us[d] that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ[f].

The Epistle.

Roma. xv.[g] Whatsoever things are written aforetime . . .

[i.e. Rom. xv. verse 4 to verse 14[h].]

through the power of the Holy Ghost.

The Gospel.

Luc. xxi. There shall be signs in the sun . . . . . .

[i.e. Luke xxi. verse 25 to verse 34.]

but my words shall not pass.

Second Edw. VI. 1552.

¶ *The second Sunday* [*in Advent*].

The Collect.

BLESSED Lord, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

¶ *The third Sunday* [*in Advent.*]

The Collect.

LORD, we beseech thee, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[e] In one ed., 1549, "cum tribularar" *misp. for* "tribularer."

[f] In one ed., 1552, and in most of 1559, and in all afterwards, "Amen" added to end of the Collects for the second, third, and fourth Sundays in Advent.

[d] In ed. 1662, "grant that."

[g] In one ed., 1549, *misp.* Rom. xx.

[h] In this and throughout similar notes the portion appointed is exclusive of the last verse named, i.e. to verse 14 means to end of verse 13.

¶ *The third Sunday.*

Cum invocarem. Psalm iv.

HEAR me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble : have mercy upon me, and hearken unto my prayer.

O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after leasing?

Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the Lord, he will hear me.

Stand in awe, and sin not : common with your own heart, and in your chamber, and be still.

Offer the sacrifice of righteousness : and put your trust in the Lord.

There be many that will say : who will shew us any good?

Lord, lift thou up : the light of thy countenance upon us.

Thou hast put gladness in my heart : since the time that their corn, and wine (and oil), increased.

I will lay me down in peace, and take my rest : for it is thou, Lord, only, that makest me to dwell in safety.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

LORD, we beseech thee, give ear to our prayers, and by thy gracious visitation lighten the darkness of our heart, by our Lord Jesus Christ[f].

The Epistle.

1 Cori. iv. Let a man this wise esteem us . . . . . [i.e. 1 Cor. iv. verse 1 to verse 6.]

every man have praise of God.

The Gospel.

Math. xi. When John being in prison . . . . . [i.e. Mat. xi. verse 2 to verse 11.]

which shall prepare thy way before thee.

Charles II. 1662.

The Second Sunday in Advent.

The Collect.

BLESSED Lord, who hast, &c.

[Same as 1549.]

The Epistle.

Rom. xv. ver. 4.

WHATSOEVER things were . . *to* the power of the Holy Ghost.

The Gospel.

S. Luke xxi. ver. 25.

AND there shall be signs . . . *to* my words shall not pass away.

The Third Sunday in Advent.

The Collect.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epistle.

1 Cor. iv. ver. 1.

LET a man so account of us . . *to* have praise of God.

The Gospel.

S. Matth. xi. ver. 2.

NOW when John had heard . . *to* thy way before thee.

¶ *The fourth Sunday.*

Verba mea auribus. Psalm v.

PONDER my words, O Lord: consider my meditation.

O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

Thou shalt destroy them that speak leasing: the Lord will abhor both the blood thirsty and deceitful man.

But as for me, I will come into thy house, even upon the multitude of thy mercy: and in thy fear I will worship toward thy holy temple.

Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

For there is no faithfulness in his mouth: their inward parts are very wickedness.

Their throat is an open sepulchre: they flatter with their tongue.

Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodliness, for they have rebelled against thee.

And let all them that put their trust in thee rejoice: they shall ever be giving of thanks, because thou defendest them, they that love thy name shall be joyful in thee.

For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as his shield.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us, that whereas through our sins and wickedness[i] we be sore let and hindered, thy bountiful grace and mercy, through the satisfaction of thy Son our Lord[i], may speedily deliver us; to whom with thee and the Holy Ghost be honour and glory world without end[j].

Second Edw. VI. 1552.

¶ *The fourth Sunday* [*in Advent.*]

The Collect.

LORD, raise up (we pray thee), &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[i] In eds. of 1552 and 1559, the words, "through our sins and wickedness," and also the words, "through the satisfaction of thy Son our Lord," are in parenthesis.

[j] In some eds., 1552, 1559, &c., and afterwards, "Amen."

The Epistle.

Philip. iv. Rejoice in the Lord alway . . . . . .

[i.e. Phil. iv. verse 4 to verse 8.]

and minds, through Christ Jesu.

The Gospel.

John i. This is the record of John . . . . . .

[i.e. John i. verse 19 to verse 29.]

where John did baptize.

Proper Psalms and Lessons on Christmas day.

¶ *At Matins.*

Psalms xix. xlv. lxxxv.

The first lesson, Esai. ix. *unto the end.*

The second lesson, Math. [i.] *unto the end.*

¶ *At the first Communion.*

Cantate Domino. Psalm xcviii.

O SING unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O shew yourselves joyful before the Lord the king.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

With righteousness shall he judge the world : and the people with equity.

Glory be to the Father, &c.

As it was in the beginning, &c.

Charles II. 1662.

The Fourth Sunday in Advent.

The Collect.

O LORD, raise up (we pray thee), &c.

[Same as 1549, to]

hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord ; to whom, &c.

[Same as 1549.]

The Epistle.

Phil. iv. ver. 4.

REJOICE in the Lord alway . . *to* through Christ Jesus.

The Gospel.

S. John i. ver. 19.

THIS is the record of John . . *to* where John was baptizing.

[Christmas Day *continued.*]

The Collect.

GOD, which makest us glad with the yearly remembrance of the birth of thy only Son Jesus Christ: grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him, when he shall come to be our Judge, who liveth and reigneth. &c.

The Epistle.

Tit. ii.[k] The grace of God that bringeth salvation . . . .

[i.e. Tit. ii. verse 11 to the end.]

see that no man despise thee.

The Gospel.

Luc. ii.[k] And it chanced in those days . . . . . .

[i.e. Luke ii. to verse 15.]

and unto men a good will.

¶ *At the second Communion.*

Domine Dominus noster. Psalm viii.

O LORD our governour, how excellent is thy name in all the world: thou that hast set thy glory above the heavens!

Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

For I will consider thy heavens, even the works of thy fingers: the moon and the stars, which thou hast ordained.

What is man, that thou art so mindful of him: and the son of man, that thou visitest him?

Thou madest him lower than the angels: to crown him with glory and worship.

Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

Second Edw. VI. 1552.

¶ [*On*] *Christmas Day.*

The Collect.

ALMIGHTY God, which hast, &c.

[Same as the Collect at the Second Communion, 1549, to]

who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

[k] One ed., 1549, Luc. ii. and Tit. ii. *misplaced.*

[Christmas Day *continued.*]

All sheep and oxen : yea, and the beasts of the field ;
The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.
Lord our governour : how excellent is thy name in all the world !
Glory be to the Father, &c.
As it was in the beginning, &c.

The Collect.

ALMIGHTY God, which hast given us thy only-begotten Son to take our nature upon him, and this day[1] to be born of a pure virgin ; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth, &c.

The Epistle.

Hebre. i. God in times past diversely and many ways . .
[i.e. Heb. i. verse 1 to verse 13.]
thy years shall not fail.

The Gospel.

John i. In the beginning was the Word . . . . . .
[i.e. John i. verse 1 to verse 15.]
full of grace and truth.

Proper Psalms and lessons at Evensong. Psalms lxxxix. cx. cxxxii.

The first lesson, Esai. vii. "God spake once again to Achas," &c. . . *unto the end.*

The second lesson, Tit. iii. "The kindness and love of our Saviour," &c. . *unto* "foolish questions."

Charles II. 1662.

The Nativity of our Lord, or the Birth-day of Christ, commonly called Christmas-day.

The Collect.

ALMIGHTY God, who hast, &c.

[Same as Collect at the Second Communion, 1549, to]

who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. *Amen.*

The Epistle.

Heb. i. ver. 1.

GOD, who at sundry times . . *to* thy years shall not fail.

The Gospel.

S. John i. ver. 1.

IN the beginning was the Word . *to* full of grace and truth.

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[1] In ed. 1662, "and as at this time."

¶ *Saint Stephin's Day* [m].

¶ At Matins.

The second lesson, Acts vi. vii. "Stephin full of faith and power," *unto*, "And when forty years."

At the Communion.

Quid gloriaris in malicia? Psalm lii.

WHY boastest thou thyself, thou tyrant: that thou canst do mischief;
Whereas the goodness of God: endureth yet daily?

Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp razor.

Thou hast loved ungraciousness more than goodness: and to talk of lies more than righteousness.

Thou hast loved to speak all words that may do hurt: O thou false tongue.

Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

The righteous also shall see this, and fear: and shall laugh him to scorn;

Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthed himself in his wickedness.

As for me, I am like a green olive-tree in the house of God: my trust is in the tender mercy of God for ever and ever.

I will alway give thanks unto thee for that thou hast done: and I will hope in thy name, for thy saints like it well.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

GRANT us, O Lord, to learn to love our enemies by the example of thy martyr Saint Stephin [n], who prayed to thee for his persecutors [o]: which livest and reignest, &c.

Second Edw. VI. 1552.

¶ *Saint Stephin's day.*

The Collect.

GRANT us, O Lord, to learn, &c.

[Same as 1549.]

§ 63. *Then shall follow the* [p] *Collect of the Nativity, which shall be said continually unto* [q] *new year's day.*

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552, except]

§ 63. *Then shall follow the Collect of the Nativity, which shall be said continually unto* New-Year's day; *but instead of these words* "and this day to be born," *the presbyter shall say*, "as this time to be born."

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[m] In eds. 1559, "S. Stephen's day;" in ed. 1604, "S. Steven's day."

[n] In ed. 1604, and some others, "S. Stephen."

[o] In all eds., 1552, 1559, &c., in Collect for S. Stephen's day, "who prayed for his persecutors: to thee, which livest and reignest," &c.

[p] In three eds., 1552, "a collect."

[q] In ed. 1578, "until."

§ 63. *Then shall follow a*[r] *collect of the Nativity.*

The Epistle.

Acts vii. And Stephen being full of the Holy Ghost . . .

[i.e. Acts vii. verse 55 to the end.]

he had thus spoken, he fell asleep.

The Gospel.

Math. xxiii. Behold, I send unto you prophets . . . . .

[i.e. Matt. xxiii. verse 34 to the end.]

that cometh in the name of the Lord.

The second Lesson at Evensong.

Acts vii. ¶ "And when forty years were expired, there appeared unto Moses," *unto* "Stephin full of the Holy Ghost," &c.

¶ *Saint John Evangelist's Day.*

At Matins.

¶ The second lesson, Apoca. i. *unto the end.*

At the Communion.

In Domino confido. Psalm xi.

IN the Lord put I my trust: how say ye then to my soul, that she should fly as a bird to the hill?

For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

For the foundations will be cast down: and what hath the righteous done?

Charles II. 1662.

S. Stephen's Day.

The Collect.

GRANT, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our persecuters by the example of thy first Martyr Saint Stephen, who prayed for his murtherers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

§ 63. *Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.*

For the Epistle.

Acts vii. ver. 55.

STEPHEN, being full of the Holy Ghost, *to* he fell asleep.

The Gospel.

S. Matth. xxiii. ver. 34.

BEHOLD, I send unto you prophets, *to* cometh in the name of the Lord.

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[r] In one ed., 1552, in eds. 1559, and afterwards, "The Collect."

[S. John the Evangelist's Day *continued.*]

The Lord is in his holy temple : the Lord's seat is in heaven.
His eyes consider the poor : and his eye-lids trieth the children of men.
The Lord alloweth the righteous : but the ungodly, and him that delighteth in wickedness doth his soul abhor.
Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest : this shall be their portion to drink.
For the righteous Lord loveth righteousness : his countenance will behold the thing that is just.
Glory be to the Father, &c.
As it was in the beginning, &c.

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church : that it being lightened by the doctrine of thy blessed Apostle and Evangelist[s] John may attain to thy everlasting gifts : through Jesus Christ our Lord[t].

The Epistle.

1 John i. That which was from the beginning . . . . .

[i.e. 1 John i. verse 1 to the end.]

and his word is not in us.

The Gospel.

John xxi. Jesus said unto Peter. . . . . .

[i.e. John xxi. verse 19 to the end.]

the books that should be written.

¶ *At Evensong.*

¶ The second lesson, Apoca. xxii. *unto the end.*

Second Edw. VI. 1552.

¶ *Saint John Evangelist's Day.*

The Collect.

MERCIFUL Lord, we beseech thee, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

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[s] In Scotch ed., 1637, and 1662, "evangelist Saint John."

[t] In one ed., 1552, 1559, and in Scotch ed., 1637, "Amen" is added.

¶ *The*[n] *Innocents' Day.*

¶ *At Matins.*

¶ The first lesson, Hiere. xxxi. *unto,* "Moreover I heard Ephraim."

Deus, venerunt gentes. Psalm lxxix.

O GOD, the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.

The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.

Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

Lord, how long wilt thou be angry : shall thy jealousy burn like fire for ever?

Pour out thine indignation upon the heathen that have not known thee : and upon the kingdoms that have not called upon thy name.

For they have devoured Jacob : and laid waste his dwelling-place.

O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

Help us, O God of our salvation, for the glory of thy name : O deliver us, and be merciful unto our sins, for thy name's sake.

Wherefore do the Heathen say : Where is now their God?

O let the vengeance of thy servants' blood that is shed : be openly shewed upon the Heathen in our sight.

O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to die.

And as for the blasphemy (wherewith our neighbours have blasphemed thee) : reward thou them, O Lord, seven-fold into their bosom.

So we, that be thy people, and sheep of thy pasture, shall give thee thanks for ever : and will alway be shewing forth thy praise from generation to generation.

Glory be to the Father, &c.

As it was in the beginning, &c.

Scotch Liturgy, 1637.

[Same as 1552.]

Charles II. 1662.

S. John the Evangelist's Day.

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy church, that it being enlightned by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. *Amen.*

The Epistle.

1 S. John i.

THAT which was from the beginning, *to* his word is not in us.

The Gospel.

S. John xxi. ver. 19.

JESUS said unto Peter, Follow me, *to* contain the books that should be written.

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[n] In eds. 1596, 1604, and Scotch ed., 1637, "Innocents' day."

[Innocents' Day *continued.*]

The Collect.

ALMIGHTY God, whose praise this day the young innocents thy witnesses hath [v] confessed, and shewed forth, not in speaking, but in dying: mortify and kill all vices in us, that in our conversation, our life may express thy faith, which with our tongues we do confess: through Jesus Christ our Lord [x].

The Epistle.

Apoca. xiv. I looked, and lo a lamb . . . . . .

[i.e. Apoc. xiv. verse 1 to verse 6.]

before the throne of God.

The Gospel.

Math. ii. The angel of the Lord appeared . . . . . .

[i.e. Matt. ii. verse 13 to verse 19.]

would not be comforted, because they were not.

¶ *The Sunday after Christmas Day.*

Levavi oculos. Psalm cxxi.

I WILL lift up mine eyes unto the hills: from whence cometh my help.

My help cometh even from the Lord: which hath made heaven and earth.

He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

Behold, he that keepeth Israel: shall neither slumber nor sleep.

Second Edw. VI. 1552.

¶ *The Innocents' day.*

The Collect.

ALMIGHTY God, whose praise, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

¶ *The Sunday after Christmas day.*

The Collect.

ALMIGHTY God, which hast given us, &c. *As upon Christmas day* [y].

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

The Sunday after Christmas day.

ALMIGHTY God, which hast given us, &c. *As upon Christmas day* [y].

The Epistle. The Gospel.

[Same as 1549.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[v] In one ed., 1559, and ed. 1596, and afterwards, "have."

[x] In Scotch ed., 1637, "Amen" is added.

[y] In one ed., 1552, and in one ed., 1559, the Collect is printed entire, as on p. 105.

The lord himself is thy keeper : the lord is thy defence upon thy right hand ;

So that the Sun shall not burn thee by day : neither the Moon by night.

The lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

The lord shall preserve thy going out, and thy coming in : from this time forth for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY God, which hast given us, &c., *as upon Christmas Day*[z].

The Epistle.

Gala. iv. And I say, that the heir . . . . . .

[i.e. Gal. iv. verse 1 to verse 8.]

also an heir of God through Christ.

The Gospel.

Math. i. This is the book of the generation . . . . . .

[i.e. Matt. i. verse 1 to the end.]

called his name Jesus.

Charles II. 1662.

The Innocents' Day.

The Collect.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths ; mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

For the Epistle.

Rev. xiv. ver. 1.

I LOOKED, and, lo, a Lamb . . *to* before the throne of God.

The Gospel.

S. Matth. ii. ver. 13.

THE angel of the LORD appeared, *to* because they are not.

The Sunday after Christmas-day.

The Collect.

ALMIGHTY God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin ; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever one God, world without end. *Amen.*

The Epistle.

Gal. iv. ver. 1.

NOW I say, That the heir . . . *to* heir of God through Christ.

The Gospel.

S. Matth. i. ver. 18.

THE birth of Jesus Christ was on this wise, *to* called his name Jesus.

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[z] In one ed., 1552, and one ed., 1559, the Collect for the Sunday after Christmas Day is printed entire.

¶ *The Circumcision of Christ.*

At Matins.

The first lesson, Gene. xvii. *unto the end.*
The second lesson, Rom. ii. *unto the end.*

At the Communion.

Lætatus sum. [a]Psalm cxxii.

I WAS glad when they said unto me : We will go into the house of the lord.

Our feet shall stand in thy gates : O Jerusalem.

Jerusalem is builded as a city : that is at unity in itself.

For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the name of the Lord.

For there is the seat of judgement : even the seat of the house of David.

O pray for the peace of Jerusalem : they shall prosper that love thee.

Peace be within thy walls : and plenteousness within thy palaces.

For my brethren and companions' sakes : I wish thee prosperity.

Yea, because of the house of the Lord our God : I will seek to do thee good.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY God, which madest thy blessed Son to be circumcised and obedient to the law for man: grant us the true circumcision of thy [b] Spirit: that our hearts, and all our [c] members, being mortified from all worldly and carnal lusts, may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord [d].

The Epistle.

Rom. iv. Blessed is that [e] man to whom . . . . . .

[i.e. Rom. iv. verse 8 to verse 15.]

the promise of none effect.

Second Edw. VI. 1552.

¶ *The Circumcision of Christ.*

The Collect.

ALMIGHTY God, which madest, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

§ 64. *If there be a Sunday between the Epiphany, and the Circumcision, then shall be used the same Collect, Epistle and Gospel, at the Communion, which was used upon the day of Circumcision.*

Elizabeth, 1559.

[Same as 1552.]

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[a] In one ed., 1549, *misp.* Psal. cii.

[b] In eds. 1552, and all after, "of the Spirit."

[c] In one ed., 1552, "all members."

[d] In some eds., 1552, 1559, and afterwards, "Amen" is added.

[e] In eds. 1604, and 1637, "the man."

The Gospel.

Luc. ii. And it fortuned, as soon as . . . . . .
[i.e. Luke ii. verse 15 to verse 22.]
conceived in the womb.

¶ *At Evensong.*

The first lesson, Deute. x. "And now Israel," *unto the end.*
The second lesson, Coloss. ii. *unto the end.*

¶ *The Epiphany.*

At Matins.

The first lesson, Esai. lx. *unto the end.*
The second lesson, Luke iii. "And it fortuned," *unto the end.*

[*At the Communion.*]

[*Cantate Domino.*] Psalm xcvi.

O SING unto the lord a new song : sing unto the lord, all the whole earth.

Sing unto the Lord, and praise his name : be telling of his salvation from day to day.

Declare his honour unto the heathen : and his wonders unto all people.

For the lord is great, and cannot worthily be praised : he is more to be feared than all Gods.

As for all the Gods of the heathen, they be but idols : but it is the lord that made the heavens.

Glory and worship are before him : power and honour are in his sanctuary.

Ascribe unto the lord, (O ye kindreds of the people) : ascribe unto the lord worship and power.

Ascribe unto the lord the honour due unto his name : bring presents, and come into his courts.

O worship the lord in the beauty of holiness : let the whole earth stand in awe of him.

Tell it out among the heathen that the lord is king : and that it is he which hath made the round world so fast that it cannot be moved ; and how that he shall judge the people righteously.

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552, except]

§ 64. *If there be any Sunday between the* Epiphany *and the* Circumcision : *then shall be used the same Collect, Epistle, and Gospel at the Communion, which was used upon the day of the* Circumcision ; *and so likewise upon every other day from the time of the* Circumcision *to the* Epiphany.

Charles II. 1662.

The Circumcision of Christ.

The Collect.

ALMIGHTY God, who madest, &c.
[Same as 1549.]

The Epistle.

Rom. iv. ver. 8.

BLESSED is the man . . . .
to promise made of none effect.

The Gospel.

S. Luke ii. ver. 15.

AND it came to pass . . . .
to conceived in the womb.

§ 64. *The same Collect, Epistle and Gospel shall serve for every day after unto the Epiphany.*

[The Epiphany *continued.*]

Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.

For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

[O] GOD, which by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Christ our Lord [f].

The Epistle.

Ephe. iii. For this cause I Paul . . . . . .

[i.e. Eph. iii. verse 1 to verse 13.]

which is by the faith of him.

The Gospel.

Matt. ii.[g] When Jesus was born . . . . . .

[i.e. Matt. ii. verse 1 to verse 13.]

their own country another way.

At Evensong.

The first lesson, Esai. xlix. *unto the end.*

The second lesson, John ii. "After this he went down to Capernaum," *unto the end.*

Second Edw. VI. 1552.

¶ *The Epiphany.*

The Collect.

O GOD, which by the leading, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

¶ *The first Sunday after the Epiphany.*

The Collect.

LORD, we beseech thee, &c.

[Same as 1549, to] fulfil the same, through Jesus Christ our Lord. [Amen.][f]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[f] In one ed., 1559, and eds. 1596, 1604, and 1637, "Amen."

[g] In one ed., 1549, *misp.* Matt. iii.

The first Sunday after the Epiphany.

Usquequo Domine? Psalm xiii.

How long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemy triumph over me?

Consider, and hear me, O lord my God: lighten mine eyes, that I sleep not in death.

Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.

But my trust is in thy mercy: and my heart is joyful in thy salvation.

I will sing of the lord, because he hath dealt so lovingly with me: (yea, I will praise the Name of the Lord the most Highest).

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

LORD, we beseech thee, mercifully to receive the prayers of thy people which call upon thee: and grant that they may both perceive and know what things they ought to do, and also have [h] grace and power faithfully to fulfil the same.

The Epistle.

Roma xii. I beseech you therefore brethren . . . . . [i.e. Rom. xii. verse 1 to verse 6.]

ourselves one another's members.

The Gospel.

Luc. ii. The father and mother of Jesus . . . . . [i.e. Luke ii. verse 41 to the end.]

in favour with God and men.

Charles II. 1662.

The Epiphany, or the manifestation of Christ to the Gentiles.

The Collect.

O GOD, who by the leading, &c. [Same as 1549, to]

through Jesus Christ our LORD. Amen.

The Epistle.

Ephes. iii. ver. 1.

FOR this cause I Paul . . . . *to* confidence by the faith of him.

The Gospel.

S. Matth. ii. ver. 1.

WHEN Jesus was born . . . . *to* country another way.

The First Sunday after the Epiphany.

The Collect.

O LORD, we beseech thee, &c. [Same as 1549, to]

fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle.

Rom. xii. ver. 1.

I BESEECH you therefore . . . *to* members one of another.

The Gospel.

S. Luke ii. ver. 41.

NOW his parents went . . . . *to* in favour with God and man.

[h] In ed. 1662, "may have."

¶ *The second Sunday.*

Dixit insipiens. Psalm xiiii.

THE fool hath said in his heart: there is no god.

They are corrupt, and become abominable in their doings: there is not one that doeth good, (no not one).

The lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

But they are all gone out of the way, they are altogether become abominable: there is none that doth good, (no not one).

Their throat is an open sepulchre, with their tongues they have deceived: the poison of Asps is under their lips.

Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

There were they brought in great fear, (even where no fear was): for god is in the generation of the righteous.

As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the lord.

Who shall give salvation unto Israel out of Sion? When the lord turneth the captivity of his people: then shall Jacob rejoice, and Israel be glad.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY and everlasting God, which dost govern all things in heaven and earth: mercifully hear the supplications of thy people, and grant us thy peace[i] all the days of our life.[k]

Second Edw. VI. 1552.

The second Sunday after the Epiphany.

The Collect.

ALMIGHTY and everlasting God, which dost, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

The third Sunday[l].

The Collect.

ALMIGHTY and everlasting God, mercifully, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.

Scotch Liturgy, 1637.

[Same as 1552.]

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[i] In ed. 1604, "thy grace."

[k] In Scotch ed., 1637, "through Jesus Christ our Lord" is added.

[l] In ed. 1596, "after the Epiphany" is added.

The Epistle.

Rom. xii. Seeing that we have divers gifts . . . . . .

[i.e. Rom. xii. verse 6 to verse 16.]

them of the lower sort.

The Gospel.

John ii.[m] And the third day was there . . . . . .

[i.e. John ii. verse 1 to verse 12.]

his disciples believed on him.

¶ *The third Sunday.*

Domine, quis habitabit? Psalm xv.

LORD, who shall dwell in thy tabernacle : who shall rest upon thy holy hill?

Even he, that leadeth an uncorrupt life : and doth the thing which is right, and speaketh the truth from his heart.

He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbours.

He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.

He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

He that hath not given his money unto usury : nor taken reward against the innocent. Whoso doth these things : shall never fall.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Christ our Lord[n].

Charles II. 1662.

The Second Sunday after the Epiphany.

The Collect.

ALMIGHTY and everlasting God, who dost, &c.

[Same as 1552.]

The Epistle.

Rom. xii. ver. 6.

HAVING then gifts differing . . *to* men of low estate.

The Gospel.

S. John ii. ver. 1.

AND the third day . . . . . *to* his disciples believed on him.

The Third Sunday after the Epiphany.

The Collect.

ALMIGHTY and everlasting God, mercifully, &c.

[Same as 1549, to]

through Jesus Christ our Lord. Amen.

The Epistle.

Rom. xii. ver. 16.

BE not wise in your own conceits, *to* overcome evil with good.

The Gospel.

S. Matth. viii. ver. 1.

WHEN He was come down . . *to* in the selfsame hour.

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[m] In one ed., 1552, *misp.* John iii.

[n] In Scotch ed., 1637, "Amen."

[Third Sunday after Epiphany *continued*.]

The Epistle.

Rom. xii.[o] Be not wise in your own opinions . . . . .

[i.e. Rom. xii. verse 16 to the end.]

overcome evil with goodness.

The Gospel.

Math. viii. When he was come down . . . . . .

[i.e. Matt. viii. verse 1 to verse 14.]

healed in the selfsame hour.

¶ *The fourth Sunday.*

Quare fremuerunt gentes? Psalm ii.

WHY do the heathen so furiously rage together: and why do the people imagine a vain thing?

The kings of the earth stand up, and the rulers take counsel together: against the lord, and against his anointed.

Let us break their bonds a sunder: and cast away their cords from us.

He that dwelleth in heaven shall laugh them to scorn: the lord shall have them in derision.

Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

Yet have I set my king: upon my holy hill of Sion.

I will preach the law, whereof the Lord hath said unto me: Thou art my son, this day have I begotten thee.

Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

Thou shalt bruise them with a rod of iron: and break them in pieces like a potter's vessel.

Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

Serve the lord in fear and rejoice (unto him) with reverence.

Kiss the son, lest he be angry, and so ye perish from the right way: if his wrath be kindled, (yea, but a little,) blessed are all they that put their trust in him.

Glory be to the Father, &c.

As it was in the beginning, &c.

Second Edw. VI. 1552.

¶ *The fourth Sunday*[p].

The Collect.

GOD, which knowest us, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[o] In one ed., 1549, *misp.* Rom. xiii.

[p] In ed. 1596, "after the Epiphany" is added.

The Collect.

GOD, which knowest us to be set in the midst of so many and great dangers, that for man's frailness we cannot always stand uprightly: Grant to us the health of body and soul, that all those things which we suffer for sin, by thy help we may well pass and overcome, through Christ our Lord [q].

The Epistle.

Rom. xiii. Let every soul submit himself. . . . . .

[i.e. Rom. xiii. verse 1 to verse 8.]

honour to whom honour pertaineth.

The Gospel.

Math. viii. And when he entered into a ship . . . . .

[i.e. Matt. viii. verse 23 to the end.]

depart out of their coasts.

¶ *The fifth Sunday.*

Exaudiat te Dominus[r]. Psalm xx.

THE Lord hear thee in the day of trouble: the name of the God of Jacob defend thee;

Send thee help from the Sanctuary: and strength thee out of Sion;

Remember all thy offerings: and accept thy brent-sacrifice;

Grant thee thy heart's desire: and fulfil all thy mind.

We will rejoice in thy salvation, and triumph in the name of the Lord our God: the Lord perform all thy petitions.

Now know I, that the Lord helpeth his anointed, and will hear him from his holy heaven: even with the wholesome strength of his right hand.

Some put their trust in Chariots, and some in horses: but we will remember the name of the lord our God.

They are brought down, and fallen: but we are risen, and stand upright.

Save, lord, and hear us, O king of heaven: when we call upon thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

Charles II. 1662.

The Fourth Sunday after the Epiphany.

The Collect.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.

The Epistle.

Rom. xiii. ver. 1.

LET every soul be subject . . . *to* honour to whom honour.

The Gospel.

S. Matth. viii. ver. 23.

AND when he was entered . . *to* depart out of their coasts.

[q] In Scotch ed., 1637, "Amen."

[r] In one ed., 1549, "Deus" *instead of* "Dominus;" and in eds. 1549, *Domine*, Ps. vi., *misp.* for title (but Psalm xx. given correctly).

[The Fifth Sunday after Epiphany *continued.*]

The Collect.

LORD, we beseech thee to keep thy church and household continually in thy true religion: that they which [s] do lean only upon hope [t] of thy heavenly grace, may evermore be defended by thy mighty power; through Christ our Lord [u].

The Epistle.

Coloss. iii. [x] Put upon you as the elect of God . . . . .

[i.e. Coloss. iii. verse 12 to verse 18.]

to God the Father by him.

The Gospel.

Math. xiii. The kingdom of heaven is like . . . . . .

[i.e. Matt. xiii. verse 24 to verse 31.]

but gather the wheat into my barn.

§ 65. *The sixth Sunday (if there be so many) shall have the same Psalm, Collect, Epistle, and Gospel, that was upon the fifth.*

Second Edw. VI. 1552.

¶ *The fifth Sunday* [y].

The Collect.

LORD, we beseech thee, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

§ 65. *The* vi. *Sunday (if there be so many) shall have the same* [z] *Collect, Epistle, and Gospel, that was upon the fifth Sunday.*

¶ *The Sunday called Septuagesima.*

The Collect.

O LORD, we beseech thee, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

Charles II. 1662.

The Fifth Sunday after the Epiphany.

The Collect.

O LORD, we beseech thee, &c.

[Same as 1549, to]

through Jesus Christ our Lord. Amen.

The Epistle.

Coloss. iii. ver. 12.

PUT on therefore, as the elect . . .

to and the Father by him.

The Gospel.

S. Matth. xiii. ver. 24.

THE kingdom of heaven . . .

to gather the wheat into my barn.

---

[s] In ed. 1662, "who."
[t] In ed. 1662, "upon the hope."
[u] In eds. 1596, 1604, and 1637, "through Jesus Christ our Lord. Amen."
[x] In one ed., 1552, *misp.* Phil. ii.
[y] In ed. 1596, "after the Epiphany" is added.
[z] In one ed., 1552, "*shall have the same Psalm, Collect, Epistle*" &c.

¶ *The Sunday called Septuagesima.*

Dominus regit. Psalm xxiii.

THE Lord is my shepherd : therefore can I lack nothing.

He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

He shall convert my soul : and bring me forth in the paths of righteousness, for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the lord for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

O LORD, we beseech thee favourably to hear the prayers of thy people ; that we, which [a] are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy name ; through Jesu [b] Christ our Saviour, who liveth and reigneth, &c. [c]

The Sixth Sunday after the Epiphany.

The Collect.

O GOD, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God and heirs of eternal life ; Grant us, we beseech thee, that having this hope, we may purify our selves, even as he is pure ; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God world without end. Amen.

The Epistle.

1 S. John iii. ver. 1.

BEHOLD, what manner of love . *to* the works of the devil.

The Gospel.

S. Matth. xxiv. ver. 23.

THEN if any man shall say . . *to* one end of heaven to the other.

The Sunday called Septuagesima, or the Third Sunday before Lent.

The Collect.

O LORD, we beseech thee, &c.

[Same as 1549, to]

through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost ever one God, world without end. Amen.

The Epistle.

1 Cor. ix. ver. 24.

KNOW ye not that they which, *to* I myself should be a cast-away.

The Gospel.

S. Matth. xx. ver. 1.

The kingdom of heaven . . . *to* but few chosen.

---

[a] In ed. 1662, "who."

[b] In eds. 1552, 1559, 1596, &c., "Jesus."

[c] In two eds., 1552, and two eds., 1559, after "reigneth" the words "world without end" are added ; in ed. 1596, and 1637, the word "Amen" also added.

[Septuagesima Sunday *continued.*]

The Epistle.

1 Cor. ix. Perceive ye not, how that they which . . . .

[i.e. 1 Cor. ix. verse 24 to the end.]

myself should be a castaway.

The Gospel.

Math. xx. The kingdom of heaven is like . . . . . .

[i.e. Matt. xx. verse 1 to verse 17.]

be called, but few be chosen.

¶ *The Sunday called Sexagesima.*

¶ [*At the Communion* [d].]

Domini est terra. Psalm xxiiii.

THE earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein.

For he hath founded it upon the seas: and prepared it upon the floods.

Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

This is the generation of them that seek him: even of them that seek thy face, O Jacob.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the king of glory shall come in.

Who is the king of glory: it is the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, (O ye gates,) and be ye lift up, ye everlasting doors: and the king of glory shall come in.

Who is this king of glory: even the lord of hosts, he is the king of glory.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

LORD GOD, which seest that we put not [e] our trust in any thing that we do: mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord [f].

Second Edw. VI. 1552.

¶ *The Sunday called Sexagesima.*

The Collect.

LORD God, which seest that, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[The same as 1552.]

James I. 1604.

[The same as 1552.]

[d] These words occur only in one edition of 1549.

[e] In one ed., 1549, "not" *omitted.*

[f] In Scotch ed., 1637, "Amen."

The Epistle.

2 Cor. xi. [g] Ye suffer fools gladly . . . . . .

[i.e. 2 Cor. xi. verse 19 to verse 32.]

knoweth that I lie not.

The Gospel.

Luc. viii. When much people were gathered . . . . .

[i.e. Luke viii. verse 4 to verse 16.]

fruit, through patience.

¶ *The Sunday called Quinquagesima* [h].

Judica me Domine. Psalm xxvi. [i]

BE thou my judge, O lord, for I have walked innocently : my trust hath been also in the lord, therefore shall I not fall.

Examine me, O Lord, and prove me : try out my reins and my heart.

For thy loving-kindness is before mine eyes : and I will walk in thy truth.

I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

I have hated the congregation of the wicked : and will not sit among the ungodly.

I will wash my hands in innocency, O lord : and so will I go to thine altar ;

That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

O shut not up my soul with the sinners : nor my life with the blood-thirsty ;

In whose hands is wickedness : and their right hand is full of gifts.

But as for me, I will walk innocently : O lord deliver me, and be merciful unto me.

My foot standeth right : I will praise the Lord in the congregations.

Glory be to the Father, &c.

As it was in the beginning, &c.

Scotch Liturgy, 1637.

[Same as 1552.]

Charles II. 1662.

The Sunday called Sexagesima, or the Second Sunday before Lent.

The Collect.

O LORD God, who seest, &c.

[Same as 1549.]

The Epistle.

2 Cor. xi. ver. 19.

YE suffer fools gladly . . . . .
to knoweth that I lie not.

The Gospel.

S. Luke viii. ver. 4.

WHEN much people were gathered,
to fruit with patience.

---

[g] In one ed., 1549, *misp.* 2 Cor. iii.

[h] In one ed., 1549, *Quadragesima.*

[i] In one ed., 1549, *misp.* Ps. cxxvi.

[Quinquagesima Sunday *continued*.]

The Collect.

O LORD, which dost teach us, that all our doings without charity are nothing worth: send thy Holy Ghost, and pour into[k] our hearts that most excellent gift of charity, the very bond of peace and all virtues, without the which[l], whosoever liveth is counted dead before thee: Grant this, for thy[m] only Son Jesus Christ's sake.

The Epistle.

1 Cor. xiii. Though I speak with the tongues[n] of men . .

[i.e. 1 Cor. xiii. verse 1 to the end.]

the chief of these is love.

The Gospel.

Luc. xviii.[o] Jesus took unto him the twelve . . . . .

[i.e. Luke xviii. verse 31 to the end.]

gave praise unto God.

¶ *The first day of Lent, commonly called Ashwednesday.*

Domine ne. Psalm vi.[p]

O LORD, rebuke me not in thine indignation: neither chasten me in thy displeasure.

Have mercy upon me, O Lord, for I am weak: O lord, heal me, my bones are vexed.

My soul also is sore troubled: but, Lord, how long wilt thou punish me?

Turn thee, O Lord, and deliver my soul: O save me for thy mercy's sake.

Second Edw. VI. 1552.

The Sunday called Quinquagesima.

The Collect.

O LORD, which dost teach us, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

¶ *The first day of Lent.*

The Collect.

ALMIGHTY and everlasting, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552, to]

The first day of Lent commonly called Ash Wednesday.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

§ 66. *From Ash Wednesday to the first Sunday in Lent shall be used the same collect, epistle, and gospel which were used on Ash Wednesday.*

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[k] In eds. of 1552, and two eds. of 1559, "pour in."

[l] In ed. 1662, "and of all vertues, without which."

[m] In ed. 1596, "thine."

[n] In eds. 1552, 1559, &c., "with tongues."

[o] In one ed., 1552, and in one ed., 1559, *misp.* Luke xvii.

[p] In one ed., 1549, *Exaudiat te Deus.* Ps. xx. *misp.* for title, but *Domine ne.* Ps. vi., given correctly.

For in death no man remembereth thee : and who will give thee thanks in the pit?

I am weary of my groaning ; every night wash I my bed : and water my couch with my tears.

My beauty is gone for very trouble : and worn away because of all mine enemies.

Away from me, all ye that work vanity : for the lord hath heard the voice of my weeping.

The Lord hath heard my petition : the Lord will receive my prayer.

All mine enemies shall be confounded, and sore vexed : they shall be turned back, and put to shame suddenly.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY and everlasting God, which hatest nothing that thou hast made, and dost forgive the sins of all them that be [q] penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and knowledging [r] our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ [s].

The Epistle.

Joel ii. Turn you unto me with all your hearts . . . . .

[i.e. Joel ii. verse 12, to verse 17.]

Where is now their God.

The Gospel.

Math. vi. When ye fast be not sad . . . . . .

[i.e. Matt. vi. verse 16 to verse 22.]

there will your hearts be also.

Charles II. 1662.

The Sunday called Quinquagesima or the next Sunday before Lent.

The Collect.

O LORD, who hast taught us, &c.

[Same as 1549.]

The Epistle.

1 Cor. xiii. ver. 1.

THOUGH I speak with the tongues, *to* greatest of these is charity.

The Gospel.

S. Luke xviii. ver. 31.

THEN Jesus took unto him . . *to* gave praise unto God.

The first day of Lent, commonly called Ashwednesday.

The Collect.

ALMIGHTY and everlasting God, who hatest, &c.

[Same as 1549, to]

through Jesus Christ our Lord. *Amen.*

§ 66. *This Collect is to be read every day in Lent, after the Collect appointed for the day.*

For the Epistle.

Joel ii. ver. 12.

TURN ye even to me . . . . *to* where is their God.

The Gospel.

S. Matth. vi. ver. 16.

WHEN ye fast be not . . . . *to* there will your heart be also.

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[q] In ed. 1662, "are."

[r] In Scotch ed., 1637, and in eds. 1662, "acknowledging."

[s] In Scotch ed., 1637, "Amen."

¶ *The first Sunday in Lent.*

Beati quorum. Psalm xxxii.

BLESSED is he whose unrighteousness is forgiven : and whose sin is covered.

Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

For while I held my tongue : my bones consumed away through my daily complaining.

For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

I said, I will confess my sins unto the lord : and so thou forgavest the wickedness of my sin.

For this shall every one that is Godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

Be ye not like horse and Mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

O LORD, which for our sake didst fast forty days and forty nights : Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions[t], in righteousness and true holiness, to thy honour and glory, which livest and reignest, &c.

Second Edw. VI. 1552.

¶ *The first Sunday in Lent.*

The Collect.

O LORD, which for our sake, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

¶ *The second Sunday* [*in Lent*].

The Collect.

ALMIGHTY God, which dost, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

[t] In two eds., 1552, and in one ed., 1549, "monitions" *instead of* "motions."

The Epistle.

2 Cor. vi. We as helpers exhort you . . . . . .

[i.e. 2 Cor. vi. verse 1 to verse 11.]

and yet possessing all things.

The Gospel.

Math. iv. Then was Jesus led away . . . . . .

[i.e. Math. iv. verse 1 to verse 12.]

and ministered unto him.

¶ *The second Sunday.*

De profundis. Psalm cxxx.

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

O let thine ears consider well : the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it?

For there is mercy with thee : therefore shalt thou be feared.

I look for the Lord ; my soul doth wait for him : in his word is my trust.

My soul flieth unto the Lord : before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

And he shall redeem Israel : from all his sins.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY God, which dost see that we have no power of ourselves to help ourselves : keep thou[a] us both outwardly in our bodies, and inwardly in our souls, that we may be de-

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Charles II. 1662.

The First Sunday in Lent.

The Collect.

O LORD, who for our sake, &c.

[Same as 1549, to]

who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle.

2 Cor. vi. ver. 1.

WE then, as workers . . . . *to* yet possessing all things.

The Gospel.

S. Matth. iv. ver. 1.

THEN was Jesus led up . . . *to* ministered unto him.

The Second Sunday in Lent.

The Collect.

ALMIGHTY God, who seest, &c.

[Same as 1549, to]

through Jesus Christ our Lord. *Amen.*

The Epistle.

1 Thess. iv. ver. 1.

WE beseech you, brethren . . *to* given unto us his Holy Spirit.

The Gospel.

S. Matth. xv. ver. 21.

JESUS went thence . . . . . *to* from that very hour.

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[a] In ed. 1662, "keep us."

[The Second Sunday in Lent *continued*.]

fended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ, &c. [Amen.]

The Epistle.

1 Tess. iv. [v] We beseech you brethren . . . . . .

[i.e. 1 Thess. iv. verse 1 to verse 9.]

his holy Spirit among you.

The Gospel.

Math. xv. [x] Jesus went thence . . . . . .

[i.e. Matth. xv. verse 21 to verse 29.]

was made whole even [at] the same time.

¶ *The third Sunday.*

Judica me [*Deus*]. Psalm xliii.

GIVE sentence with me, (O God,) and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, (O God,) my God.

Why art thou so heavy, (O my soul): and why art thou so disquieted within me?

O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Glory be to the Father, &c.

As it was in the beginning, &c.

Second Edw. VI. 1552.

¶ *The third Sunday* [*in Lent*][y].

The Collect.

WE beseech thee, almighty God, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

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[v] In one ed., 1549, *misp.* 1 Tess. iii.

[x] In one ed., 1549, *misp.* Mark xv.; and in one ed., 1549, reference to Gospel omitted.

[y] In eds. of 1552 and 1596, the words "in Lent," are generally added after the Second Sunday, the Third Sunday, &c., to the end.

The Collect.

WE beseech thee, almighty God, look upon the hearty desire[s] of thy humble servants: and stretch forth the right hand of thy majesty, to be our defence against all our enemies: through Jesus Christ our Lord.

The Epistle.

Ephe. v. Be you[z] the followers of God . . . . . .

[i.e. Ephes. v. verse 1 to verse 15.]

Christ shall give thee light.

The Gospel.

Luc. xi. Jesus was casting out a devil . . . . . .

[i.e. Luke xi. verse 14 to verse 26.]

hear the word of God and keep it.

¶ *The fourth Sunday.*

Deus noster [*refugium*]. Psalm xlvi.

GOD is our hope and strength: a very present help in trouble.

Therefore will not we fear, though the earth be moved: and though the hills be carried into the midst of the sea.

Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.

God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

The Lord of hosts is with us: the God of Jacob is our refuge.

O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

Scotch Liturgy, 1637.

[Same as 1552.]

Charles II. 1662.

The Third Sunday in Lent.

The Collect.

WE beseech thee, Almighty, &c.

[Same as 1549.]

The Epistle.

Ephes. v. ver. 1.

BE ye therefore followers of God, *to* Christ shall give thee light.

The Gospel.

S. Luke xi. ver. 14.

JESUS was casting out a devil. . *to* word of God and keep it.

[z] In ed. 1552, and some others, "Be ye."

[The Fourth Sunday in Lent *continued*.]

Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

The Lord of hosts is with us : the God of Jacob is our defence.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

GRANT, we beseech thee, almighty God, that we, which for our evil deeds are worthily[a] punished : by the comfort of thy grace may mercifully be relieved, through our Lord Jesus Christ.

The Epistle.

Gala. iv. Tell me, (ye that desire to be under the law) . .

[i.e. Gal. iv. verse 21 to the end.]

but of the free woman.

The Gospel.

John vi. Jesus departed over the sea of Galilee . . . .

[i.e. John vi. verse 1 to verse 15.]

that should come into the world.

¶ *The fifth Sunday.*

Deus, in nomine [tuo]. Psalm liv.

SAVE me, (O God,) for thy Name's sake : and avenge me in thy strength.

Hear my prayer, (O God) : and hearken unto the words of my mouth.

For strangers are risen up against me : and tyrants, (which have not God before their eyes,) seek after my soul.

Second Edw. VI. 1552.

¶ *The fourth Sunday [in Lent].*

The Collect.

GRANT we beseech thee, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

¶ *The fifth Sunday [in Lent].*

The Collect.

WE beseech thee, almighty, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[a] In ed. 1662, "that we who for our evil deeds do worthily deserve to be."

Behold, God is my helper: the Lord is with them that uphold my soul.
He shall reward evil unto mine enemies: destroy thou them in thy truth.
An offering of a free heart will I give thee, and praise thy Name, (O Lord): because it is so comfortable.
For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.
Glory be to the Father, &c.
As it was in the beginning, &c.

The Collect.

WE beseech thee, almighty God, mercifully to look upon thy people: that by thy great goodness, they may be governed and preserved evermore, both in body and soul: through Jesus Christ our Lord.

The Epistle.

Hebrues ix. [b] Christ being an high-priest . . . . . .
[i.e. Heb. ix. verse 11 to verse 16.]
promise of eternal inheritance.

The Gospel.

John viii. [c] Which of you can rebuke me of sin . . . .
[i.e. John viii. verse 46 to the end.]
and went out of the temple.

Charles II. 1662.

The Fourth Sunday in Lent.

The Collect.

GRANT, we beseech thee, &c.
[Same as 1549, to]
through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle.

Gal. iv. ver. 21.

TELL me, ye that desire . . .
to the bondwoman, but of the free.

The Gospel.

S. John vi. ver. 1.

JESUS went over the sea . . .
to come into the world.

The Fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty, &c.
[Same as 1549.]

The Epistle.

Heb. ix. ver. 11.

CHRIST being come an High Priest . . . . . .
to promise of eternal inheritance.

The Gospel.

S. John viii. ver. 46.

JESUS said, which of you convinceth me of sin . . . . . .
to went out of the temple.

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[b] In one ed., 1549, *misp.* Heb. xi.

[c] In one ed., 1549, *misp.* John ix.

¶ *The Sunday next before Easter.*

Exaudi deus [*deprecationem*]. Psalm lxi.

HEAR my crying, O God : give ear unto my prayer.

From the ends of the earth will I call unto thee : when my heart is in heaviness.

O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy name.

Thou shalt grant the king a long life : that his years may endure throughout all generations.

He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

So will I alway sing praise unto thy name : that I may daily perform my vows.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY and everlasting God, which of thy tender love toward [d] man, has sent our Saviour Jesus Christ to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: mercifully grant, that we [e] both follow the example of his patience, and be [f] made partakers of his resurrection : through the same Jesu[s] Christ our Lord [g].

The Epistle.

Philip. ii. [h] Let the same mind be in you . . . . . [i.e. Phil. ii. verse 5 to verse 11.]

unto the praise of God the Father.

Second Edw. VI. 1552.

¶ *The Sunday next before Easter.*

The Collect.

ALMIGHTY and everlasting God, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

¶ *Monday before Easter.*

The Epistle. The Gospel.

[Same as 1549.]

¶ *Tuesday before Easter.*

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[d] In eds. 1552, and in one ed., 1559, and 1637, "towards."

[e] In ed. 1662, "may both follow."

[f] In ed. 1662, "and also be."

[g] In one ed., 1559, "Amen."

[h] In one ed., 1552, *misp.* Col. iii. (see the Epistle for fifth Sunday after Epiphany, p. 120).

The Gospel.

Math. xxvi. and xxvii. And it came to pass when . . . .
[i.e. Matt. xxvi. verse 1 to chap. xxvii. verse 57.]
and the mother of Zebedee's children.

¶ *Monday before Easter.*

The Epistle.

Esai. lxiii.[i] What is he this that cometh . . . . . .
[i.e. Esai. lxiii. verse 1 to the end.]
they have not called upon thy name.

The Gospel.

Mar. xiv.[k] After two days was Easter . . . . . .
[i.e. Mark xiv. verse 1 to the end.]
and he began to weep.

¶ *Tuesday before Easter.*

The Epistle.

Esai. l. The Lord God hath opened mine ear . . . . .
[i.e. Esai. l. verse 5 to the end.]
that ye shall sleep in sorrow.

The Gospel.

Mar. xv.[l] And anon in the dawning . . . . . .
[i.e. Mark xv. verse 1 to the end.]
and Mary Joses beheld where he was laid.

Charles II. 1662.

The Sunday next before Easter.

The Collect.

ALMIGHTY and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour, &c.

[Same as 1549.]

The Epistle.

Phil. ii. ver. 5.

LET this mind be in you . . .
to the glory of God the Father.

The Gospel.

S. Matth. xxvii. ver. 1.

WHEN the morning was come .
to truly this was the Son of God.

Monday before Easter.

For the Epistle.

Isa. liii. ver. 1.

WHO is this that cometh . . .
to called by thy name.

The Gospel.

S. Mark xiv. ver. 1.

AFTER two days was the feast .
to he wept.

Tuesday before Easter.

For the Epistle.

Isa. l. ver. 5.

THE Lord God hath opened . .
to lie down in sorrow.

The Gospel.

S. Mark xv. ver. 1.

AND straightway in the morning,
to this man was the Son of God.

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[i] In one ed., 1549, *misp.* Esai. xliii.
[k] In one ed., 1549, *misp.* Mar. xiii.
[l] In one ed., 1549, *misp.* Mat. xxvii.; in another, and in two eds., 1552, Math. xv.

¶ *Wednesday before Easter.*

¶ [*At the Communion.*]

The Epistle.

Hebr. ix. Whereas is a testament . . . . . .

[i.e. Hebr. ix. verse 16 to the end.]

without sin unto salvation.

The Gospel.

Luc. xxii. The feast of sweet bread . . . . . .

[i.e. Luke xxii. verse 1 to the end.]

have heard of his own mouth.

¶ *At Evensong.*

The first lesson, Lamenta. i. *unto the end.*

¶ *Thursday*[m] *before Easter.*

¶ *At Matins.*

The first lesson, Lamenta. ii. *unto the end.*

The Epistle.

1 Cor. xi. This I warn you of . . . . . .

[i.e. 1 Cor. xi. verse 17 to the end.]

set in order when I come.

Second Edw. VI. 1552.

¶ *Wednesday before Easter.*

The Epistle. The Gospel.

[Same as 1549.]

¶ *Thursday before Easter.*

The Epistle. The Gospel.

[Same as 1549.]

¶ *On Good Friday.*

The Collects.

ALMIGHTY God, we beseech, &c.

[Same as 1549.]

ALMIGHTY and everlasting God, &c.

[Same as 1549.]

MERCIFUL God, who hast, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[m] In one ed., 1559, *next* before.

The Gospel.

Luc. xxiii.[n] The whole multitude of them arose . . . .
[i.e. Luke xxiii. ver. 1. to the end.]
according to the commandment.

At Evensong.

The first lesson, Lamenta. iii. *unto the end.*

On Good Friday.

At Matins.

The first lesson, Gen. xxii. *unto the end.*

The Collect.

ALMIGHTY God, we beseech thee graciously to behold this thy family: for the[o] which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross: who liveth and reigneth[p], &c.

At the Communion.

Deus, deus [meus]. Psalm xxii.

MY God, my God, (look upon me;) why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

O my God, I cry in the day-time, but thou hearest not: and in the night-season also I take no rest.

Charles II. 1662.

Wednesday before Easter.

The Epistle.

Hebr. ix. ver. 16.

WHERE a testament is . . . . *to* without sin unto salvation.

The Gospel.

S. Luke xxii. ver. 1.

NOW the feast of unleavened . . *to* have heard of his own mouth.

Thursday before Easter.

The Epistle.

1 Cor. xi. ver. 17.

IN this that I declare unto you . *to* set in order when I come.

The Gospel.

S. Luke xxiii. ver. 1.

THE whole multitude of them . *to* beholding these things.

Good Friday.

The Collects.

ALMIGHTY God, we beseech, &c.
[Same as 1549, to]
who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting, &c.
[Same as 1549, to]
through our Lord and Saviour Jesus Christ. *Amen.*

O MERCIFUL God, who hast, &c.
[Same as 1549, to]
who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epistle.

Heb. x. ver. 1.

THE law having a shadow of . . *to* the day approaching.

The Gospel.

S. John xix. ver. 1.

PILATE therefore took Jesus . . *to* him whom they pierced.

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[n] In two eds., 1549, and in one ed., 1559, *misp.* Luc. xxii. [o] In ed. 1662, "for which."
[p] In one ed., 1552, and in one ed., 1559, "with thee and the Holy Ghost, now and ever."

[Good Friday *continued*.]

And thou continuest holy : O thou worship of Israel.

Our fathers hoped in thee : they trusted in thee, and thou didst deliver them.

They called upon thee, and were helped : they put their trust in thee, and were not confounded.

But as for me, I am a worm, and no man : a very scorn of men, and the out-cast of the people.

All they that see me laugh me to scorn : they shoot out their lips, and shake the head, saying,

He trusted in God, that he would deliver him : let him deliver him, if he will have him.

But thou art he that took me out of my mother's womb : thou wast my hope, when I hanged yet upon my mother's breasts.

I have been left unto thee ever since I was born : thou art my God even from my mother's womb.

O go not from me, for trouble is here at hand : and there is none to help me.

Many Oxen are come about me : fat Bulls of Basan close me in on every side.

They gape upon me with their mouths : as it were a ramping and roaring Lion.

I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

For many dogs are come about me : and the council of the wicked lay siege against me.

They pierced my hands and my feet ; I may tell all my bones : they stand staring and looking upon me.

They part my garments among them : and cast lots upon my vesture.

But be not thou far from me, O Lord : thou art my succour, haste thee to help me.

Deliver my soul from the sword : my darling from the power of the dog.

Save me from the Lion's mouth : thou hast heard me also from among the horns of Unicorns.

I will declare thy name unto my brethren : in the midst of the congregation will I praise thee.

O praise the Lord, ye that fear him : magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel ;

For he hath not despised, nor abhorred, the low estate of the poor : he hath not hid his face from him, but when he called unto him he heard him.

My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

The poor shall eat, and be satisfied : they that seek after the Lord shall praise him ; your heart shall live for ever.

All the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

For the kingdom is the Lord's : and he is the governour among the people.

All such as be fat upon earth : have eaten, and worshipped.

All they that go down into the dust shall kneel before him : and no man hath quickened his own soul.

[Good Friday *continued.*]

My seed shall serve him : they shall be counted unto the Lord for a generation.

They shall come, and the heavens shall declare his righteousness : unto a people that be born, whom the Lord hath made.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *After the two Collects at the Communion, shall be said these two Collects following.*

The Collect.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified : receive our supplications and prayers, which we offer before thee for all estates of men in thy holy congregation [q], that every member of the same, in his vocation and ministry, may truly and godly serve thee : through our Lord Jesus Christ.

MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live : Have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of thy word : and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord : who liveth and reigneth, &c.

The Epistle.

Heb. x. The law which hath but a shadow . . . . . :

[i.e. Heb. x. verse 1 unto verse 26.]

the day draweth nigh.

The Gospel.

John xviii. When Jesus had spoken these words . . . .

[i.e. John xviii. verse 1 to end of chap. xix.]

for the sepulchre was nigh at hand.

At Evensong.

¶ The first lesson, Esai. liii. *unto the end.*

Second Edw. VI. 1552.
[*See* previous page.]

Elizabeth, 1559.
[*See* previous page.]

James I. 1604.
[*See* previous page.]

Scotch Liturgy, 1637.
[*See* previous page.]

Charles II. 1662.
[*See* previous page.]

[q] In ed. 1662, "holy Church."

Easter Even.

At Matins.

¶ The first lesson. Lamenta. iv. v. *unto the end.*

At the Communion.

Domine deus [*salutis*], Psal. lxxxviii.

O LORD God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling.

For my soul is full of trouble: and my life draweth nigh unto hell.

I am counted as one of them that go down unto the pit: and I have been even as a man that hath no strength.

Free among the dead, like unto them that be wounded, and lie in the grave: which be out of remembrance, and are cut away from thy hand.

Thou hast laid me in the lowest pit: in a place of darkness, and in the deep.

Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

I am so fast in prison: that I cannot get forth.

My sight faileth for very trouble: Lord, I have called daily upon thee I have stretched out my hands unto thee.

Second Edw. VI. 1552.

¶ *Easter Even.*

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

Easter Even.

The Collect.

O MOST gracious God, look upon us in mercy, and grant that as we are baptized into the death of thy Son our Saviour Jesus Christ; so by our true and hearty repentance all our sins may be buried with him, and we not fear the grave: that as Christ was raised up from the dead by the glory of thee O Father, so we also may walk in newness of life, but our sins never be able to rise in judgment against us; and that for the merit of Jesus Christ that died, was buried, and rose again for us. Amen.

The Epistle. The Gospel.

[Same as 1552.]

Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee?

Shall thy loving-kindness be shewed in the grave : or thy faithfulness in destruction?

Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten?

Unto thee have I cried, O Lord : and early shall my prayer come before thee.

Lord, why abhorrest thou my soul : and hidest thou thy face from me?

I am in misery, and like unto him that is at the point to die : (even from my youth up) thy terrors have I suffered with a troubled mind.

Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

They came round about me daily like water : and compassed me together on every side.

My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

Glory be to the Father, &c.
As it was in the beginning, &c.

The Epistle.

1 Pet. iii. It is better (if the will of God be so) . . . .

[i.e. 1 Pet. iii. verse 17 to the end.]

and might, subdued unto him.

The Gospel.

Mat. xxvii. When the even was come . . . . . .

[i.e. Matt. xxvii. verse 57 to the end.]

and sealed the stone.

Charles II. 1662.

Easter Even.

The Collect.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave, and gate of death we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle.

1 S. Pet. iii. ver. 17.

IT is better, if the will of God be so . . . . . *to* being made subject unto him.

The Gospel.

S. Matth. xxvii. ver. 57.

WHEN the even was come . . *to* setting a watch.

¶ *Easter day.*

§ 67. *In the morning*[p] *afore Matins, the people being assembled in the church: these Anthems shall be first solemnly sung* [*or said*].

CHRIST rising again from the dead, now dieth not. Death from henceforth hath no power upon him. For in that he died, he died but once to put away sin: but in that he liveth, he liveth unto God. And so likewise, count[q] yourselves dead unto sin, but living unto God in Christ Jesus our Lord. Alleluia, Alleluia[r].

CHRIST is risen again, the firstfruits of them that sleep: for seeing that by man came death, by man also cometh the resurrection of the dead. For as by Adam all men do die, so by Christ all men shall be restored to life. Alleluia[r].

The Priest.

Shew forth to all nations the glory of God.

The Answer.

And among all people his wonderful works.

Let us pray.

O GOD, who for our redemption didst give thine only begotten Son to the death of the cross: and by his glorious resurrection hast delivered us from the power of our enemy. Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection: through the same Christ our Lord. Amen.

Second Edw. VI. 1552.

¶ *Easter day.*

§ 67. *At Morning prayer, instead of the Psalm,* O come let us. &c. *These Anthems shall be sung or said.*

CHRIST rising again from the dead, now, &c.

[Same as 1549.]

CHRIST is risen again the firstfruits of them, &c.

[The same as 1549, as far as]

shall be restored to life.

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[p] In one ed., 1549, "before."

[q] In one ed., 1552, and one ed., 1559, "account."

[r] In all eds., 1552, and afterwards, the words "Alleluia, Alleluia," at end of first anthem, and the word "Alleluia," at end of second anthem, are omitted; and in one ed., 1559, the word "Amen" is added at end of the first anthem.

¶ *Proper Psalms and Lessons.*

At Matins.

Psalms ii. lvii. cxi.

The first lesson, Exo. xii. *unto the end.*

The second lesson, Roma. vi. *unto the end.*

At the first Communion.

Conserva me [*domine*]. Psalm xvi.

PRESERVE me, O God : for in thee have I put my trust.

O my soul, thou hast said unto the Lord : thou art my God, my goods are nothing unto thee.

All my delight is upon the Saints, that are in the earth : and upon such as excel in virtue.

But they that run after another god : shall have great trouble.

Their drink-offerings of blood will not I offer : neither make mention of their names with my lips.

The Lord himself is the portion of mine inheritance, and of my Cup : thou shalt maintain my lot.

The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

I have set God always before me : for he is on my right hand, therefore I shall not fall.

Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

For why? thou shalt not leave my soul in hell : neither shalt thou suffer thy holy one to see corruption.

Charles II. 1662.

Easter-day.

§ 67. *At Morning Prayer, instead of the Psalm,* O come, let us, &c. *these Anthems shall be sung or said.*

CHRIST our passover is sacrificed for us : therefore let us keep the feast.

Not with the old leaven nor with the leaven of malice and wickedness : but with the unleavened bread of sincerity and truth. 1 Cor. v. 7.

CHRIST being raised from the dead dieth no more : death hath no more dominion over him.

For in that he died, he died unto sin once : but in that he liveth, he liveth unto God.

Likewise reckon ye also your selves to be dead indeed unto sin : but alive unto God through Jesus Christ our Lord. Rom. vi. 9.

CHRIST is risen from the dead : and become the first-fruits of them that slept.

For since by man came death : by man came also the resurrection of the dead.

For as in Adam all die : even so in Christ shall all be made alive. 1 Cor. xv. 20.

Glory be to the Father, and to the Son : and to the Holy Ghost.

Answer.

As it was in the beginning, is now and ever shall be : world without end. Amen.

[EASTER DAY *continued*.]

Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY God, which through thy only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life: we humbly beseech thee, that as by thy special grace, preventing us, thou dost put in our minds good desires; so by thy continual help, we may bring the same to good effect, through Jesus Christ our Lord: who liveth and reigneth, &c. [Amen.]

The Epistle.

Coloss. iii. If ye be risen again with Christ . . . . .

[i.e. Col. iii. verse 1 to verse 8.]

when ye lived in them.

The Gospel.

John xx. The first day of the Sabbaths . . . . . .

[i.e. John xx. verse 1 to verse 11.]

their own home.

At the [*second*] *Communion.*

Domine quid [*multiplicati*]*?* Psalm iii.

LORD, how are they increased that trouble me: many are they that rise against me.

Many one there be that say of my soul: there is no help for him in his God.

Second Edw. VI. 1552.

Then the Collect.

[The Versicles and Prayer being omitted in this and in subsequent editions.]

ALMIGHTY God, which through thy only, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

[EASTER DAY *continued.*]

But thou, O Lord, art my defender : thou art my worship, and the lifter up of my head.

I did call upon the Lord with my voice : and he heard me out of his holy hill.

I laid me down and slept, and rose up again : for the lord sustained me.

I will not be afraid for ten thousands of the people : that have set themselves against me round about.

Up, Lord, and help me, O my God : for thou smitest all mine enemies upon the cheek-bone ; thou hast broken the teeth of the ungodly.

Salvation belongeth unto the Lord : and thy blessing is upon the people.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY Father, which hast given thy only Son to die for our sins, and to rise again for our justification: Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through Jesus Christ our Lord.

The Epistle.

1 Cor. v. Know ye not that a little leaven . . . . . .

[i.e. 1 Cor. v. verse 6 to verse 9.]

of pureness and truth.

The Gospel.

Mar. xvi. When the Sabbath was past . . . . . .

[i.e. Mark xvi. to verse 6.]

for they were afraid.

At Evensong.

¶ *Proper Psalms and Lessons.*

Psalms cxiii. cxiv. cxviii.

The second lesson, Act ii. *unto the end.*

Charles II. 1662.

The Collect.

ALMIGHTY God, who through, &c.

[Same as 1549, to]

who liveth and reigneth with thee, and the Holy Ghost, ever one God, world without end. *Amen.*

§ 68. *This Collect serves for Monday and Tuesday in Easter-week.*

The Epistle.

Col. iii. ver. 1.

IF ye then be risen with Christ . *to* lived in them.

The Gospel.

S. John xx. ver. 1.

THE first day of the week . . . *to* again unto their own home.

¶ *Monday in Easter Week.*

At Matins.

The second lesson, Mat. xxviii. [s] *unto the end.*

At the Communion.

Nonne deo [*subjecta*]*?* Psalm lxii. [t]

MY soul truly waiteth still upon God : for of him cometh my salvation.

He verily is my strength and my salvation : he is my defence, so that I shall not greatly fall.

How long will ye imagine mischief against every man : ye shall be slain all the sort of you ; yea, as a tottering wall shall ye be, and like a broken hedge.

Their device is only how to put him out whom God will exalt : their delight is in lies ; they give good words with their mouth, but curse with their heart.

Nevertheless, my soul, wait thou still upon God : for my hope is in him.

He truly is my strength and my salvation : he is my defence, so that I shall not fall.

In God is my health, and my glory : the rock of my might, and in God is my trust.

O put your trust in him alway, ye people : pour out your hearts before him, for God is our hope.

As for the children of men, they are but vain : the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

O trust not in wrong and robbery, give not yourselves unto vanity : if riches increase, set not your heart upon them.

God spake once, and twice I have also heard the same : that power belongeth unto God ;

And that thou, Lord, art merciful : for thou rewardest every man according to his work.

Glory be to the Father, &c.

As it was in the beginning, &c.

Second Edw. VI. 1552.

¶ *Monday in Easter Week.*

The Collect.

ALMIGHTY God, which through thy only begotten Son, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[s] In one ed., 1549, *misp.* Mat. xviii.

[t] In two eds., 1549, *misp.* Ps. lxviii.

The Collect.

ALMIGHTY God, which through thy only begotten Son Jesus Christ, hast[u] overcome death, and opened unto us the gate of everlasting life: we humbly beseech thee, that as by thy [e]special grace, preventing us, thou dost put in[x] our minds good desire[s]; so by thy continual help, we may bring the same to good effect, through Jesus Christ our Lord: who liveth and reigneth, [&c.]

The Epistle.

Acts x. Peter opened his mouth and said . . . . . .

[i.e. Acts x. verse 34 to verse 44.]

shall receive remission of sins.

The Gospel.

Luc. xxiv. Behold two of the disciples went . . . . . .

[i.e. Luke xxiv. verse 13 to verse 36.]

knew him in breaking of [the] bread.

At Evensong.

¶ The second lesson, Acts iii. *unto the end.*

¶ *Tuesday in Easter Week.*

At Matins.

The second lesson, Luke xxiv. *unto* "And behold two [of them]."

At the Communion.

Laudate pueri. Psalm cxiii.

PRAISE the Lord, (ye servants): O praise the name of the Lord.

Blessed be the name of the Lord: from this time forth for evermore.

The Lord's name is praised: from the rising up of the sun unto the going down of the same.

The Lord is high above all heathen: and his glory above the heavens.

Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

He taketh up the simple out of the dust: and lifteth the poor out of the mire;

That he may set him with the princes: even with the princes of his people.

Charles II. 1662.

Monday in Easter Week.

[Collect not printed again. See § 68.]

For the Epistle.

Acts x. ver. 34.

PETER opened his mouth . . . *to* receive remission of sins.

The Gospel.

S. Luke xxiv. ver. 13.

BEHOLD, two of his disciples went that same day to a village . . *to* in breaking of bread.

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[u] In one ed., 1549, and in two eds., 1559, "hath overcome."

[x] In ed. 1662, "put into."

[Tuesday in Easter Week *continued*.]

He maketh the barren woman to keep house : and to be a joyful mother of children.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY Father, which hast given thy [y] only Son to die for our sins, and to rise again for our justification : Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through Jesus Christ our Lord [z].

The Epistle.

Acts xiii. Ye men and brethren . . . . . .

[i.e. Acts xiii. verse 26 to verse 42.]

declare it [un]to you.

The Gospel.

Luc. xxiv.[a] Jesus stood in the midst of . . . . . .

[i.e. Luke xxiv. verse 36 to verse 49.]

ye are witnesses of these things.

At Evensong.

The second lesson, 1 Cor. xv. *unto the end.*

¶ *The first Sunday after Easter.*

Beatus vir. Psalm [b] cxii.

BLESSED is the man that feareth the lord : he hath great delight in his commandments.

His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

Second Edw. VI. 1552.

¶ *Tuesday in Easter Week.*

The Collect.

ALMIGHTY Father, which hast given thy only Son, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

¶ *The first Sunday after Easter.*

The Collect.

ALMIGHTY God, &c.

As at the Communion on Easter day.

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[y] In eds. 1604 and 1637, "thine only."

[z] In Scotch ed., 1637, "Amen."

[a] In one ed., 1559, *misp.* Luk. xxiii.

[b] In one ed., 1549, *misp.* Ps. cxxii.

Riches and plenteousness shall be in his house : And his righteousness endureth for ever.

Unto the Godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

A good man is merciful, and lendeth : and will guide his words with discretion.

For he shall never be moved : and the righteous shall be had in everlasting remembrance.

He will not be afraid for any evil tidings : For his heart standeth fast, and believeth in the Lord.

His heart is stablished, and will not shrink : until he see his desire upon his enemies.

He hath sparsed abroad, and given to the poor : and his righteousness remaineth for ever ; his horn shall be exalted with honour.

The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away ; the desire of the ungodly shall perish.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY Father, &c. *As at the second Communion on Easter day*[c].

The Epistle.

1 John v. All that is born of God . . . . . .

[i.e. 1 John v. verse 4 to verse 13.]

that hath not the Son of God hath not life.

The Gospel.

John xx. The same day at night . . . . . .

[i.e. John xx. verse 19 to verse 24.]

ye retain, they are retained.

Charles II. 1662.

Tuesday in Easter Week.

[Collect not printed again. See § 68.]

For the Epistle.

Acts xiii. ver. 26.

MEN and brethren . . . . . *to* declare it unto you.

The Gospel.

S. Luke xxiv. ver. 36.

JESUS himself stood in the midst. *to* witnesses of these things.

The First Sunday after Easter.

The Collect.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification ; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. Amen.

The Epistle.

1 S. John v. ver. 4.

WHATSOEVER is born of God. . *to* hath not life.

The Gospel.

S. John xx. ver. 19.

THE same day at evening . . . *to* they are retained.

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[c] In ed. 1578, "As upon Easter Day."

¶ *The second Sunday after Easter*[d].

Deus in adjutorium. Psalm lxx.

HASTE thee, O God, to deliver me: Make haste to help me, O Lord.

Let them be ashamed and confounded that seek after my soul: let them be turned backward and put to confusion that wish me evil.

Let them (for their reward) be soon brought to shame: that cry over me, there, there.

But let all those that seek thee be joyful and glad in thee: and let all such as delight in thy salvation say alway, the Lord be praised.

As for me, I am poor and in misery: Haste thee unto me, (O God).

Thou art my help, and my redeemer: O Lord, make no long tarrying.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY God, which hast given thy[e] holy Son to be unto us, both a sacrifice for sin, and also an example[f] of Godly life: Give us the[g] grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life[h].

The Epistle.

1 Peter ii. This is thankworthy . . . . . .

[i.e. 1 Pet. ii. verse 19 to the end.]

and Bishop of your souls.

The Gospel.

John x. Christ said to his disciples[i], I am the good shepherd

[i.e. John x. verse 11 to verse 17.]

one fold, and one shepherd.

Second Edw. VI. 1552.

¶ *The second Sunday* [*after Easter*].

The Collect.

ALMIGHTY God, which hast, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

¶ *The third Sunday.*

The Collect.

ALMIGHTY God, which, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[d] In some editions, 1559, and in ed. 1596, the words, "after Easter," are added to the Second Sunday, the Third Sunday, &c.

[e] In ed. 1596 and 1604, "thine only."

[f] In one ed., 1559, and in ed. 1596, and ed. 1662, "ensample."

[g] In ed. 1662, "us grace."

[h] In Scotch ed., 1637, the words "through the same Jesus Christ our Lord. Amen" are added.

[i] In ed. 1604, and Scotch ed., 1637, "*Christ said*, I am the."

¶ *The third Sunday* [d].

Confitebimur. Psalm lxxv.

UNTO thee, (O God,) do we give thanks : yea, unto thee do we give thanks.

Thy name also is so nigh : and that do thy wondrous works declare.

When I receive the congregation : I shall judge according unto right.

The earth is weak, and all the inhabiters thereof : I bear up the pillars of it.

I said unto the fools, deal not so madly : and to the ungodly, set not up your horn.

Set not up your horn on high : and speak not with a stiff neck.

For promotion cometh neither from the East, nor from the west : nor yet from the south.

And why? GOD is the judge : he putteth down one, and setteth up another.

For in the hand of the lord there is a cup, and the wine is red : It is full mixed, and he poureth out of the same.

As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

But I will talk of the GOD of Jacob : and praise him for ever.

All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY God, which shewest [k] to all men that be in error the light of thy truth, to the intent that they may return into the way of righteousness : Grant unto all them that be [l] admitted into the fellowship of Christ's religion, that they may eschew those things that be [l] contrary to their profession, and follow all such things as be [l] agreeable to the same : through our Lord Jesus Christ [m].

Charles II. 1662.

The Second Sunday after Easter.

The Collect.

ALMIGHTY God, who hast, &c.

[Same as 1549, to]

holy life, through the same Jesus Christ our Lord. Amen.

The Epistle.

1 S. Pet. ii. ver. 19.

THIS is thankworthy . . . . *to* bishop of your souls.

The Gospel.

S. John x. ver. 11.

JESUS said, I am the good . . *to* one fold and one shepherd.

The Third Sunday after Easter.

The Collect.

ALMIGHTY God, who shewest to them that be, &c.

[Same as 1549.]

The Epistle.

1 S. Pet. ii. ver. 11.

DEARLY beloved, I beseech you, *to* honour the king.

The Gospel.

S. John xvi. ver. 16.

JESUS said to his disciples, A little while, and ye shall not see me, *to* no man taketh from you.

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[k] In two eds. 1559, "which sheweth."

[l] In ed. 1662, "are."

[m] In Scotch ed., 1637, "Amen."

[The Third Sunday after Easter *continued.*]

The Epistle.

1 Peter ii. Dearly beloved, I beseech you . . . . . .

[i.e. 1 Pet. ii. verse 11 to verse 18.]

Fear God, honour the King.

The Gospel.

John xvi. Jesus said to his disciples . . . . . .

[i.e. John xvi. verse 6 to verse 23.]

shall no man take from you.

¶ *The fourth Sunday.*

Deus stetit in synagoga. Psalm lxxxiii[n].

GOD standeth in the congregation of princes : he is a judge among Gods.

How long will ye give wrong judgement : and accept the persons of the ungodly?

Defend the poor and fatherless : see that such as be in need and necessity have right.

Deliver the out-cast and poor : Save them from the hand of the ungodly.

They will not be learned nor understand, but walk on still in darkness : all the foundations of the earth be out of course.

I have said, ye are Gods : and ye are all the children of the most highest.

But ye shall die like men : and fall like one of the princes.

Arise, O God, and judge thou the earth : For thou shalt take all heathen to thine inheritance.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY God, which dost make the minds of all faithful men to be of one will : grant unto thy people, that they may love the thing, which thou commandest, and desire that which thou dost promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, where as true joys are to be found : through Christ our Lord[o].

Second Edw. VI. 1552.

¶ *The fourth Sunday.*

The Collect.

ALMIGHTY God, which dost, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

[n] In two eds., 1549, *misp.* Ps. lxxxii.

[o] In Scotch ed., 1637, "Amen."

The Epistle.

James i. Every good gift . . . . . .

[i.e. James i. verse 17 to verse 22.]

able to save your souls.

The Gospel.

John xvi. Jesus said unto his disciples . . . . . .

[i.e. John xvi. verse 5 to verse 15.]

and shew unto you.

¶ *The fifth Sunday.*

Quam dilecta tabernacula. Psalm lxxxiv P.

O HOW amiable are thy dwellings : thou Lord of Hosts.

My soul hath a desire and longing to enter into the courts of the Lord : My heart and my flesh rejoice in the living God.

Yea, the Sparrow hath found her an house, and the Swallow a nest where she may lay her young : Even thy altars, O Lord of Hosts, my king, and my God.

Blessed are they that dwell in thy house : they will be alway praising thee.

Blessed is the man whose strength is in thee : In whose heart are thy ways.

Which going through the vale of misery use it for a well : and the pools are filled with water.

They will go from strength to strength : and unto the God of Gods appeareth every one of them in Sion.

O Lord God of Hosts, hear my prayer : Hearken, O God of Jacob.

Behold, O God our defender : and look upon the face of thine anointed.

For one day in thy courts : is better than a thousand.

I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

O Lord God of hosts : blessed is the man that putteth his trust in thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

Charles II. 1662.

The Fourth Sunday after Easter.

The Collect.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men ; Grant unto thy people, that, &c.

[Same as 1549, to]

through Jesus Christ our Lord. Amen.

The Epistle.

S. James i. ver. 17.

EVERY good gift . . . . . *to* able to save your souls.

The Gospel.

S. John xvi. ver. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, *to* shall shew it unto you.

P In one ed., 1549, *misp.* Ps. xxxiv.

[The Fifth Sunday after Easter *continued.*]

The Collect.

LORD, from whom all good things do come; grant us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same [q]; through our Lord Jesus Christ [r].

The Epistle.

James i. See that ye be doers of the word . . . . . .

[i.e. James i. verse 22 to the end.]

keep himself unspotted of the world.

The Gospel.

John xvi. Verily, verily I say unto you . . . . . .

[i.e. John xvi. verse 23 to the end.]

overcome the world.

¶ *The Ascension Day.*

¶ *Proper Psalms and Lessons.*

At Matins.

Psalms viii. xv. xxi.

The second lesson, John xiv. *unto the end.*

¶ *At the Communion.*

Omnes gentes plaudite. Psalm xlvii.

O CLAP your hands together, (all ye people): O sing unto God with the voice of melody.

For the Lord is high, and to be feared: he is the great king upon all the earth.

He shall subdue the people under us: And the nations under our feet.

He shall choose out an heritage for us: even the worship of Jacob, whom he loved.

Second Edw. VI. 1552.

¶ *The fifth Sunday.*

The Collect.

LORD, from whom all good things do come, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

[*The* [s]] *Ascension day.*

The Collect.

GRANT, we beseech thee, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[q] In one ed., 1552, "the same," *omitted.* [r] In one ed., 1559, and in Scotch ed., 1637, "Amen." [s] In one ed., 1559, "Ascension day."

God is gone up with a merry noise : And the Lord with the sound of the trump.

O sing praises, sing praises unto our God : O sing praises, sing praises unto our king.

For God is the king of all the earth : sing ye praises with understanding.

God reigneth over the heathen : God sitteth upon his holy seat.

The princes of the people are joined to the people of the God of Abraham : for God, (which is very high exalted,) doth defend the earth, as it were with a shield.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

GRANT, we beseech thee, almighty God, that like as we do believe thy only begotten Son our Lord [t] to have ascended into the heavens : so we may also in heart and mind thither ascend, and with him continually dwell [u].

The Epistle.

Acts i. In the former treatise . . . . . .

[i.e. Acts i. verse 1 to verse 12.]

ye have seen him go into heaven.

The Gospel.

Mar. xvi.[x] Jesus appeared unto the eleven . . . . . .

[i.e. Mark xvi. verse 14 to the end.]

the word with miracles following.

¶ *Proper Psalms and Lessons at Evensong.*

Psalms xxiv. lxviii. cxlviii.[y]

The second lesson, Ephe. iv. *unto the end.*

Charles II. 1662.

The Fifth Sunday after Easter.

The Collect.

O LORD, from whom all good, &c.

[Same as 1549.]

The Epistle.

S. James i. ver. 22.

BE ye doers of the word . . . *to* unspotted from the world.

The Gospel.

S. John xvi. ver. 23.

VERILY, verily, I say unto you, *to* I have overcome the world.

The Ascension Day.

The Collect.

GRANT, we beseech thee, &c.

[Same as 1549, to]

continually dwell : who liveth and reigneth with thee, and the Holy Ghost, one God, world without end. Amen.

For the Epistle.

Acts i. ver. 1.

THE former treatise . . . . . *to* have seen him go into heaven.

The Gospel.

S. Mark xvi. ver. 14.

JESUS appeared unto the eleven . *to* with signs following.

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[t] In ed. 1662, "our Lord Jesus Christ."

[u] In Scotch ed., 1637, "who liveth and reigneth, with thee and the Holy Ghost, one God, world without end."

[x] In one ed., 1552, *misp.* Mar. xvii.

[y] In one ed., 1549, *misp.* Ps. cviii.; and in another ed., 1549, Ps. clxviii.

¶ *The Sunday after the Ascension.*

Dominus regnavit. Psalm xciii.

THE lord is king, and hath put on glorious apparel : the lord hath put on his apparel, and girded himself with strength.

He hath made the round world so sure : that it cannot be moved.

Ever since the world began hath thy seat been prepared : thou art from everlasting.

The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

The waves of the sea are mighty, and rage horribly : but yet the Lord, that dwelleth on high, is mightier.

Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

O GOD, the King of glory, which hast exalted thine only Son Jesus Christ, with great triumph unto [z] thy kingdom in heaven: we beseech thee leave us not comfortless, but send to us thine [a] Holy Ghost to comfort us, and exalt us unto [b] the same place, whither our Saviour Christ is gone before; who liveth and reigneth, &c.

The Epistle.

1 Peter iv. The end of all things is at hand . . . . .

[i.e. 1 Pet. iv. verse 7 to verse 12.]

and dominion for ever and ever. Amen.

The Gospel.

John xv., John xvi. When the Comforter is come . . .

[i.e. John xv. verse 26, and chap. xvi. to end of verse 4.]

I was present with you.

Second Edw. VI. 1552.

¶ *The Sunday after the Ascension day.*

The Collect.

O GOD, the King of glory, &c.

[Same as 1549.]

The Epistle.

[Same as 1549.]

The Gospel.

John xv.

WHEN the comforter is come .

[i.e. v. 26, and ch. xvi. ending in v. 4.]

remember then that I told you.

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

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[z] In Scotch ed., 1637, "into thy kingdom." [a] In ed. 1662, "thy."
[b] In one ed., 1552, and one ed., 1559, "to."

¶ *Whit-Sunday.*

¶ *Proper Psalms and Lessons at Matins.*

Psalms xlviii. lxvii. cxlv.

The second lesson, Act. x. "Then Peter opened his mouth," *unto the end.*

¶ *At the Communion.*

Exultate justi in Domino. Psalm. xxxiii.

REJOICE in the Lord, O ye righteous : for it becometh well the just to be thankful.

Praise the Lord with harp : sing Psalms unto him with the lute, and instrument of ten strings.

Sing unto the Lord a new song : sing praises lustily (unto him) with a good courage.

For the word of the Lord is true : and all his works are faithful.

He loveth righteousness and judgement : the earth is full of the goodness of the Lord.

By the word of the Lord were the heavens made : and all the hosts of them by the breath of his mouth.

He gathereth the waters of the sea together, as it were upon a heap : and layeth up the deep, as it were in a treasure-house.

Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world.

For he spake, and it was done : he commanded, and it stood fast.

The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, (and casteth out the counsels of princes.)

The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

Blessed are the people, whose God is the Lord Jehovah : and blessed are the folk, that have chosen him to be their inheritance.

The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell in the earth.

He fashioneth all the hearts of them : and understandeth all their works.

There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

Scotch Liturgy, 1637.

[Same as 1552.]

Charles II. 1662.

Sunday after Ascension Day.

The Collect.

O GOD the King of glory, who hast, &c.

[Same as 1549, to]

who liveth and reigneth with thee, and the Holy Ghost, one God, world without end. *Amen.*

The Epistle.

1 S. Pet. iv. ver. 7.

THE end of all things . . . . *to* dominion for ever and ever. Amen.

The Gospel.

S. John xv. ver. 26.

WHEN the Comforter is come . *to* that I told you of them.

[Whit-Sunday *continued.*]

Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy ;

To deliver their souls from death : and to feed them in the time of dearth.

Our soul hath patiently tarried for the Lord : for he is our help, and our shield.

For our heart shall rejoice in him : because we have hoped in his holy name.

Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

GOD, which as upon this day hast taught the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit : Grant us by [c] the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus [d] our Saviour, who liveth and reigneth with thee in the unity of the same Spirit one God, world without end [e].

The Epistle.

Acts ii. When the fifty days were come to an end . . .

[i.e. Acts ii. verse 1 to verse 12.]

the great works of God.

The Gospel.

John xiv. [f] Jesus said unto his disciples . . . . . .

[i.e. John xiv. verse 15 to verse 22.]

will shew mine own self unto him.

Second Edw. VI. 1552.

Whitsunday.

The Collect.

GOD, which as upon this day [g], &c.

[Same as 1549.]

The Epistle.

[Same as 1549.]

The Gospel.

John xiv. v. 15 to v. 32.

JESUS said unto his disciples . . *to* commandment even so do I.

¶ *Monday in Whitsun week.*

The Collect.

¶ GOD, which. &c. (*As upon Whitsunday.*)

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

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[c] In one ed., 1559, "us the same."

[d] In ed. 1604, and Scotch ed., 1637, "Christ Jesu."

[e] In one ed., 1549, and in eds. 1597 and 1604, "Amen."

[f] In ed. 1559, *misp.* John xiii.

[g] In one ed., 1552, and also of 1559, "God which has given, &c. As upon Whitsunday :" but in 1596 (correctly), "God which as upon this day hast taught the hearts of thy faithful," &c. The same variation occurs for the Tuesday after Whitsunday.

¶ *Proper Psalms and Lessons at Evensong.*

Psalms civ. cxlv.

The second lesson, Acts xix. "It fortuned when Apollo went to Corinthum," *unto* "After these things."

¶ *Monday in Whitsun-week.*

Jubilate Deo. Psalm c.

O BE joyful in the Lord, (all ye lands) : serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

¶ GOD, which, &c., *as upon Whit-Sunday.*

The Epistle.

Act. x.[h] Then Peter opened his mouth . . . . . .

[i.e. Acts x. verse 34 to the end.]

to tarry a few days.

The Gospel.

John iii. So God loved the world . . . . . .

[i.e. John iii. verse 16 to verse 22.]

they are wrought in God.

Scotch Liturgy, 1637.

[Same as 1552.]

Charles II. 1662.

Whitsunday.

The Collect.

GOD, who as at this time didst teach the hearts, &c.

[Same as 1549.]

§ 69. *This Collect serves for Monday and Tuesday in Whitsun Week.*

For the Epistle.

Acts ii. ver. 1.

WHEN the day of Pentecost . . *to* wonderful works of God.

The Gospel.

S. John xiv. ver. 15.

JESUS said unto his disciples, If ye love me . . . . . *to* even so do I.

Monday in Whitsun Week.

For the Epistle.

Acts x. ver. 34.

THEN Peter opened his mouth . *to* tarry certain days.

The Gospel.

S. John iii. ver. 16.

GOD so loved the world . . . *to* they are wrought in God.

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[h] In one ed., 1552, *misp.* Acts iv.

¶ *Tuesday*[i].

¶ [*At the Communion.*]

Misericordiam. Psalm ci.[k]

MY song shall be of mercy and judgement : unto thee, (O Lord,) will I sing.

O let me have understanding : in the way of godliness.

When wilt thou come unto me : I will walk in my house with a perfect heart.

I will take no wicked thing in hand; I hate the sins of unfaithfulness : there shall no such cleave unto me.

A froward heart shall depart from me : I will not know a wicked person.

Whoso privily slandereth his neighbour : him will I destroy.

Whoso hath also a proud look and an high stomach : I will not suffer him.

Mine eyes look unto such as be faithful in the land : that they may dwell with me.

Whoso leadeth a godly life : he shall be my servant.

There shall no deceitful person dwell in my house : he that telleth lies shall not tarry in my sight.

I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

GOD, which, &c., *as upon Whit-Sunday.*

The Epistle.

Acts viii. When the Apostles which were at Jerusalem . .

[i.e. Acts viii. verse 14 to verse 18.]

they received the Holy Ghost.

The Gospel.

John x. Verily, verily I say unto you . . . . . .

[i.e. John x. verse 1 to verse 11.]

might have it more abundantly.

Second Edw. VI. 1552.

¶ *The Tuesday after Whitsunday.*

The Collect.

GOD, which. &c. (*As upon Whit-sunday.*)

The Epistle. The Gospel.

[Same as 1549.]

¶ *Trinity Sunday.*

The Collect.

ALMIGHTY and everlasting God, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604[a].

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[i] In ed. 1596, "Tuesday in Whitsun-week."

[k] In one ed., 1549, *misp.* Ps. cl. for ci.

¶ *Trinity Sunday.*

¶ *At Matins.*

The first lesson, Gene. xviii. *unto the end.*
The second lesson, Math. iii. *unto the end.*

¶ *At the Communion.*

Deus misereatur[l]. Psalm lxvii.[m]

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us ;

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY and everlasting God, which hast given unto us thy servants grace by the confession of [a] true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine majesty to worship[n] the Unity : We beseech thee that through the steadfastness of this faith, we may evermore be defended from all adversity : which[o] livest and reignest, one God, world without end. [Amen.]

The Epistle.

Apoca. iv. After this I looked, and behold . . . . . .

[i.e. Apoc. iv. verse 1 to the end.]

they are and were created.

Charles II. 1662.

Tuesday in Whitsun Week.

For the Epistle.

Acts viii. ver. 14.

WHEN the apostles . . . . *to* received the Holy Ghost.

The Gospel.

S. John x. ver. 1.

VERILY, verily, I say unto you . *to* might have it more abundantly.

Trinity Sunday.

The Collect.

ALMIGHTY, and everlasting God, who, &c.

[Same as 1549.]

For the Epistle.

Rev. iv. ver. 1.

AFTER this I looked and behold, *to* they are and were created.

The Gospel.

S. John iii. ver. 1.

THERE was a man of the Pharisees, *to* have eternal life.

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[l] In one ed., 1549, *misp.* "Miseriatur."
[m] In one ed., 1549, *misp.* Ps. lxviii.
[n] In one ed., 1549, "to worship thee in unity."
[o] In ed. 1662, "who."

[TRINITY SUNDAY *continued.*]

The Gospel.

John iii. There was a man of the Pharisees . . . . .

[i.e. John iii. verse 1 to verse 16.]

but have everlasting life.

¶ *The first Sunday after Trinity Sunday.*

Beati immaculati. Ps. cxix. [v. 1—8.]

BLESSED are those that be undefiled in the way : and walk in the law of the Lord.

Blessed are they that keep his testimonies : and seek him with their whole heart.

For they which do no wickedness : walk in his ways.

{Thou hast charged : that we shall diligently keep thy commandments.
O that my ways were made so direct : that I might keep thy statutes ! }

So shall I not be confounded : while I have respect unto all thy commandments.

I will thank thee with an unfeigned heart : when I shall have learned the judgements of thy righteousness.

I will keep thy ceremonies : O forsake me not utterly.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

GOD, the strength of all them that trust in thee, mercifully accept our prayers ; and because the weakness of our mortal nature can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments, we may please thee both in will and deed ; through Jesus Christ our Lord P.

Second Edw. VI. 1552.

¶ *The first Sunday after Trinity Sunday.*

The Collect.

GOD the strength of all them, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

P In Scotch ed., 1637, "Amen."

The Epistle.

1 John iv. Dearly beloved, let us love one another . . .
[i.e. 1 John iv. verse 7 to the end.]
should love his brother also.

The Gospel.

Luc. xvi. There was a certain rich man . . . . . .
[i.e. Luke xvi. verse 19 to the end.]
though one rose [q] from death again.

¶ *The Second* [r] *Sunday* [s].

In quo corriget [t]. Psalm cxix. [v. 9—16.]

WHEREWITHAL shall a young man cleanse his way : even by ruling himself after thy word.

With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

Thy words have I hid within my heart : that I should not sin against thee.

Blessed art thou, O Lord : O teach me thy statutes.

With my lips have I been telling : of all the judgements of thy mouth.

I have had as great delight in the way of thy testimonies : as in all manner of riches.

I will talk of thy commandments : and have respect unto thy ways.

My delight shall be in thy statutes : and I will not forget thy word.

Glory be to the Father, &c.

As it was in the beginning, &c.

Scotch Liturgy, 1637.

[Same as 1552.]

Charles II. 1662.

The First Sunday after Trinity.

The Collect.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us, &c.
[Same as 1549.]

The Epistle.

1 S. John iv. ver. 7.

BELOVED, let us love one another, *to* love his brother also.

The Gospel.

S. Luke xvi. ver. 19.

THERE was a certain rich man . *to* though one rose from the dead.

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[q] In ed. 1604, "though one arise."
[r] In one ed., 1549, *misp.* "The Seventh Sunday."
[s] In ed. 1596, the words "after Trinity" are added to the Second Sunday, the Third Sunday, and so on throughout.
[t] In one ed., 1549, "In quo corrigit."

[The Second Sunday after Trinity *continued.*]

The Collect.

LORD, make us to have a perpetual fear and love of thy holy name: for thou never failest to help and govern them whom thou dost bring up in thy steadfast love. Grant this, &c.

The Epistle.

1 John iii. Marvel not, my brethren . . . . . .

[i.e. 1 John iii. verse 13 to the end.]

by the Spirit which he hath given us.

The Gospel.

Luke xiv. A certain man ordained . . . . . .

[i.e. Luke xiv. verse 16 to verse 25.]

shall taste of my supper.

¶ *The third Sunday.*

Retribue[n] *servo tuo.* Psalm cxix. [v. 17—24.]

O DO well unto thy servant: that I may live, and keep thy word.

Open thou mine eyes: that I may see the wondrous things of thy law.

I am a stranger upon earth: O hide not thy commandments from me.

My soul breaketh out for the very fervent desire: that it hath alway unto thy judgements.

Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

O turn from me shame and rebuke: for I have kept thy testimonies.

Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

For thy testimonies are my delight: and my counsellors.

Glory be to the Father, &c.

As it was in the beginning, &c.

Second Edw. VI. 1552.

¶ *The second Sunday.*

The Collect.

LORD, make us to have a perpetual fear, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

¶ *The third Sunday.*

The Collect.

LORD, we beseech thee mercifully to hear us, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

LORD, we beseech thee mercifully to hear us, and as thou hast given us an hearty desire to pray, so grant that by thy mighty aid we may be defended: through Jesus Christ our Lord. Amen.

The Epistle. The Gospel.

[Same as 1552.]

[n] In one ed., 1549, "Retribuo."

The Collect.

LORD, we beseech thee mercifully to hear us, and unto whom thou hast given an[x] hearty desire to pray, grant that by thy mighty aid we may be defended: through Jesu[s] Christ our Lord[y].

The Epistle.

1 Peter v.[z] Submit yourselves every man . . . . . .

[1 Peter v. verse 5 to verse 12.]

dominion for ever and ever. Amen.

The Gospel.

Luc. xv. Then resorted unto him . . . . . .

[i.e. Luke xv. verse 1 to verse 11.]

over one sinner that repenteth.

¶ *The fourth Sunday.*

¶ [*At the Communion.*]

Adhesit pavimento [*anima mea*]. Psalm cxix. [v. 25—32.]

MY soul cleaveth to the dust: O quicken thou me, according to thy word.

I have knowledged my ways, and thou heardest me: O teach me thy statutes.

Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

Charles II. 1662.

The Second Sunday after Trinity.

The Collect.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. *Amen.*

The Epistle.

1 S. John iii. ver. 13.

MARVEL not, my brethren . . *to* which he hath given us.

The Gospel.

S. Luke xiv. ver. 16.

A CERTAIN man made . . . . *to* shall taste of my supper.

The Third Sunday after Trinity.

The Collect.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The Epistle.

1 S. Pet. v. ver. 5.

ALL of you be subject . . . . *to* dominion for ever and ever. Amen.

The Gospel.

S. Luke xv. ver. 1.

THEN drew near unto him . . *to* one sinner that repenteth.

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[x] In one ed., 1559, "given hearty desire to pray."

[y] In Scotch ed., 1637, "Amen."

[z] In one ed., 1552, and 1559, *misp.* Rom. viii.

[The Fourth Sunday after Trinity *continued.*]

My soul melteth away for very heaviness: comfort thou me according unto thy word.

Take from me the way of lying: and cause thou me to make much of thy law.

I have chosen the way of truth: and thy judgements have I laid before me.

I have sticken unto thy testimonies: O Lord, confound me not.

I will run the way of thy commandments: when thou hast set my heart at liberty.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

GOD, the Protector of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, heavenly Father[a], for Jesu[s] Christ's sake our Lord[b].

The Epistle.

Roma. viii. I suppose that the afflictions . . . . . .

[i.e. Rom. viii. verse 18 to verse 24.]

the deliverance of our bodies.

The Gospel.

Luc. vi. Be ye merciful, as your Father . . . . . .

[i.e. Luke vi. verse 36 to verse 43.]

that is in thy brother's eye.

Second Edw. VI. 1552.

¶ *The fourth Sunday.*

The Collect.

GOD, the Protector of all that trust in thee, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

¶ *The fifth Sunday.*

The Collect.

GRANT, Lord, we beseech, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[a] In ed. 1662, "O heavenly Father."

[b] In Scotch ed., 1637, "Amen."

¶ *The fifth Sunday.*

Legem pone. Psalm cxix.[c] [v. 33—40.]

TEACH me, O Lord, the way of thy statutes : and I shall keep it unto the end.

Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

Make me to go in the path of thy commandments : for therein is my desire.

Incline my heart unto thy testimonies : and not to covetousness.

O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way.

O stablish thy word in thy servant : that I may fear thee.

Take away the rebuke that I am afraid of : for thy judgements are good.

Behold, my delight is in thy commandments : O quicken me in thy righteousness.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

GRANT Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance: that thy congregation[d] may joyfully serve thee in all godly quietness: through Jesus Christ our Lord[e].

The Epistle.

1 Peter iii. Be you all of one mind and of one heart . . .

[i.e. 1 Peter iii. verse 8 to verse 16.]

the Lord God in you[r] hearts.

The Gospel.

Luc. v.[f] It came to pass that . . . . . .

[i.e. Luke v. verse 1 to verse 12.]

forsook all and followed him.

Charles II. 1662.

The Fourth Sunday after Trinity.

The Collect.

O GOD, the protector of all, &c.

[Same as 1549.]

The Epistle.

Rom. viii. ver. 18.

I RECKON that the sufferings . . *to* the redemption of our body.

The Gospel.

S. Luke vi. ver. 36.

BE ye therefore merciful . . . *to* that is in thy brother's eye.

The Fifth Sunday after Trinity.

The Coilect.

GRANT, O Lord, we beseech, &c.

[Same as 1549.]

The Epistle.

1 S. Pet. iii. ver. 8.

BE ye all of one mind . . . . *to* the Lord God in your hearts.

The Gospel.

S. Luke v. ver. 1.

IT came to pass . . . . . *to* forsook all and followed him.

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[c] In one ed., 1549, *misp.* Psal. cxx.

[d] In Scotch ed., 1637, "thy people;" in ed. 1662, "thy Church."

[e] In Scotch ed., 1637, "Amen."

[f] In one ed., 1559, *misp.* Luke i.

¶ *The sixth Sunday.*

Et veniat super [*me*]. Psalm cxix. [v. 41—48.]

LET thy loving mercy come also unto me, O Lord : even thy salvation, according unto thy word.

So shall I make answer unto my blasphemers : for my trust is in thy word.

O take not the word of truth utterly out of my mouth : for my hope is in thy judgements.

So shall I alway keep thy law : yea, for ever and ever.

And I will walk at liberty : for I seek thy commandments.

I will speak of thy testimonies also, even before kings : and will not be ashamed.

And my delight shall be in thy commandments : which I have loved.

My hands also will I lift up unto thy commandments, which I have loved : and my study shall be in thy statutes.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

GOD, which hast prepared to them that love thee, such good things as pass all[g] man's understanding : Pour into our hearts such love toward thee, that we loving[h] thee in[i] all things, may obtain thy promises, which exceed all that we can desire; Through Jesus Christ our Lord[k].

The Epistle.

Roma. vi. Know ye not, that all we . . . . . .

[i.e. Rom. vi. verse 3 to verse 12.]

through Jesus Christ our Lord.

The Gospel.

Mat. v. Jesus said unto his disciples . . . . . .

[i.e. Mat. v. verse 20 to verse 27.]

paid the uttermost farthing.

Second Edw. VI. 1552.

¶ *The Sixth Sunday.*

The Collect.

GOD, which hast prepared to them, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

The seventh Sunday.

The Collect.

LORD of all power and might, which art, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.

Scotch Liturgy, 1637.

[Same as 1552.]

[g] In ed. 1662, "as pass man's understanding."

[h] In one ed., 1549, "living in all things."

[i] In ed. 1662, "above."

[k] In Scotch ed., 1637, "Amen."

¶ *The seventh Sunday.*

Memor esto. Psalm cxix. [v. 49—56.]

O THINK upon thy servant, as concerning thy word : wherein thou hast caused me to put my trust.

The same is my comfort in my trouble : for thy word hath quickened me.

The proud have had me exceedingly in derision : yet have I not shrinked from thy law.

For I remembered thine everlasting judgements, O Lord : and received comfort.

I am horribly afraid : for the ungodly that forsake thy law.

Thy statutes have been my songs : in the house of my pilgrimage.

I have thought upon thy name, O Lord, in the night-season : and have kept thy law.

This I had : because I kept thy commandments.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

LORD of all power and might, which art the author and giver of all good things : graff[1] in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same: Through Jesus Christ our Lord[k].

The Epistle.

Roma. vi. I speak grossly, because . . . . . [i.e. Rom. vi. verse 19 to the end.] through Jesus Christ our Lord.

The Gospel.

Mar. viii.[m] In those days, when there was a very great company . . . . . [i.e. Mark viii. verse 1 to verse 10.] and he sent them away.

Charles II. 1662.

The Sixth Sunday after Trinity.

The Collect.

O GOD, who hast prepared for them, &c.

[Same as 1549.]

The Epistle.

Rom. vi. ver. 3.

KNOW ye not, that so many . . *to* through Jesus Christ our Lord.

The Gospel.

S. Matth. v. ver. 20.

JESUS said unto his disciples . . *to* paid the uttermost farthing.

The Seventh Sunday after Trinity.

The Collect.

LORD of all power and might, who art, &c.

[Same as 1549.]

The Epistle.

Rom. vi. ver. 19.

I SPEAK after the manner . . . *to* through Jesus Christ our Lord.

The Gospel.

S. Mark viii. ver. 1.

IN those days the multitude . . *to* sent them away.

[1] In ed. 1662, "Graft in our hearts."

[m] In one ed., 1549, and 1559, *misp.* Mat. viii.

¶ *The eighth Sunday.*

¶ [*At the Communion.*]

Portio mea [*Domine.*] Psalm cxix. [v. 57—64.]

THOU art my portion, O Lord : I have promised to keep thy law.

I made mine humble petition in thy presence with my whole heart : O be merciful unto me, according unto thy word.

I call mine own ways to remembrance : and turn my feet into thy testimonies.

I made haste, and prolonged not the time : to keep thy commandments.

The congregations of the ungodly have robbed me : but I have not forgotten thy law.

At midnight will I rise to give thanks unto thee : because of thy righteous judgements.

I am a companion of all them that fear thee : and keep thy commandments.

The earth, O Lord, is full of thy mercy ; O teach me thy statutes.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

GOD, whose providence is never deceived, we humbly beseech thee, that thou wilt put away from us all hurtful things, and give [n] those things which be profitable for us : through Jesus Christ our Lord [o].

The Epistle.

Roma. viii. [p] Brethren, we are debtors . . . . . .

[i.e. Rom. viii. verse 12 to verse 18.]

be also glorified together with him.

The Gospel.

Mat. vii. Beware of false prophets . . . . . .

[i.e. Matt. vii. verse 15 to verse 22.]

enter into the kingdom of heaven.

Second Edw. VI. 1552.

¶ *The eighth Sunday.*

The Collect.

GOD, whose providence is never deceived, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

¶ *The ninth Sunday.*

The Collect.

GRANT to us, Lord, we beseech thee, the spirit, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[n] In one ed., 1559, "give to us those."

[o] In Scotch ed., 1637, "Amen."

[p] In one ed., 1552, and 1559, *misp.* 1 Pet. v. (See ante.)

¶ *The ninth Sunday.*

Beatitudem. Psalm cxix. [v. 65—72.]

O LORD, thou hast dealt graciously with thy servant : according unto thy word.

O learn me true understanding and knowledge : for I have believed thy commandments.

Before I was troubled, I went wrong : but now I have kept thy word.

Thou art good and gracious : O teach me thy statutes.

The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

Their heart is as fat as brawn : but my delight hath been in thy law.

It is good for me that I have been in trouble : that I may learn thy statutes.

The law of thy mouth is dearer unto me : than thousands of gold and silver.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

GRANT to us[q], Lord, we beseech thee, the spirit to think and do always such things as be rightful: that we, which cannot be without thee, may by thee be able[r] to live according to thy will : Through Jesus[s] Christ our Lord.

The Epistle.

1 Cor. x.[t] Brethren, I would not that . . . . . .

[i.e. 1 Cor. x. verse 1 to verse 14.]

may be able to bear it.

The Gospel.

Luc. xvi. Jesus said unto[u] his disciples . . . . . .

[i.e. Luke xvi. verse 1 to verse 10.]

receive you into everlasting habitations.

Charles II. 1662.

The Eighth Sunday after Trinity.

The Collect.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things, &c.

[Same as 1549.]

The Epistle.

Rom. viii. ver. 12.

BREHREN, we are debtors . . . *to* glorified together.

The Gospel.

S. Math. vii. ver. 15.

BEWARE of false prophets . . . *to* which is in heaven.

The Ninth Sunday after Trinity.

The Collect.

GRANT to us, Lord, &c.

[Same as 1549, to]

that we who cannot do any thing that is good without thee, may, &c.

[Same as 1549.]

The Epistle.

1 Cor. x. ver. 1.

BRETHREN, I would not . . . *to* be able to bear it.

The Gospel.

S. Luke xvi. ver. 1.

JESUS said unto his disciples . . *to* everlasting habitations.

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[q] In Scotch ed., 1637, "Grant us, Lord."
[r] In ed. 1662, "enabled."
[s] In two eds., 1552, "Jesu;" and in Scotch ed., 1637, "Amen" *added*.
[t] In one ed., 1552, 1 Cor. x. *omitted*.
[u] In eds. 1552, "to."

The tenth Sunday.

Manus tuæ. Psalm cxix. [v] [v. 73—80.]

THY hands have made me and fashioned me: O give me understanding, that I may learn thy commandments.

They that fear thee will be glad when they see me: because I have put my trust in thy word.

I know, O Lord, that thy judgements are right: and that thou of very faithfulness hast caused me to be troubled.

O let thy merciful kindness be my comfort: according to thy word unto thy servant.

O let thy loving mercies come unto me, that I may live: for thy law is my delight.

Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

Let such as fear thee, and have known thy testimonies: be turned unto me.

O let my heart be sound in thy statutes: that I be not ashamed.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants: and that they may obtain their petitions, make them to ask such things as shall please thee: Through Jesus Christ our Lord [x].

The Epistle.

1 Cor. xii. Concerning spiritual things . . . . . .

[i.e. 1 Cor. xii. verse 1 to verse 12.]

a several gift even as he will.

The Gospel.

Luc. xix. [y] And when he was come near . . . . . .

[i.e. Luke xix. verse 41 to verse 47.]

and he taught daily in the temple.

Second Edw. VI. 1552.

¶ *The tenth Sunday.*

The Collect.

LET thy merciful ears, O Lord, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

The eleventh Sunday.

The Collect.

GOD, which declarest, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[v] In one ed., 1549, *misp.* Ps. cix.

[x] In Scotch ed., 1637, "Amen."

[y] In two eds., 1549, *misp.* Luc. xviii.

The eleventh Sunday.

Defecit. Psalm cxix. [v. 81—88.]

MY soul hath longed for thy salvation : and I have a good hope because of thy word.

Mine eyes long sore for thy word : saying, O when wilt thou comfort me?

For I am become like a bottle in the smoke : yet do I not forget thy statutes.

How many are the days of thy servant : when wilt thou be avenged of them that persecute me?

The proud have digged pits for me : which are not after thy law.

All thy commandments are true : they persecute me falsly ; O be thou my help.

They had almost made an end of me upon earth : but I forsook not thy commandments.

O quicken me after thy loving-kindness : and so shall I keep the testimonies of thy mouth.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

GOD, which declarest[z] thy almighty power, most chiefly in shewing mercy and pity : Give unto us abundantly thy grace, that we running to thy promises, may be made[a] partakers of thy heavenly treasure : through Jesus Christ our Lord[x].

Charles II. 1662.

The Tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, &c.

[Same as 1549.]

The Epistle.

1 Cor. xii. ver. 1.

CONCERNING spiritual gifts . . *to* severally as he will.

The Gospel.

S. Luke xix. ver. 41.

AND when he was come near . . *to* daily in the temple.

The Eleventh Sunday after Trinity.

The Collect.

O GOD, who declarest thy almighty power, most chiefly in shewing mercy and pity ; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle.

1 Cor. xv. ver. 1.

BRETHREN, I declare unto . . *to* so ye believed.

The Gospel.

S. Luke xviii. ver. 9.

JESUS spake this parable . . . *to* shall be exalted.

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[z] In one ed., 1552, "declared."

[a] In two eds., 1559, "may be partakers."

[The Eleventh Sunday after Trinity *continued.*]

The Epistle.

1 Cor. xv. Brethren, as pertaining [b] to the Gospel . . .

[i.e. 1 Cor. xv. verse 1 to verse 12.]

and so ye have believed.

The Gospel.

Luc. xviii. [c] Christ told this parable . . . . . .

[i.e. Luke xviii. verse 9 to verse 15.]

himself shall be exalted.

The twelfth Sunday.

In eternum Domine. Psal. cxix. [v. 89—96.]

O LORD, thy word : endureth for ever in heaven.

Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

They continue this day according to thine ordinance : for all things serve thee.

If my delight had not been in thy law : I should have perished in my trouble.

I will never forget thy commandments : for with them thou hast quickened me.

I am thine, O save me : for I have sought thy commandments.

The ungodly laid wait for me to destroy me : but I will consider thy testimonies.

I see that all things come to an end : but thy commandments are exceeding broad.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY and everlasting God, which art always more ready to hear than we to pray; and art wont to give more

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Second Edw. VI. 1552.

The twelfth Sunday.

The Collect.

ALMIGHTY and everlasting God, which art always, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[b] In ed. 1604, "as appertaining."

[c] In two eds., 1549, *misp.* Luc. xvii.

than either we desire or deserve: Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving unto us that that our prayer dare not presume to ask; through Jesus Christ our Lord [d].

The Epistle.

2 Cor. iii. Such trust have we through Christ . . . . .

[i.e. 2 Cor. iii. verse 4 to verse 10.]

the ministration of righteousness exceed in glory.

The Gospel.

Mar. vii. [e] Jesus departed from the coasts . . . . . .

[i.e. Mark vii. verse 31 to the end.]

and the dumb to speak.

The thirteenth Sunday.

Quomodo dilexi. Psalm cxix. [v. 97—104.]

LORD, what love have I unto thy law: all the day long is my study in it.

Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

I have more understanding than my teachers: for thy testimonies are my study.

I am wiser than the aged: because I kept thy commandments.

I have refrained my feet from every evil way: that I may keep thy word.

I have not shrinked from thy judgements: for thou teachest me.

O how sweet are thy words unto my throat: yea, sweeter than honey unto my mouth.

Through thy commandments I get understanding: therefore I hate all wicked ways.

Glory be to the Father, &c.

As it was in the beginning, &c.

Charles II. 1662.

The Twelfth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, who art always, &c.

[Same as 1549, to]

and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle.

2 Cor. iii. ver. 4.

SUCH trust have we . . . . . *to* righteousness exceed in glory.

The Gospel.

S. Mark vii. ver. 31.

JESUS departing from the coasts . *to* the dumb to speak.

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[d] In Scotch ed., 1637, "Amen."

[e] In two eds., 1549, *misp.* Math. vii.

[The Thirteenth Sunday after Trinity *continued.*]

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service: grant, we beseech thee, that we may so run to thy heavenly promises, that we fail not finally to attain the same: through Jesus Christ our Lord[f].

The Epistle.

Gala. iii. To Abraham and his seed . . . . . .

[i.e. Gal. iii. verse 16 to verse 23.]

unto them that believe.

The Gospel.

Luc. x. Happy are the eyes which see . . . . . .

[i.e. Luke x. verse 23 to verse 38.]

go and do thou likewise.

The fourteenth Sunday.

Lucerna pedibus meis. Psalm cxix. [v. 105—112.]

THY word is a lantern unto my feet: and a light unto my paths.

I have sworn, and am stedfastly purposed: to keep thy righteous judgements.

I am troubled above measure: quicken me, O Lord, according unto thy word.

Let the free-will offerings of my mouth please thee, O Lord: and teach me thy judgements.

Second Edw. VI. 1552.

The thirteenth Sunday.

The Collect.

ALMIGHTY and merciful God, of whose only gift, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

The fourteenth Sunday.

The Collect.

ALMIGHTY and everlasting God, give unto us, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637

[Same as 1552.]

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[f] In Scotch ed., 1637, "Amen."

My soul is alway in my hand : yet do I not forget thy law.
The ungodly have laid a snare for me : but yet swerved not I from thy commandments.
Thy testimonies have I claimed as mine heritage for ever : and why? they are the very joy of my heart.
I have applied my heart to fulfil thy statutes alway : even unto the end.
Glory be to the Father, &c.
As it was in the beginning, &c.

The Collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity : and, that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord [g].

The Epistle.

Gala. v. I say walk in the Spirit . . . . . .
[i.e. Gal. v. verse 16 to verse 25.]
the flesh with the affections and lusts.

The Gospel.

Luc. xvii. And it chanced as Jesus went to Jerusalem . .
[i.e. Luke xvii. verse 11 to verse 20.]
thy faith hath made thee whole.

Charles II. 1662.

The Thirteenth Sunday after Trinity.

The Collect.

ALMIGHTY and merciful God, of whose only gift, &c.
[Same as 1549, to]
that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

The Epistle.

Gal. iii. ver. 16.
TO Abraham and his seed . .
to them that believe.

The Gospel.

S. Luke x. ver. 23.
BLESSED are the eyes . . . .
to do thou likewise.

The Fourteenth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, &c.
[Same as 1549.]

The Epistle.

Gal. v. ver. 16.
I SAY then, Walk in the Spirit .
to affections and lusts.

The Gospel.

S. Luke xvii. ver. 11.
AND it came to pass . . . .
to hath made thee whole.

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[g] In one ed., 1552, and in one ed., 1559, "through Jesu Christ our Lord;" in Scotch ed., 1637, "Amen."

The fifteenth Sunday.

Iniquos odio [*habui*]. Psalm cxix. [v. 113—120.]

I HATE them that imagine evil things : but thy law do I love.

Thou art my defence and shield : and my trust is in thy word.

Away from me, ye wicked : I will keep the commandments of my God.

O stablish me according unto thy word, that I may live : and let me not be disappointed of my hope.

Hold thou me up, and I shall be safe : yea, my delight shall ever be in thy statutes.

Thou hast trodden down all them that depart from thy statutes : for they imagine but deceit.

Thou puttest away all the ungodly of the earth like dross : therefore I love thy testimonies.

My flesh trembleth for fear of thee : and I am afraid of thy judgements.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

KEEP, we beseech thee, O Lord, thy church with thy perpetual mercy, and, because the frailty of man without thee cannot but fall, keep us ever by thy help [h], and lead us to all things profitable to our salvation: through Jesus Christ our Lord [i].

The Epistle.

Gala. vi. Ye see how large a letter . . . . . .

[i.e. Gal. vi. verse 11 to the end.]

be with your spirit. Amen.

The Gospel.

Matt. vi. No man can serve two masters . . . . . .

[i.e. Matt. vi. verse 24 to the end.]

sufficient unto the day is the travail thereof.

Second Edw. VI. 1552.

The fifteenth Sunday.

The Collect.

KEEP, we beseech thee, O Lord, thy Church, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

The sixteenth Sunday.

The Collect.

LORD, we beseech thee, let thy continual pity, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

[h] In eds. 1662, "by thy help from all things hurtful, and lead."

[i] In all eds., 1552, and in Scotch ed., 1637, "Amen."

The sixteenth Sunday.

¶ [*At the Communion.*]

Feci judicium. Psalm cxix. [v. 121—128.]

I DEAL with the thing that is lawful and right : O give me not over unto mine oppressors.

Make thou thy servant to delight in that which is good : that the proud do me no wrong.

Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

I am thy servant, O grant me understanding : that I may know thy testimonies.

It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

For I love thy commandments : above gold and precious stone.

Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

LORD, we beseech thee, let thy continual pity cleanse and defend thy congregation[k] : and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord[l].

The Epistle.

Ephes. iii. I desire that you faint not . . . . . .

[i.e. Ephes. iii. verse 13 to the end.]

throughout all generations from time to time. Amen.

The Gospel.

Luc. vii. And it fortuned that Jesus . . . . . .

[i.e. Luke vii. verse 11 to verse 18.]

all the regions which lie round about.

Charles II. 1662.

The fifteenth Sunday after Trinity.

The Collect.

KEEP, we beseech thee, O Lord, &c.

[Same as 1549.]

The Epistle.

Gal. vi. ver. 11.

YE see how large a letter I have written . . . . . *to* be with your Spirit. Amen.

The Gospel.

S. Matt. vi. ver. 24.

NO man can serve two masters . *to* is the evil thereof.

The Sixteenth Sunday after Trinity.

The Collect.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and because, &c.

[Same as 1549.]

The Epistle.

Ephes. iii. ver. 13.

I DESIRE that ye faint not . . *to* world without end. Amen.

The Gospel.

S. Luke vii. ver. 11.

AND it came to pass . . . . *to* the region round about.

[k] In Scotch ed., 1637, and ed. 1662, "thy Church." [l] In Scotch ed., 1637, "Amen."

¶ *The seventeenth Sunday.*

Mirabilia. Psalm cxix. [v. 129—136.]

THY testimonies are wonderful : therefore doth my soul keep them.

When thy word goeth forth : it giveth light and understanding even unto the simple.

I opened my mouth, and drew in my breath : for my delight was in thy commandments.

O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

Order my steps in thy word : and so shall no wickedness have dominion over me.

O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

Shew the light of thy countenance upon thy servant : and teach me thy statutes.

Mine eyes gush out with water : because men keep not thy law.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ [m] our Lord [n].

The Epistle.

Ephes. iv. I (which am a prisoner of the Lord's) . . . .

[i.e. Ephes. iv. verse 1 to verse 7.]

through all and in you all.

The Gospel.

Luc. xiv. It chanced that Jesus went . . . . . .

[i.e. Luke xiv. verse 1 to verse 12.]

himself shall be exalted.

Second Edw. VI. 1552.

¶ *The seventeenth Sunday.*

The Collect.

LORD, we pray thee that thy grace may always, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

¶ *The eighteenth Sunday.*

The Collect.

LORD, we beseech thee, grant thy people, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[m] In two eds., 1552, and in eds. 1559, "Jesu Christ." [n] In Scotch ed., 1637, "Amen."

¶ *The eighteenth Sunday.*

Justus es domine. Psalm cxix. [v. 137—144.]

RIGHTEOUS art thou, O Lord : and true is thy judgement.

The testimonies that thou hast commanded : are exceeding righteous and true.

My zeal hath even consumed me : because mine enemies have forgotten thy words.

Thy word is tried to the uttermost : and thy servant loveth it.

I am small, and of no reputation : yet do not I forget thy commandments.

Thy righteousness is an everlasting righteousness : and thy law is the truth.

Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

LORD, we beseech thee, grant thy people grace to avoid the infections of the devil, and with pure heart and mind to follow thee, the only God : Through Jesus Christ our Lord [o].

The Epistle.

1 Cor. i. I thank my God always . . . . . [i.e. 1 Cor. i. verse 4 to verse 9.] of our Lord Jesus Christ.

The Gospel.

Math. xxii. [p] When the Pharisees had heard . . . . . [i.e. Matt. xxii. verse 34 to the end.] ask him any more questions.

Charles II. 1662.

The Seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee, that thy grace, &c.

[Same as 1549.]

The Epistle.

Ephes. iv. ver. 1.

I THEREFORE, the prisoner . . *to* through all and in you all.

The Gospel.

S. Luke xiv. ver. 1.

IT came to pass as Jesus went . *to* himself, shall be exalted.

The Eighteenth Sunday after Trinity.

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. *Amen.*

The Epistle.

1 Cor. i. ver. 4.

I THANK my God always . . . *to* day of our Lord Jesus Christ.

The Gospel.

S. Matth. xxii. ver. 34.

WHEN the Pharisees had heard . *to* ask him any more questions.

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[o] In Scotch ed., 1637, "Amen."

[p] In one ed., 1559, *misp.* Matt. xxi.

¶ *The nineteenth Sunday.*

Clamavi. Psalm cxix. [v. 145—152.]

I CALL with my whole heart : hear me, O Lord, I will keep thy statutes.

Yea, even upon thee do I call : help me, and I shall keep thy testimonies.

Early in the morning do I cry unto thee : for in thy word is my trust.

Mine eyes prevent the night-watches : that I might be occupied in thy words.

Hear my voice, (O Lord,) according unto thy loving-kindness : quicken me, according as thou art wont.

They draw nigh that of malice persecute me : and are far from thy law.

Be thou nigh at hand, O Lord : for all thy commandments are true.

As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

O GOD, forasmuch as without thee we are not able to please thee : Grant that the working of thy mercy [q] may in all things direct and rule our hearts : Through Jesus Christ our Lord [r].

The Epistle.

Ephe. iv. This I say and testify through the Lord . . .

[i.e. Ephes. iv. verse 17 to the end.]

for Christ's sake hath forgiven you.

The Gospel.

Mat. ix. Jesus entered into a ship . . . . . .

[i.e. Matt. ix. verse 1 to verse 9.]

such power unto men.

Second Edw. VI. 1552.

¶ *The Nineteenth Sunday.*

The Collect.

O GOD, forasmuch as without thee we are not, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

¶ *The twentieth Sunday.*

The Collect.

ALMIGHTY and merciful God, of thy bountiful, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

[q] In ed. 1662, "Mercifully grant that thy Holy Spirit may."

[r] In Scotch ed., 1637, "Amen."

The twentieth Sunday.

Vide humilitatem meam. Psalm cxix. [v. 153—160.]

O CONSIDER mine adversity, and deliver me: for I do not forget thy law.

Avenge thou my cause, and deliver me: quicken me, according unto thy word.

Health is far from the ungodly: for they regard not thy statutes.

Great is thy mercy, O Lord: quicken me, as thou art wont.

Many there are that trouble me, and persecute me: yet do not I swerve from thy testimonies.

It grieveth me when I see the transgressors: because they keep not thy law.

Consider, O Lord, how I love thy commandments: O quicken me, according to thy loving-kindness.

Thy word is true from everlasting: all the judgements of thy righteousness endure for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY and merciful God, of thy bountiful goodness, keep us from[s] all things that may hurt us: that we being ready both in body and soul, may with free hearts accomplish[t] those things, that thou wouldest have done; through Jesus Christ [our Lord][u].

The Epistle.

Ephe. v. Take heed therefore how ye walk . . . . . [i.e. Ephes. v. verse 15 to verse 22.] in the fear of God.

The Gospel.

Math. xxii. Jesus said[x] to his disciples[y], the kingdom of heaven [i.e. Matt. xxii. verse 1 to verse 15.] for many be called but few are chosen.

Charles II. 1662.

The Nineteenth Sunday after Trinity.

The Collect.

O GOD, for as much as, &c.

[Same as 1549.]

The Epistle.

Ephes. iv. ver. 17.

THIS I say therefore . . . . *to* hath forgiven you.

The Gospel.

S. Matth. ix. ver. 1.

JESUS entered into a ship . . . *to* such power unto men.

The Twentieth Sunday after Trinity.

The Collect.

O ALMIGHTY and most merciful, &c.

[Same as 1549.]

The Epistle.

Ephes. v. ver. 15.

SEE then that ye walk . . . . *to* fear of God.

The Gospel.

S. Matth. xxii. ver. 1.

JESUS said, The Kingdom . . *to* but few are chosen.

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[s] In ed. 1662, "keep us we beseech thee from."

[t] In ed. 1662, "may chearfully accomplish."

[u] In Scotch ed., 1637, "Amen."

[x] In ed. 1604, and Scotch ed., 1637, the words "Jesus said" are in a different type, and the words "to his disciples" *omitted.*

[y] In ed. 1662, "to his disciples" *omitted.*

¶ *The twenty-first Sunday.*

Principes persecuti. Psalm cxix. [v. 161—168.]

PRINCES have persecuted me without cause: but my heart standeth in awe of thy words.

I am as glad of thy word: as one that findeth great spoils.

As for lies, I hate and abhor them: but thy law do I love.

Seven times a day do I praise thee: because of thy righteous judgements.

Great is the peace that they have which love thy law: and they are not offended at it.

Lord, I have looked for thy saving health: and done after thy commandments.

My soul hath kept thy testimonies: and loved them exceedingly.

I have kept thy commandments and testimonies: for all my ways are before thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people, pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind: Through Jesus Christ our Lord [z].

The Epistle.

Ephe. vi. My brethren, be strong . . . . . .

[i.e. Eph. vi. verse 10 to verse 21.]

as I ought to speak.

The Gospel.

John iv. There was a certain ruler . . . . . .

[i.e. John iv. verse 46 to the end.]

out of Jewry into Galilee.

Second Edw. VI. 1552.

¶ *The twenty-first Sunday.*

The Collect.

GRANT, we beseech thee, merciful Lord, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

¶ *The twenty-second Sunday.*

The Collect.

LORD, we beseech thee to keep thy household, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[z] In Scotch ed., 1637, "Amen."

¶ *The twenty-second Sunday.*

Appropinquit deprecatio. Psalm cxix. [v. 169—176.]

LET my complaint come before thee, O Lord : give me understanding, according unto thy word.

O let my supplication come before thee : deliver me, according to thy word.

My lips shall speak of thy praise : when thou hast taught me thy statutes.

Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

Let thine hand help me : for I have chosen thy commandments.

I have longed for thy saving health, O Lord : and in thy law is my delight.

O let my soul live, and it shall praise thee : and thy judgements shall help me.

I have gone astray like a sheep that is lost : O seek thy servant, for I do not forget thy commandments.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

LORD, we beseech thee to keep thy household the church in continual godliness: that through thy protection, it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy name: Through Jesus Christ our Lord[a].

The Epistle.

Phil. i. I thank my God with all remembrance of you . .
[i.e. Phil. i. verse 3 to verse 12.]
the glory and praise of God.

The Gospel.

Math. xviii.[b] Peter said unto Jesus . . . . . .
[i.e. Matt. xviii. verse 21 to the end.]
his brother their trespasses.

Charles II. 1662.

The One and Twentieth Sunday after Trinity.

The Collect.

GRANT, we beseech thee, &c.

[Same as 1549.]

The Epistle.

Ephes. vi. ver. 10.

MY brethren, be strong . . .
to as I ought to speak.

The Gospel.

S. John iv. ver. 46.

THERE was a certain nobleman .
to of Judæa into Galilee.

The Two and Twentieth Sunday after Trinity.

The Collect.

LORD, we beseech thee, &c.

[Same as 1549.]

The Epistle.

Phil. i. ver. 3.

I thank my God . . . . . .
to glory and praise of God.

The Gospel.

S. Matth. xviii. ver. 21.

PETER said unto Jesus . . . .
to his brother, their trespasses.

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[a] In one ed., 1559, and in Scotch ed., 1637, "Amen."
[b] In one ed., 1549, *misp.* Math. xxviii.

¶ *The twenty-third Sunday.*

Nisi quia dominus. Psalm cxxiv.

IF the Lord himself had not been on our side, (now may Israel say :) if the Lord himself had not been on our side, when men rose up against us ;

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us : and the stream had gone over our soul.

The deep waters of the proud : had gone even over our soul.

But praised be the Lord : which hath not given us over for a prey unto their teeth.

Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

Our help standeth in the name of the Lord : which hath made heaven and earth.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

GOD our refuge and strength, which art the author of all godliness, be ready[e] to hear the devout prayers of thy[d] church : and grant that those things which we ask faithfully, we may obtain effectually : through Jesu[e] Christ our Lord[f].

The Epistle.

Phil. iii. Brethren, be followers together . . . . . .

[i.e. Phil. iii. verse 17 to the end.]

all things unto himself.

The Gospel.

Math. xxii. Then the Pharisees went out and took counsel .

[i.e. Matt. xxii. verse 15 to verse 23.]

and left him and went their way.

Second Edw. VI. 1552.

¶ *The twenty-third Sunday.*

The Collect.

GOD our refuge and strength, which art, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

¶ *The twenty-fourth Sunday.*

The Collect.

LORD, we beseech thee, assoil thy people, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

[e] In ed. 1662, "be ready we beseech thee, to hear."

[d] In two eds., 1552, "of the church :" but in 1596, "thy" restored.

[e] In one ed., 1549, and in ed. 1596, and afterwards, "Jesus."

[f] In one ed., 1559, as well as in Scotch ed., 1637, "Amen."

¶ *The twenty-fourth Sunday.*

Qui confidunt. Psalm cxxv. [g]

THEY that put their trust in the Lord shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

Do well, (O Lord): unto those that are good and true of heart.

As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil-doers; but peace shall be upon Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

LORD, we beseech thee, assoil thy people from their offences: that through thy bountiful goodness, we may be delivered from the bands of all [h] those sins, which by our frailty we have committed: Grant this, &c. [i]

The Epistle.

Coloss. i. We give thanks to God . . . . . .

[i.e. Colos. i. verse 3 to verse 13.]

of the inheritance of Saints [k] in light.

The Gospel.

Math. ix. While [l] Jesus spake unto the people . . . . .

[i.e. Matt. ix. verse 18 to verse 27.]

abroad into [m] all that land.

Charles II. 1662.

The Three and Twentieth Sunday after Trinity.

The Collect.

O GOD, our refuge and strength, who art, &c.

[Same as 1549.]

The Epistle.

Phil. iii. ver. 17.

BRETHREN, be followers together of me . . . . . *to* all things unto himself.

The Gospel.

S. Matth. xxii. ver. 15.

THEN went the Pharisees . . . *to* went their way.

The Four and Twentieth Sunday after Trinity.

The Collect.

O LORD, we beseech thee, absolve thy people, &c.

[Same as 1549, to]

Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Epistle.

Coloss. i. ver. 3.

WE give thanks to God . . . *to* the saints in light.

The Gospel.

S. Matth. ix. ver. 18.

WHILE Jesus spake these things unto them . . . . . *to* into all that land.

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[g] In one ed., 1549, *misp.* Ps. xxv.

[h] In ed. 1662, "may all be delivered from the bands of those."

[i] In one ed., 1552, and 1559, "Amen."

[k] In eds. 1552, 1559, &c., "of the Saints."

[l] In one ed., 1559, "Whilst."

[m] In ed. 1552, 1559, and 1604, "abroad in all that land."

¶ *The twenty-fifth Sunday.*

Nisi dominus. Psalm cxxvii.

EXCEPT the Lord build the house : their labour is but lost that build it.

Except the Lord keep the city : the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant : even so are the young children.

Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded : through Jesus Christ our Lord[n].

The Epistle.

Jere. xxiii. Behold, the time cometh . . . . . .

[i.e. Jer. xxiii. verse 5 to verse 9.]

in their own land again.

The Gospel.

John vi. When Jesus lift up his eyes . . . . . .

[i.e. John vi. verse 5 to verse 15.]

should come into the world.

Second Edw. VI. 1552.

¶ *The twenty-fifth Sunday.*

The Collect.

STIR up, we beseech thee, O Lord, the wills, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

§ 70. *If there be any more Sundays before Advent Sunday, to supply the same shall be taken the service[o] of some of those Sundays that were omitted between the Epiphany and Septuagesima.*

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

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[n] In one ed., 1552, and in eds., 1559, 1596, 1604, and Scotch ed., 1637, "Amen."

[o] In ed. 1578, "shall be taken the Collect, Epistle and Gospel of some," &c.

Saint Andrew's Day.

At the Communion.

Sepe expugnaverunt. Psalm cxxix.

MANY a time have they fought against me from my youth up : may Israel now say.

Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

The plowers plowed upon my back : and made long furrows.

But the righteous Lord : hath hewn the snares of the ungodly in pieces.

Let them be confounded and turned backward : as many as have evil will at Sion.

Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up ;

Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

So that they which go by say not so much as, The Lord prosper you : we wish you good luck in the name of the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

Scotch Liturgy, 1637.

The Twenty-fifth Sunday after Trinity.

[Same as 1552, to]

§ 70. *If there be any more Sundays before* ADVENT *Sunday, to supply the same, shall be taken the Service of some of those Sundays that were omitted between the Epiphany and Septuagesima. But the same shall follow the xxiiii. Sunday after Trinity. And if there be fewer Sundays than xxv. before Advent, then shall the xxiii. or xxiiii., or both, be omitted; so that the five and twentieth shall never either alter or be left out, but be always used immediately before Advent Sunday, to the which the Epistle and Gospel of that do expressly relate.*

Charles II. 1662.

The Twenty-fifth Sunday after Trinity.

The Collect.

STIR up, we beseech thee, &c.

[Same as 1549.]

For the Epistle.

Jer. xxiii. ver. 5.

BEHOLD, the days come . . . *to* dwell in their own land.

The Gospel.

S. John vi. ver. 5.

WHEN Jesus then lift up his eyes *to* come into the world.

§ 70. *If there be any more Sundays before Advent-Sunday, the service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

[S. Andrew's Day *continued.*]

The Collect.

ALMIGHTY God, which hast given such grace to thy Apostle saint Andrewe, that he counted the sharp and painful death of the cross to be an high honour, and a great glory: Grant us to take and esteem all troubles and adversities which shall come unto us for thy sake, as things profitable for us toward the obtaining of everlasting life: through Jesus Christ our Lord [p].

The Epistle.

Roma. x. If thou knowledge [q] with thy mouth . . . . .

[i.e. Rom. x. verse 9 to the end.]

but speaketh against me.

The Gospel.

Math. iv. As Jesus walked by the sea of Galilee . . . .

[i.e. Matt. iv. verse 18 to verse 23.]

left the ship and their father, and followed him.

Saint Thomas the Apostle.

[*At the Communion.*]

Beati omnes. Psalm cxxviii.

BLESSED are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.

Second Edw. VI. 1552.

¶ *Saint Andrew's Day.*

The Collect.

ALMIGHTY God, which didst give such grace unto thy holy apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay: Grant unto us all, that we being called by thy holy word, may forthwith give over ourselves, obediently to follow thy holy commandments: through the same Jesus Christ our Lord.

The Epistle. The Gospel.

[Same as 1549.]

¶ *Saint Thomas the Apostle.*

The Collect.

ALMIGHTY everliving God, which for the more, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.

[p] In one ed., 1559, and in Scotch ed., 1637, "Amen."
[q] In ed. 1604, "If thou acknowledge."

Thy wife shall be as the fruitful vine : upon the walls of thine house.
Thy children like the olive-branches : round about thy table.
Lo, thus shall the man be blessed : that feareth the Lord.
The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.
Yea, that thou shalt see thy children's children : and peace upon Israel.
Glory be to the Father, &c.
As it was in the beginning, &c.

The Collect.

ALMIGHTY everliving[r] God, which for the more confirmation of the faith, didst suffer thy holy apostle[s] Thomas to be doubtful in thy Son's resurrection: Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight never[t] be reproved: hear us, O Lord, through the same Jesus Christ; to whom with thee and the Holy Ghost be all honour, &c.

The Epistle.

Ephes. ii. Now ye are not strangers . . . . . .
[i.e. Ephes. ii. verse 19 to the end.]
through the Holy Ghost.

The Gospel.

John xx. Thomas one of the twelve which . . . . . .
[i.e. John xx. verse 24 to the end.]
have life through his name.

Charles II. 1662.

Saint Andrew's Day.

The Collect.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy Word, may forthwith give up our selves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

The Epistle.

Rom. x. ver. 9.

IF thou shalt confess with thy mouth the Lord Jesus . . . . .
to gainsaying people.

The Gospel.

S. Math. iv. ver. 18.

JESUS, walking by the sea . . .
to and followed him.

Saint Thomas the Apostle.

The Collect.

ALMIGHTY and everliving God, who for, &c.
[Same as 1549, to]
be all honour and glory now and for evermore. *Amen.*

The Epistle.

Ephes. ii. ver. 19.

NOW therefore ye are no more strangers . . . . . .
to God through the Spirit.

The Gospel.

S. John xx. ver. 24.

THOMAS, one of the twelve . .
to life through his Name.

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[r] In one ed., 1549, "Almighty everlasting God," instead of "Almighty everliving;" and in eds. 1596, 1604, and afterwards, "Almighty and everliving God."
[s] In Scotch ed., 1637, "Saint Thomas."
[t] In eds. 1596 and 1662, "may never be."

¶ *The Conversion of Saint Paul.*

At Matins.

The second lesson, Acts xxii. *unto,* "They heard him."

Confitebor tibi. Psalm cxxxviii.

I WILL give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

I will worship toward thy holy temple, and praise thy name, because of thy loving-kindness and truth : for thou hast magnified thy name, and thy word, above all things.

When I called upon thee, thou heardest me : and enduedst my soul with much strength.

All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thine hand upon the furiousness of mine enemies, and thy right hand shall save me.

The Lord shall make good his loving-kindness toward me : yea, thy mercy, O Lord, endureth for ever ; despise not then the works of thine own hands.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

GOD, which hast taught all the world, through the preaching of thy blessed Apostle Saint Paul : grant we beseech thee, that we which have his wonderful conversion in remembrance, may follow and fulfil the holy doctrine that he taught : through Jesus Christ our Lord [u].

Second Edw. VI. 1552.

¶ *The Conversion of Saint Paul.*

The Collect.

GOD, which hast taught all the world, through, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

[u] In one ed., 1552, 1559, and in Scotch ed., 1637, "Amen."

The Epistle.

Acts ix.[x] And Saul yet breathing out . . . . . .

[i.e. Acts ix. verse 1 to verse 23.]

affirming that this was very Christ.

The Gospel.

Math. xix. Peter answered and said . . . . . .

[i.e. Matt. xix. verse 27 to the end.]

and the last shall be first.

¶ *At Evensong.*

¶ The second lesson, Acts xxvi. *unto the end.*

¶ *The Purification of Saint Mary the virgin.*

Ecce nunc benedicite. Psalm cxxxiv.

BEHOLD (now), praise the Lord : all ye servants of the Lord ;

Ye that by night stand in the house of the Lord : (even in the courts of the house of our God).

Lift up your hands in the sanctuary : and praise the Lord.

The Lord that made heaven and earth : give thee blessing out of Sion.

Glory be to the Father, &c.

As it was in the beginning, &c.

Charles II. 1662.

The Conversion of Saint Paul.

The Collect.

O GOD, who through the preaching of the blessed Apostle Saint Paul hast caused the light of the Gospel to shine throughout the world ; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. *Amen.*

For the Epistle.

Acts x. ver. 1.

AND Saul, yet breathing out . . *to* this is very Christ.

The Gospel.

S. Math. xix. ver. 27.

PETER answered and said . . . *to* the last shall be first.

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[x] In one ed., 1552, and in one ed., 1559, Acts i. *misp.* for ix.

[The Purification of S. Mary *continued.*]

The Collect.

ALMIGHTY and everlasting God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the Temple, in the substance [y] of our flesh: so grant that we may be presented unto thee with pure and clear minds: By Jesus Christ our Lord [z].

The Epistle.

The same that is appointed for the Sunday [a].

The Gospel.

Luc. ii. When the time of their purification . . . . . [i.e. Luke ii. verse 22 to verse 28.] and he came by inspiration into the temple.

¶ *Saint Mathies day.*

Eripe me. Psalm cxl.

DELIVER me, O Lord, from the evil man: and preserve me from the wicked man.

Which imagine mischief in their hearts: and stir up strife all the day long.

They have sharpened their tongues like a serpent: adder's poison is under their lips.

Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, which are purposed to overthrow my goings.

The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

I said unto the Lord, thou art my God: hear the voice of my prayers, O Lord.

O Lord God, thou strength of my health: thou hast covered my head in the day of battle.

Second Edw. VI. 1552.

¶ *The Purification of Saint Mary the virgin.*

The Collect.

ALMIGHTY and everlasting God, we humbly, &c.

[Same as 1549.]

The Epistle.

¶ The same that is appointed for the Sunday.

The Gospel.

[Same as 1549.]

Saint Mathie's day.

The Collect.

ALMIGHTY God, which in the place of the traitor, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[y] In eds. 1552, 1559, 1604, and 1662, "in substance."

[z] In Scotch ed., 1637, "Amen."

[a] In ed. 1578, "The same Epistle appointed the Sunday before."

Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

Let the mischief of their own lips fall upon the head of them : that compass me about.

Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.

The righteous also shall give thanks unto thy name : and the just shall continue in thy sight.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY God, which in the place of the traitor Judas, didst choose thy faithful servant Mathie [b] to be of the number of thy [c] twelve Apostles: Grant that thy church being alway preserved from false Apostles, may [d] be ordered and guided by faithful and true pastors: Through Jesus Christ our Lord [e].

The Epistle.

Acts i. In those days Peter stood up . . . . . .

[i.e. Acts i. verse 15 to the end.]

was counted with the eleven apostles.

The Gospel.

Math. xi. [f] In that time Jesus answered . . . . . .

[i.e. Matt. xi. verse 25 to the end.]

and my burden is light.

Charles II. 1662.

The Presentation of Christ in the temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

ALMIGHTY and everliving God, &c.

[Same as 1549, to]

so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle.

Mal. iii. ver. 1.

BEHOLD, I will send . . . . *to* saith the Lord of hosts.

The Gospel.

S. Luke ii. ver. 22.

And when the days of her . . *to* was upon him.

Saint Matthias' Day.

The Collect.

O ALMIGHTY God, who into, &c.

[Same as 1549.]

For the Epistle.

Acts i. ver. 15.

IN those days Peter stood up . . *to* with the eleven Apostles.

The Gospel.

S. Math. xi. ver. 25.

AT that time Jesus answered . . *to* my burden is light.

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[b] In ed. 1662, "Matthias."
[c] In Scotch ed., 1637, and 1662, "of the."
[d] In one ed., 1549, "and may."
[e] In Scotch ed., 1637, "Amen."
[f] In one ed., 1559, Matt. x. *misp.* for xi.

The[g] *Annunciation of the virgin Mary.*

¶ [*At the Communion.*]

Domine, non est exal. Psalm cxxxi.

LORD, I am not high-minded : I have no proud looks.

I do not exercise myself in great matters : which are too high for me.

But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

O Israel, trust in the Lord : from this time forth for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

WE beseech thee, Lord, pour thy grace into our hearts, that as we have known Christ thy Son's incarnation[h], by the message of an Angel; so by his cross and passion, we may be brought unto the glory of his resurrection: Through the same Christ our Lord[i].

The Epistle.

Esai. vii. God spake once again unto Ahaz . . . . .

[i.e. Isai. vii. verse 10 to verse 16.]

refuse the evil and choose the good.

The Gospel.

Luc. i. And in the sixth month the angel Gabriel . . .

[i.e. Luke i. verse 26 to verse 39.]

and the angel departed from her.

¶ *Saint Mark's Day.*

Domine clamavi. Psalm cxli.[k]

LORD, I call upon thee, haste thee unto me : and consider my voice when I cry unto thee.

Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

Set a watch, O Lord, before my mouth : and keep the door of my lips.

O let not mine heart be inclined to any evil thing : let me not be occu-

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Second Edw. VI. 1552.

The Annunciation of the virgin Mary.

The Collect.

WE beseech thee, Lord, pour, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

¶ *Saint Mark's Day.*

The Collect.

ALMIGHTY God, which hast, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552, to]

Saint Mark's Day.

ALMIGHTY God, which hast, &c. . . . . give us grace that we be not like children, carried away with every blast of vain doctrine, but firmly to be established in the truth of thy holy Gospel, through Jesus Christ our Lord.

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[g] In ed. 1596 and 1604, "Annunciation of the Virgin Mary;" in Scotch ed., 1637, "Annunciation of the blessed Virgin Mary."

[h] In ed. 1662, "known the incarnation of thy Son Jesus Christ."

[i] In Scotch ed., 1637, "Amen."

[k] In one ed., 1549, Ps. cxl. *misp.* for Ps. cxli.

pied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

Let the righteous rather smite me friendly : and reprove me.

But let not their precious balms break my head : yea, I will pray yet against their wickedness.

Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

But mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

Keep me from the snare which they have laid for me : and from the traps of the wicked doers.

Let the ungodly fall into their own nets together : and let me ever escape them.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY God, which hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark : give us grace [l] so to be established by thy holy gospel, that we be not, like children, carried away with every blast of vain doctrine : Through Jesus Christ our Lord [m].

The Epistle.

Ephes. iv. Unto every one of us is given grace . . . .
[i.e. Eph. iv. verse 7 to verse 17.]
edifying of itself through love.

Scotch Liturgy, 1637.

[Same as 1552, to]

Saint Mark's Day.

[Same as 1604, except]

. . . . but that we may be firmly established, . . . &c.

Charles II. 1662.

The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, &c.

[Same as 1549.]

For the Epistle.

Isa. vii. ver. 10.

MOREOVER the Lord spake . .
to choose the good.

The Gospel.

S. Luke i. ver. 26.

AND in the sixth month . . .
to the angel departed from her.

Saint Mark's Day.

The Collect.

O ALMIGHTY God, who hast, &c.

[Same as 1549, to]

Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle.

Ephes. iv. ver. 7.

UNTO every one of us is given .
to of itself in love.

The Gospel.

S. John xv. ver. 1.

I AM the true vine . . . . .
to joy might be full.

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[l] In eds. 1578, 1596, and in one edition probably earlier still (without date), the end of this Collect was altered to the form adopted in ed. 1604. [m] In Scotch ed., 1637, "Amen."

[S. Mark's Day *continued.*]

The Gospel.

John xv. I am the true vine . . . . . .

[i.e. John xv. verse 1 to verse 12.]

that your joy might be full.

¶ *Saint Philip and James*[n].

¶ *At Matins.*

The second lesson, Acts viii. *unto*, "When the apostles."

¶ *At the Communion.*

Ecce quam bonum! Psalm cxxxiii.

BEHOLD, how good and joyful a thing it is: brethren, to dwell together in unity!

It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing.

Like the dew of Hermon: which fell upon the hill of Sion.

For there the Lord promised his blessing: and life for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY God, whom truly to know is everlasting life: Grant us perfectly to know thy Son Jesus Christ, to be the way, the truth, and the life, as thou hast taught Saint Philip, and other the Apostles: Through Jesus Christ our Lord[o].

The Epistle.

James i. James the servant of God . . . . . .

[i.e. James i. verse 1 to verse 13.]

hath promised to them that love him.

The Gospel.

John xiv. And Jesus said unto his disciples . . . . . .

[i.e. John xiv. verse 1 to verse 15.]

in my name I will do it.

Second Edw. VI. 1552.

Saint Philip and James.

The Collect.

ALMIGHTY God, whom truly to know, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

¶ *Saint Barnabe Apostle.*

The Collect.

LORD almighty, which hast endued thy holy Apostle, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

[n] In eds. 1596, 1604, and afterwards, "Saint Philip and James day."

[o] In Scotch ed., 1637, "Amen."

Saint Barnabe Apostle.

At Matins.

¶ The second lesson, Acts xiv. *unto the end.*

¶ *At the Communion.*

Voce mea ad Dominum. Psalm cxlii.

I CRIED unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

I poured out my complaints before him : and shewed him of my trouble.

When my spirit was in heaviness thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

I looked also upon my right hand : and see there was no man that would know me.

I had no place to fly unto : and no man cared for my soul.

I cried unto thee, O Lord, and said : thou art my hope, and my portion in the land of the living.

Consider my complaint : for I am brought very low.

O deliver me from my persecutors : for they are too strong for me.

Bring my soul out of prison, that I may give thanks unto thy name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

LORD Almighty, which hast endued thy holy Apostle Barnabas [p] with singular gifts of thy [q] Holy Ghost : let us not be destitute [r] of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory : Through Jesus Christ our Lord [s].

Charles II. 1662.

Saint Philip and Saint James' Day.

The Collect.

O ALMIGHTY God, whom truly, &c.

[Same as 1549, to]

the life, that following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle.

S. James i. ver. 1.

JAMES, a servant of God . . . *to* them that love him.

The Gospel.

S. John xiv. ver. 1

AND Jesus said unto his disciples, *to* I will do it.

Saint Barnabas the Apostle.

The Collect.

O LORD God Almighty, who didst endue thy holy Apostle, &c.

[Same as 1549.]

For the Epistle.

Acts xi. ver. 22.

TIDINGS of these things . . . *to* the hands of Barnabas and Saul.

The Gospel.

S. John xv. ver. 12.

THIS is my commandment . . *to* he may give it you.

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[p] In Scotch ed., 1637, "Saint Barnabas."

[q] In eds. 1596, 1604, and 1662, "gifts of the Holy Ghost."

[r] In ed. 1662, "leave us not, we beseech thee, destitute."

[s] In Scotch ed., 1637, "Amen."

[S. Barnabas Day *continued.*]

The Epistle.

Act. xi. Tidings of these things came unto the ears of . .

[i.e. Acts xi. verse 22 to the end.]

by the hands of Barnabas and Saul.

The Gospel.

John xv. This is my commandment that ye love together .

[i.e. John xv. verse 12 to verse 17.]

in my name he may give it you.

¶ *At Evensong.*

¶ The second lesson, Acts xv. *unto*, "After certain days."

¶ *Saint John Baptist.*

¶ *Proper Lessons at Matins.*

The first lesson, Malach. iii. *unto the end.*

The second lesson, Mat. iii. *unto the end.*

At the Communion.

Domine exaudi. Psalm cxliii.[t]

HEAR my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness' sake.

And enter not into judgement with thy servant : for in thy sight shall no man living be justified.

For the enemy hath persecuted my soul ; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

Therefore is my spirit vexed within me : and my heart within me is desolate.

Yet do I remember the time past ; I muse upon all thy works : yea, I exercise myself in the works of thy hands.

I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

Second Edw. VI. 1552.

¶ *Saint John Baptist.*

The Collect.

ALMIGHTY God, by whose providence, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

[t] In one ed., 1549, Ps. cxliv. *misp.* for cxliii.

O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

Deliver me, O Lord, from mine enemies : for I fly unto thee to hide me.

Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

Quicken me, O Lord, for thy name's sake : and for thy righteousness' sake bring my soul out of trouble.

And of thy goodness slay mine enemies : and destroy all them that vex my soul ; for I am thy servant.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY God, by whose providence thy servant John Baptist[u] was wonderfully born, and sent to prepare the way of thy Son our Saviour by preaching of penance[x] : make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly[y] speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake : through Jesus Christ our Lord[z].

The Epistle.

Esai. xl. Be of good cheer my people . . . . . .

[i.e. Isai. xl. verse 1 to verse 12.]

entreat those that bear young.

The Gospel.

Luc. i. Elizabeth's time came . . . . . .

[i.e. Luke i. verse 57 to the end.]

should shew himself unto the Israelites.

Proper Lessons at Evensong.

The first lesson, Malach. iv.[a] *unto the end.*

The second lesson, Mat. xiv. *unto*, "When Jesus heard."

Charles II. 1662.

Saint John Baptist's Day.

The Collect.

ALMIGHTY God, by whose, &c.

[Same as 1549.]

For the Epistle.

Isa. xl. ver. 1.

COMFORT ye, comfort ye . . . *to* that are with young.

The Gospel.

S. Luke i. ver. 57.

ELIZABETH's full time came . . *to* his shewing unto Israel.

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[u] In Scotch ed., 1637, "Saint John Baptist."

[x] In ed. 1662, "preaching of repentance."

[y] In one ed., 1552, and 1559, "constantly to speak."

[z] In Scotch ed., 1637, "Amen."

[a] In two eds., 1549, Mal. iii. *misp.* for Mal. iv.

¶ *Saint Peter's Day.*

At Matins.

The second lesson, Acts iii. *unto the end.*

At The Communion.

Benedictus dominus. Psalm cxliv. [b]

BLESSED be the Lord my strength : which teacheth my hands to war, and my fingers to fight ;

My hope and my fortress, my castle and deliverer, my defender in whom I trust : which subdueth my people that is under me.

Lord, what is man, that thou hast such respect unto him : or the son of man, that thou so regardest him ?

Man is like a thing of nought : his time passeth away like a shadow.

Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

Cast forth the lightning, and tear them : shoot out thine arrows, and consume them.

Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;

Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.

That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

Happy are the people that be in such a case : yea, blessed are the people who have the Lord for their God.

Glory be to the Father, &c.

As it was in the beginning, &c.

Second Edw. VI. 1552.

¶ *Saint Peter's Day.*

The Collect.

ALMIGHTY God, which by thy Son Jesus Christ, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

[b] In two eds., 1549, Ps. cxliii. *misp.* for cxliv.

The Collect.

ALMIGHTY God, which by thy Son Jesus Christ hast given to thy Apostle Saint Peter many excellent gifts, and commandedst [c] him earnestly to feed thy flock; make, we beseech thee, all bishops and pastors [d] diligently [e] to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting Glory, through Jesus Christ our Lord [f].

The Epistle.

Acts xii. At the same time, Herod the King . . . . .
[i.e. Acts xii. verse 1 to verse 12.]
waiting for of [g] the people of the Jews.

The Gospel.

Mat. xvi. [h] When Jesus came into the coasts . . . . .
[i.e. Matt. xvi. verse 13 to verse 20.]
loosest in earth shall be loosed in heaven.

At Evensong.

The second lesson, Acts iv. [i] *unto the end.*

¶ *Saint Mary Magdalene.*

Lauda anima mea. Psalm cxlvi.

PRAISE the Lord, O my soul; while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

O put not your trust in princes, nor in any child of man: for there is no help in them.

For when the breath of man goeth forth he shall turn again to his earth: and then all his thoughts perish.

Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.

Which made heaven and earth, the sea, and all that therein is: which keepeth his promise for ever;

Which helpeth them to right that suffer wrong: which feedeth the hungry.

The Lord looseth men out of prison: the Lord giveth sight to the blind.

Charles II. 1662.

Saint Peter's Day.

The Collect.

O ALMIGHTY God, who by thy Son Jesus Christ didst give, &c.

[Same as 1549.]

For the Epistle.

Acts xii. ver. 1.

ABOUT that time Herod the King *to* expectation of the people of the Jews.

The Gospel.

S. Matth. xvi. ver. 13.

WHEN Jesus came . . . . . *to* shall be loosed in heaven.

[c] In two eds., 1552, "commandest;" in one ed., 1559, in 1604, and afterwards, "commandedst."

[d] In Scotch ed., 1637, "all Bishops, Presbyters, and Ministers."

In one ed., 1549, the word "diligently" is *omitted.*

[e] In Scotch ed., 1637, "Amen."

[g] *Sic* in ed. 1549; but in eds. 1552, 1559, &c., "waiting of the."

[h] In one ed., 1559, Matt. xv. *misp.* for xvi.

[i] In one ed., 1549, Acts iii. *misp.* for Acts iv.

[S. Mary Magdalen's Day *continued*.]

The Lord helpeth them that are fallen : the Lord careth for the righteous.
The Lord careth for the strangers; he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.
The Lord thy God, O Sion, shall be king for evermore : and throughout all generations.
Glory be to the Father, &c.
As it was in the beginning, &c.

The Collect.

MERCIFUL Father, give us grace, that we never presume to sin through the example of any creature, but if[k] it shall chance us at any time to offend thy divine majesty, that then we may truly repent, and lament the same, after the example of Mary Magdalene, and by lively faith obtain remission of all our sins: through the only merits of thy Son our Saviour Christ.

The Epistle.

Prov. xxxi. Whosoever findeth an honest faithful woman

[i.e. Prov. xxxi. verse 10 to the end.]

and let her own works praise her in the gates.

The Gospel.

Luc. vii. And one of the Pharisees desired Jesus . . . .

[i.e. Luke vii. verse 36 to the end.]

thy faith hath saved thee; go in peace.

¶ *Saint James the Apostle.*

Laudate Dominum de celis. Psalm cxlviii.[1]

O PRAISE the Lord of heaven : praise him in the height.
Praise him, all ye angels of his : praise him, all his host.
Praise him, sun and moon : praise him, all ye stars and light.
Praise him, all ye heavens : and ye waters that be above the heavens.
Let them praise the name of the Lord : for (he spake the word, and they were made;) he commanded, and they were created.

Second Edw. VI. 1552.

[The Collect, Epistle, and Gospel for S. Mary Magdalen is *omitted* in this edition, nor was it afterwards replaced.]

¶ *Saint James the Apostle.*

The Collect.

GRANT, O merciful God, that as thy holy Apostle, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

[k] In one ed., 1549, "but and if."

[1] In one ed., 1549, Ps. xlviii. *misp.* for cxlviii.

He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

Praise the Lord upon earth : ye dragons, and all deeps ;

Fire and hail, snow and vapours : wind and storm, fulfilling his word ;

Mountains and all hills : fruitful trees and all cedars ;

Beasts and all cattle : worms and feathered fowls ;

Kings of the earth and all people : princes and all the judges of the world ;

Young men and maidens, old men and children, praise the name of the Lord : for his name only is excellent, and his praise above heaven and earth.

He shall exalt the horn of his people ; all his saints shall praise him : even the children of Israel, even the people that serveth him.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

GRANT, O merciful God, that as thine holy Apostle James [m] leaving his father and all that he had, without delay, was obedient unto the calling of thy Son Jesus Christ, and followed him : So we forsaking all worldly [n] and carnal affections, may be evermore [o] ready to follow thy commandments [p] : through Jesus Christ our Lord [q].

The Epistle.

Act. xi. Acts xii. In those days came prophets from the city

[i.e. Acts xi. verse 27 to verse 3 of chap. xii.]

he proceeded further and took Peter also.

The Gospel.

Math. xx. Then came to him the mother of Zebedee's children . . . . . .

[i.e. Matt xx. verse 20 to verse 29.]

his life a redemption for many.

Charles II. 1662.

Saint James the Apostle.

The Collect.

GRANT, O merciful God, that, &c.

[Same as 1549.]

For the Epistle.

Acts xi. ver. 27.

IN those days came prophets . .

to further to take Peter also.

The Gospel.

S. Matth. xx. ver. 20.

THEN came to him the mother .

to life a ransom for many.

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[m] In two eds., 1552, "Thy holy Apostle Saint James;" and in one ed., "thy holy Apostle James." In one ed., 1559, "thy holy Apostle Saint James;" in one ed., 1596, and in 1604, "thine holy Apostle James." In Scotch ed., 1637, "thine holy Apostle S. James;" and in ed. 1662, "thine holy Apostle Saint James."

[n] In one ed., 1549, "all the worldly."

[o] In one ed., 1552, and in ed. 1559, "may evermore be."

[p] In ed. 1662, "thy holy commandments."

[q] In all eds., 1552, "through Jesu Christ our Lord;" and in eds. 1559 and 1637, "Amen" added.

Saint Bartholomewe[r].

Non nobis domine. Psalm cxv.

NOT unto us, (O Lord,) not unto us, but unto thy name give the praise: for thy loving mercy, and for thy truth's sake.

Wherefore shall the heathen say: Where is now their God?

As for our God, he is in heaven: he hath done whatsoever pleased him.

Their idols are silver and gold: even the work of men's hands.

They have mouths, and speak not: eyes have they, and see not.

They have ears, and hear not: noses have they, and smell not.

They have hands, and handle not; feet have they, and walk not: neither speak they through their throat.

They that make them are like unto them: and so are all such as put their trust in them.

But the house of Israel, trust thou in the Lord: he is their succour and defence.

Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

Ye that fear the Lord, trust ye in the Lord: he is their helper and defender.

The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

He shall bless them that fear the Lord: both small and great.

The Lord shall increase you more and more: you and your children.

Ye are the blessed of the Lord: which made heaven and earth.

All the whole heavens are the Lord's: the earth hath he given unto the children of men.

The dead praise not thee, (O Lord:) neither all they that go down into the silence.

But we will praise the Lord: from this time forth for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

O ALMIGHTY and everlasting God, which hast given grace to thy[s] apostle[t] Bartholomewe truly to believe and to preach thy word: grant, we beseech thee, unto thy church, both to love that he believed, and to preach that he taught: through Christ our Lord[u].

Second Edw. VI. 1552.

Saint Bartholomew.

The Collect.

O ALMIGHTY and everlasting, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

¶ *Saint Mathew.*

The Collect.

ALMIGHTY God, which by thy, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[r] In ed. 1596, 1604, &c., "Saint Bartholomew Apostle."

[s] In one ed., 1559, 1596, 1604, and afterwards, "thine Apostle."

[t] In Scotch ed., 1637, "Saint Bartholomew."

[u] In Scotch ed., 1637, "Amen."

The Epistle.

Acts v. By the hands of the Apostles . . . . . .

[i.e. Acts v. verse 12 to verse 17.]

they were healed every one.

The Gospel.

Luc. xxii.[x] And there was a strife among them. . . . .

[i.e. Luke xxii. verse 24 to verse 31.]

judging the twelve tribes of Israel.

¶ *Saint Mathewe*[y].

Laudate Dominum omnes gentes. Psalm cxvii.

O PRAISE the Lord, all ye heathen : praise him, all ye nations.

For his merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY God, which by thy blessed Son didst call Mathewe[z] from the receipt of custom to be an Apostle and Evangelist: Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow thy said Son Jesus Christ: who liveth and reigneth, &c.

Charles II. 1662.

Saint Bartholomew the Apostle.

The Collect.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church to love that Word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle.

Acts v. ver. 12.

BY the hands of the apostles . . *to* were healed every one.

The Gospel.

S. Luke xxii. ver. 24.

AND there was also a strife . . *to* the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

O ALMIGHTY God, who by thy, &c.

[Same as 1549, to]

follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle.

2 Cor. iv. ver. 1.

THEREFORE seeing we have . . *to* in the face of Jesus Christ.

The Gospel.

S. Matth. ix. ver. 9.

AND as Jesus passed forth . . *to* sinners to repentance.

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[x] In two eds., 1549, Luc. xx. *misp.* for xxii. [y] In ed. 1596, 1604, &c., "Saint Matthew Apostle." [z] In Scotch ed., 1637, "S. Matthew;" in ed. 1662, "Matthew."

[S. Matthew's Day *continued*.]

The Epistle.

2 Cor. iv. Seeing that we have such an office . . . . .

[i.e. 2 Cor. iv. verse 1 to verse 7.]

in the face of Jesus Christ.

The Gospel.

Math. ix.[a] And as Jesus passed forth . . . . . .

[i.e. Matt. ix. verse 9 to verse 14.]

to call the righteous, but sinners to repentance.

¶ *Saint Michael and all Angels.*

¶ *At the Communion.*

Laudate pueri. Psal. cxiii.

PRAISE the Lord, (ye servants): O praise the name of the Lord.

Blessed be the name of the Lord: from this time forth for evermore.

The Lord's name is praised: from the rising up of the sun unto the going down of the same.

The Lord is high above all heathen: and his glory above the heavens.

Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

He taketh up the simple out of the dust: and lifteth the poor out of the mire;

That he may set him with the princes: even with the princes of his people.

He maketh the barren woman to keep house: and to be a joyful mother of children.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

EVERLASTING God, which hast ordained and constituted the services of all Angels and men in a wonderful order: mercifully grant, that they which alway do thee service in heaven, may by thy appointment succour and defend us in earth: through Jesus Christ our Lord, &c.[b]

Second Edw. VI. 1552.

¶ *Saint Michael and All Angels.*

The Collect.

EVERLASTING God, which hast ordained, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

[a] In one ed., 1549, Luc. xix. *misp.* for Math. ix.

[b] In one ed., 1559, and Scotch ed., 1637, "Amen."

The Epistle.

Apoca. xii. There was a great battle in heaven . . . . .

[i.e. Apoc. xii. verse 7 to verse 13.]

he hath but a short time.

The Gospel.

Math. xviii. At the same time came the disciples . . . .

[i.e. Matt. xviii. verse 1 to verse 11.]

my father which is in heaven.

¶ *Saint Luke Evangelist.*

Super flumina. Psalm cxxxvii.[c]

By the waters of Babylon we sat down and wept : when we remembered (thee, O) Sion.

As for our harps, we hanged them up : upon the trees that are therein.

For they that led us away captive required of us then a song, and melody, in our heaviness : Sing us one of the songs of Sion.

How shall we sing the Lord's song : in a strange land?

If I forget thee, O Jerusalem : let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served us.

Blessed shall he be that taketh thy children : and throweth them against the stones.

Glory be to the Father, &c.

As it was in the beginning, &c.

Charles II. 1662.

Saint Michael and All Angels.

The Collect.

O EVERLASTING God, Who hast ordained and constituted the services of Angels and men in a wonderful order ; Mercifully grant, that as thy holy Angels alway do thee service in heaven ; so by thy appointment they may succour and defend us on earth, through Jesu Christ our Lord. *Amen.*

For the Epistle.

Rev. xii. ver. 7.

THERE was war in heaven . . *to* hath but a short time.

The Gospel.

S. Matth. xviii. ver. 1.

AT the same time came . . . *to* my Father which is in heaven.

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[c] In two eds., 1549, Psalm cxxxii. *misp.* for cxxxvii.

[S. Luke's Day *continued.*]

The Collect.

ALMIGHTY God, which calledst [d] Luke the physician, whose praise is in the gospel, to be a physician of the soul: it may please thee by the wholesome medicines of his doctrine, to heal all the diseases of our souls: through thy Son Jesus [e] Christ our Lord [f].

The Epistle.

2 Tim. iv. [g] Watch thou in all things . . . . . .

[i.e. 2 Tim. iv. verse 5 to verse 16.]

hath greatly withstand [h] our words.

The Gospel.

Luc. x. The Lord appointed other seventy . . . . . .

[i.e. Luke x. verse 1 to verse 7.]

is worthy of his reward.

¶ *Symon and Jude Apostles.*

Laudate dominum. Psalm cl.

O PRAISE God in his holiness: praise him in the firmament of his power.

Praise him in his noble acts: praise him according to his excellent greatness.

Praise him in the sound of the trumpet: praise him upon the lute and harp.

Praise him in the cymbals and dance: praise him upon the strings and pipe.

Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

Let every thing that hath breath: praise the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

Second Edw. VI. 1552.

¶ *Saint Luke the Evangelist.*

The Collect.

ALMIGHTY God, which calledst Luke the physician, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

¶ *Simon and Jude Apostles.*

The Collect.

ALMIGHTY GOD, which hast builded, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

Saint Luke the Evangelist.

[Same as 1549, to]

grant we beseech thee, that by the wholesome medicines of his doctrine all the diseases of our souls may be healed, through thy Son Jesus Christ our Lord. Amen.

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[d] In Scotch ed., 1637, "Saint Luke."

[e] In eds. 1552, and ed. 1596, "Jesu Christ."

[f] In Scotch ed., 1637, "Amen."

[g] In one ed., 1552, 1 Tim. iv., and in one ed., 1559, 2 Tim. iii. *misp.* for 2 Tim. iv.

[h] In eds. 1559, 1604, and afterwards, "withstood our words."

The Collect.

ALMIGHTY God, which hast builded the[i] congregation upon the foundation of the Apostles and prophets, Jesu[j] Christ himself being the head corner-stone: grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable to[k] thee: through Jesu[j] Christ our Lord[l].

The Epistle.

Jude 1. Judas the servant of Jesus[m] Christ . . . . . .

[i.e. Jude verse 1 to verse 9.]

speak evil of them that are in authority.

The Gospel.

John xv. This command I you . . . . . .

[i.e. John xv. verse 17 to the end.]

been with me from the beginning.

Charles II. 1662.

Saint Luke the Evangelist.

The Collect.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle.

2 Tim. iv. ver. 5.

WATCH thou in all things . . *to* withstood our words.

The Gospel.

S. Luke x. ver. 1.

THE Lord appointed other seventy also . . . . . *to* labourer is worthy of his hire.

Saint Simon and Saint Jude, Apostles.

The Collect.

O ALMIGHTY God, who hast built thy Church upon the foundation, &c.

[Same as 1549.]

The Epistle.

S. Jude, ver. 1.

JUDE, the servant of Jesus . . *to* speak evil of dignities.

The Gospel.

S. John xv. ver. 17.

THESE things I command you . *to* with me from the beginning.

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[i] In eds. 1552, 1559, and 1604, "thy congregation;" in Scotch ed., 1637, "thy church."

[j] In ed. 1596, 1604, and after, "Jesus."

[k] In ed. 1662, "unto."

[l] In one ed., 1552, and 1559, and in Scotch ed., 1637, "Amen."

[m] In ed. 1559, "servant of Jesu Christ."

¶ *All Saints.*

Proper Lessons at Matins.

The first lesson, Sapi. iii. *unto*, "Blessed is rather the Barren."
The second lesson, Hebre. xi. xii. "Saints by faith subdued," *unto*, "If ye endure chastising."

At the Communion.

Cantate Domino. Psalm cxlix. [n]

O SING unto the Lord a new song : let the congregation of saints praise him.

Let Israel rejoice in him that made him : and let the children of Sion be joyful in their king.

Let them praise his name in the dance : let them sing praises unto him with tabret and harp.

For the Lord hath pleasure in his people : and helpeth the meek-hearted.

Let the saints be joyful with glory : let them rejoice in their beds.

Let the praises of God be in their mouth : and a two-edged sword in their hands ;

To be avenged of the heathen : and to rebuke the people.

To bind their kings in chains : and their nobles with links of iron.

That they may be avenged of them, as it is written : Such honour have all his saints.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

ALMIGHTY God, which hast knit together thy [o] elect in one communion and fellowship in the mystical body of thy Son Christ our Lord ; grant us grace so to follow thy holy [p] Saints in all virtues, and [q] godly living, that we may come to those unspeakable [r] joys, which thou hast prepared for all [s] them that unfeignedly love thee ; through Jesus Christ [t].

Second Edw. VI. 1552.

¶ *All Saints.*

The Collect.

ALMIGHTY GOD, which hast knit together thy elect, &c.

[Same as 1549.]

The Epistle. The Gospel.

[Same as 1549.]

Elizabeth, 1559.

[Same as 1552.]

James I. 1604.

[Same as 1552.]

Scotch Liturgy, 1637.

[Same as 1552.]

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[n] In one ed., 1549, Psalm xlix. *misp.* for Ps. cxlix.

[o] In ed. 1662, "thine elect."

[p] In ed. 1662, "thy blessed Saints."

[q] In eds. 1596, 1604, and afterwards, "in all virtuous and godly living."

[r] In one ed., 1549, and 1559, "inspeakable."

[s] In eds. 1552, 1559, and afterwards, "for them that."

[t] In eds. 1552, and afterwards, "through Jesus Christ our Lord. Amen."

The Epistle.

Apoca. vii. Behold, I John saw another angel . . . . .

[i.e. Apoc. vii. verse 2 to verse 13.]

be unto our God for evermore. Amen.

The Gospel.

Math. v. Jesus seeing the people . . . . . .

[i.e. Matt. v. verse 1 to verse 13.]

the prophets which were before you.

¶ *Proper Lessons at Evensong.*

The first lesson, Sapi. v. *unto*, "His jealousy also."

The second lesson, Apoc. xix. *unto*, "And I saw an angel stand."

Charles II. 1662.

All Saints' Day.

The Collect.

O ALMIGHTY God, who hast, &c.

[Same as 1549.]

For the Epistle.

Rev. vii. ver. 2.

AND I saw another angel . . . *to* for ever and ever. Amen.

The Gospel.

S. Matth. v. ver. 1.

JESUS, seeing the multitudes, went up into a mountain . . . . . *to* which were before you.

THE

SUPPER OF THE LORD,

AND

THE HOLY COMMUNION,

COMMONLY CALLED THE MASS.

§ 71. ¶ *SO many as intend*[a] *to be partakers of the holy Communion, shall signify their names to the Curate*[b] *over night, or else in the morning, afore the beginning of Matins*[c]*, or immediately after.*

Second Edw. VI. 1552.

THE
ORDER FOR THE ADMINISTRATION
OF THE
LORD'S SUPPER,
OR
HOLY COMMUNION.

§ 71. *SO many as intend, &c.*

§ 72. *And if any of those, &c.*

§ 73. ¶ *The same order shall, &c.*

[Same throughout as 1549.]

Elizabeth, 1559.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

[Same as 1552.]

§ 71. *SO many as intend, &c.*

§ 72. *And if any of those, &c.*

§ 73. *The same order shall, &c.*

[Same throughout as 1549.]

James I. 1604.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

§ 71. *SO many as intend, &c.*

§ 72. *And if any of those, &c.*

§ 73. *The same order shall, &c.*

[Same throughout as 1549.]

Scotch Liturgy, 1637.

THE ORDER OF THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

[Same as 1552.]

§ 71. *SO many as intend, &c.*

§ 72. *And if any of those, &c.*

§ 73. *The same order shall, &c.*

[Same throughout as 1549.]

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[a] In one ed., 1559, "as do intend."

[b] In Scotch ed., 1637, "the Presbyter or Curate."

[c] In ed. 1552, and all editions after, "Morning Prayer" instead of "Matins;" in one ed., 1549, "of the Matins."

§ 72. ¶ *And if any of those be an open and notorious evil liver, so that the congregation*[d] *by him is offended, or have done any wrong to his neighbours by word or deed: The Curate*[e] *shall*[f] *call him, and advertise him, in any wise not to*[g] *presume to*[h] *the Lord's table, until he have openly declared himself to have truly repented, and amended his former naughty life: that the congregation*[i] *may thereby be satisfied, which afore were*[k] *offended: and that he have recompensed the parties, whom he hath done wrong unto, or at the least be*[l] *in full purpose so to do, as soon as he conveniently may.*

§ 73. ¶ *The same order shall the Curate*[e] *use, with those betwixt whom he perceiveth malice and hatred to reign, not suffering them to be partakers of the Lord's table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended: and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: The Minister*[m] *in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.*

Charles II. 1662.

THE ORDER

FOR THE

Administration of the Lord's Supper,

OR

HOLY COMMUNION.

§ 71. ¶ *So many as intend to be partakers of the holy Communion shall signify their names to the Curate at least some time the day before.*

§ 72. ¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

§ 73. ¶ *The same order shall the Curate use, &c.*

[Same as 1549, with the following addition.]

Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

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[d] In Scotch ed., 1637, "the Church."
[e] In Scotch ed., 1637, "the Presbyter or Curate."
[f] In eds. 1552, and afterwards, "having knowledge thereof shall."
[g] In three eds., 1549, "to" *omitted.*
[h] In Scotch ed., 1637, "presume to come to."
[i] In Scotch ed., 1637, "the Church."
[k] In Scotch ed., 1637, "was."
[l] In eds. 1552, and afterwards, "at the least declare himself to be."
[m] In Scotch ed., 1637, "the Presbyter or Minister."

§ 74. ¶ *Upon the day, and at the time appointed for the ministration of the holy Communion, the Priest that shall execute the* [*holy*] *ministry, shall put upon him the vesture appointed for that ministration, that is to say: a white Albe plain, with a vestment or Cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest, in the ministration, as shall be requisite: And shall have upon them likewise the vestures appointed for their ministry, that is to say, Albes with tunicles. Then shall the Clerks sing in English for the office, or Introit,* (*as they call it,*) *a Psalm appointed for that day.*

§ 76. *The priest standing humbly afore the midst of the Altar, shall say the Lord's prayer, with this Collect.*

ALMIGHTY God, unto whom all hearts be open, and [n] all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts, by the inspiration of thy Holy Spirit: that we may perfectly love thee, and worthily magnify thy holy name: through Christ our Lord. Amen.

Second Edw. VI. 1552.

[In this and subsequent editions, the rubric ¶ 74 beginning "Upon the day" is *omitted*, and in its stead is ordered the following.]

§ 75. ¶ *The Table having at the Communion time a fair white linen cloth upon it, shall stand in the body of the Church, or in the chancel, where Morning prayer and Evening prayer* [o] *be appointed to be said.*

§ 76. *And the Priest standing at the north side* [p] *of the Table, shall say the Lord's prayer, with this Collect following.*

ALMIGHTY God, unto whom, &c.
[Same as 1549, to]
. . . . Christ our Lord. Amen.

[Here follows
¶ 79. *Then shall the Priest rehearse.*
See p. 216.]

§ 78. *Then shall be said or sung* [q],

GLORY be to God on high: And in earth peace, &c.
[Same as 1549, to]
God the Father. Amen.

[Here follows
¶ 128. *Then the Priest or the Bishop, &c.*
See p. 258.]

Elizabeth, 1559.

§§ 75, 76. *The Table having, &c.*
[Same as 1552.]

ALMIGHTY God, unto whom, &c.
[Same as 1549.]
[Here follows ¶ 79. See p. 217.]

§ 78. *Then shall be said or sung,*

GLORY be to God on high, &c.
[Same as 1549, to]
God the Father. Amen.
[Here follows ¶ 128. See p. 259.]

James I. 1604.

§§ 75, 76. *The Table having, &c.*
[Same as 1552.]

ALMIGHTY God, unto whom, &c.
[Same as 1549.]
[Here follows ¶ 79. See p. 216.]

§ 78. *Then shall be said or sung,*

GLORY be to God on high, &c.
[Same as 1549, to]
God the Father. Amen.
[Here follows ¶ 128. See p. 259.]

[n] In ed. 1552, and afterwards, "and" *omitted*.

[o] In ed. 1662, "where morning and evening prayer are."

[p] In one ed., 1559, "northside" printed as one word."

[q] This hymn, in eds. 1552 and subsequent editions, is inserted towards the end of the Order, after § 127. See p. 256.

§ 77. *Then shall he say a Psalm appointed for the introit: which Psalm ended, the Priest shall say, or else the Clerks shall sing,*

iii. Lord have mercy upon us.
iii. Christ have mercy upon us.
iii. Lord have mercy upon us.

§ 78. *Then the Priest standing at God's board shall begin,*

Glory be to God on high.

The Clerks[r]. And in earth peace, good will towards men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord GOD, heavenly King, God the Father Almighty.

[O] Lord the only begotten Son Jesu Christ, O Lord GOD, Lamb of GOD, Son of the Father, that takest away the sins of the world, have mercy upon us[s]: thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of God the Father, have mercy upon us: For thou only art holy, thou only art the Lord. Thou only, O Christ, with the Holy Ghost, are most high in the glory of God the Father. Amen.

§ 79. *Then the priest shall turn him to the people and say,*

The Lord be with you.

The Answer. And with thy spirit.

[*The*] *Priest.* Let us pray.

Scotch Liturgy, 1637.

§ 75. *The holy Table having at the Communion-time a carpet and a fair white linen cloth upon it, with other decent furniture, meet for the high mysteries there to be celebrated, shall stand at the uppermost part of the chancel, or church,* § 76, *where the Presbyter standing at the north side or end thereof, shall say the Lord's prayer, with this collect following for due preparation.*

OUR Father which art, &c.
[printed entire to]
. . . deliver us from evil. Amen.

ALMIGHTY God, unto whom, &c.
[Same as 1549.]
[Here follows § 79. See p. 217.]

§ 78. *Then shall be said or sung,* Gloria in Excelsis, *in English as followeth.*

GLORY be to God on high, &c.
[Same as 1549, to]
God the Father. Amen.
[Here follows § 128. See p. 258.]

Charles II. 1662.

§§ 75, 76. ¶ *The Table at the Communion-time having a fair, &c.*
[Same as 1552, to]
with the Collect following, the people kneeling.

OUR Father which art, &c.
[printed entire to]
deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom, &c.
[Same as 1549.]
[Here follows § 79. See p. 217.]

§ 78. *Then shall be said or sung,*

GLORY be to God on high.
[Same as 1549, to]
God the Father. Amen.
[Here follows § 128. See p. 259.]

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[r] In ed. 1552, and afterwards, "*The Clerks*" *omitted.*

[s] In eds. 1552, and afterwards, the words "Thou that takest away the sins of the world, have mercy upon us," are here inserted.

. . . . . .

Second Edw. VI. 1552.

§ 79. ¶ *Then shall the Priest rehearse distinctly all the Ten Commandments: and the people kneeling, shall after every Commandment ask God's mercy for their transgression of the same, after this sort*[t].

Minister[u].

God spake these words, and said: I am the Lord thy God. Thou shalt have none other Gods but me.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not make to thyself[x] any graven image, nor the likeness[y] of any thing that is in heaven above, or in[z] the earth beneath, or[a] in the water under the earth. Thou shalt not[b] bow down[c] to them, nor worship[d] them: for I the Lord thy God am a jealous God, and visit the sin[e] of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew[f] mercy unto thousands in[g] them that love me and keep my commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this law[h].

Minister.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

People.

Lord, have mercy upon us, and incline our. &c.

Minister.

Remember that thou keep holy the Sabbath[i] day[k]. VI. days[l] shalt thou labour and do all that thou hast to do[m], but the seventh[n] day is the sabbath[i] of the Lord thy God. In it thou shalt do no manner of work[o], thou and[p] thy son and[p] thy daughter, thy man servant, and[p] thy maid-servant, [p] thy cattle, and the stranger[q] that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the seventh day[r], and hallowed it.

People.

Lord, have mercy upon us, and incline our. &c.

Minister.

Honour thy father and thy mother, that thy days may be long in[s] the land which the Lord thy God giveth thee.

---

[t] This, in eds. 1552 and all after, follows immediately after the Prayer, ¶ 76. "Almighty God, unto whom all hearts be open." See p. 214.

[u] In ed. 1604, "The Minister," and so throughout.

[x] In Scotch ed., 1637, "unto thee."

[y] In Scotch ed., 1637, "or any likeness."

[z] In Scotch ed., 1637, "or that is in."

[a] In two eds., 1552, "nor;" in Scotch ed., 1637, "or that is in."

[b] In one ed., 1559, "not now bow."

[c] In Scotch ed., 1637, "down thyself."

[d] In Scotch ed., 1637, "serve them."

[e] In Scotch ed., 1637, "visiting the iniquity of;" in ed. 1662, "and visit the sins of."

[f] In Scotch ed., 1637, "shewing."

[g] In Scotch ed., 1637, "of."

[h] In Scotch ed., 1637, this response is abbreviated like the others. In ed. 1662, the responses are printed in full throughout.

[i] In one ed., 1559, "Sabboth."

[k] In Scotch ed., 1637, "Remember the Sabbath-day to keep it holy."

[l] In ed. 1604, and afterwards, "Six days."

[m] In Scotch ed., 1637, "all thy work."

[n] In eds. 1559, "VII. day."

[o] In Scotch ed., 1637, "shalt not do any work."

[p] In Scotch ed., 1637, "nor."

[q] In Scotch ed., 1637, "nor thy cattle, nor thy stranger."

[r] In Scotch ed., 1637, "Sabbath day."

[s] In Scotch ed., 1637, "upon."

. . . . . .

People.

Lord, have mercy upon us, and incline our. &c.

Minister.

Thou shalt do no murder [t].

People.

Lord, have mercy upon us, and incline [our]. &c.

Minister.

Thou shalt not commit adultery.

People.

Lord, have mercy upon us, and incline our. &c.

Minister.

Thou shalt not steal.

People.

Lord, have mercy upon us, [and incline our]. &c.

Minister.

Thou shalt not bear false witness against thy neighbour.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not covet thy neighbour's house. Thou shalt not covet thy neighbour's wife, nor his servant, nor his maid [u], nor his ox, nor his ass, nor any thing that is his [x].

People.

Lord, have mercy upon us, and write all these thy laws in our hearts we beseech thee.

Elizabeth, 1559.

§ 79. *Then shall the Priest* [y] *rehearse, &c.*

[Same as 1552.]

Minister.

God spake these words, &c.

[Same as 1552.]

James I. 1604.

§ 79. *Then shall the Priest rehearse, &c.*

[Same as 1552.]

The Minister.

God spake these words, &c.

[Same as 1552.]

Scotch Liturgy, 1637.

§ 79. *Then shall the Presbyter, turning to the People, rehearse distinctly all the TEN COMMANDMENTS: the People all the while kneeling and asking God's mercy for the transgression of every duty therein, either according to the letter, or to the mystical importance of the said Commandment.*

God spake these words, &c.

[Same as 1552, except "Presbyter" instead of "Minister" throughout.]

Charles II. 1662.

§ 79. ¶ *Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words, &c.

[Same as 1552.]

[t] In one ed., 1552, and one ed., 1559, "shalt not do murder;" in Scotch ed., 1637, "shalt not kill;" in ed. 1662, "shalt do no murther."

[u] In Scotch ed., 1637, "nor his marservant, nor his maid-servant."

[x] In Scotch ed., 1637, "is thy neighbour's."

[y] In ed. 1578, "Minister."

§ 80. *Then shall follow the Collect of the day, with one of these two Collects following, for the King*[a].

Priest. Let us pray[a].

ALMIGHTY God, whose kingdom is everlasting, and power infinite, have mercy upon the whole congregation, and so rule the heart of thy chosen servant Edward the sixth, our king and governor, that he (knowing whose minister he is) may above all things, seek thy honour and glory, and that we[b] his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance: through Jesus Christ our Lord, who with thee, and the Holy Ghost, liveth and reigneth, ever one God, world without end. Amen.

Second Edw. VI. 1552.

§ 80. *Then shall follow the Collect of the day, with one of these two Collects following for the king: the Priest*[c] *standing up and saying.*

¶ Let us pray.

Priest[c].

ALMIGHTY God, whose kingdom is everlasting, &c.

[Same as 1549.]

ALMIGHTY and everlasting God, we be taught, &c.

[Same as 1549.]

§ 81. ¶ *Immediately after the Collects, the Priest*[a] *shall read the Epistle, beginning thus.*

¶ The Epistle written in the Chapter of.

Elizabeth, 1559.

§ 80. *Then shall follow the Collect of the day, with one of these two Collects following for the Queen; &c.*

[Same as 1552.]

ALMIGHTY God, whose kingdom, &c. . . . thy chosen servant Elizabeth, our Queen and governour, that she, &c.

[Same as 1549, except "she" for "he," and "her" for "his" and "him" throughout.]

ALMIGHTY and everlasting God, &c. . . . the heart of Elizabeth thy servant, our Queen and governour, that in all her, &c.

[Same as 1549, except "she" for "he," and "her" for "him."]

§ 81. *Immediately after the Collects, &c.*

[Same as 1552.]

James I. 1604.

§ 80. *Then shall follow, &c.*

[Same as 1552.]

ALMIGHTY God, whose kingdom, &c. . . . thy chosen servant James, &c.

[Same as 1549.]

ALMIGHTY and everlasting God, &c. . . . heart of James thy servant, &c.

[Same as 1549.]

§ 81. *Immediately after the Collects, &c.*

[Same as 1552.]

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[a] In ed. 1559, "the Queen."
[a] In one ed., 1549, "*Priest.* Let us pray" *omitted.*
[b] In ed. 1662, "we and all his."
[c] In ed. 1578, "Minister."

ALMIGHTY and everlasting GOD, we be taught by thy holy word, that the hearts of Kings [d] are in thy rule and governance, and that thou dost dispose, and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so [e] to dispose and govern the heart of Edward the sixth, thy servant, our King and governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

§ 81. *The Collects ended, the priest, or he that is appointed, shall read the Epistle, in a place assigned for the purpose, saying,*

The Epistle of Saint Paul, written in the Chapter of to the

Scotch Liturgy, 1637.

§ 80. *Then shall follow one of these two Collects for the King, and the Collect of the day, the Presbyter standing up and saying,*

Let us Pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite, have mercy upon thy holy Catholic Church: and in this particular Church in which we live so rule the heart of thy chosen servant Charles, &c.

[The same as 1549.]

ALMIGHTY and everlasting God, we be taught by, &c. . . . heart of Charles thy servant, &c.

[The same as 1549.]

§ 81. *Immediately after the Collects, the Presbyter shall read the epistle, saying thus.* "The epistle [is] written in the chapter of at the verse." *And when he hath done, he shall say,* "Here endeth the epistle."

Charles II. 1662.

§ 80. ¶ *Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,*

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; have mercy upon the whole Church, and so rule the heart of thy chosen servant Charles, &c.

[Same as 1549.]

¶ *Or,*

ALMIGHTY and everlasting God, we are taught by, &c. . . . the heart of Charles thy servant, &c.

[Same as 1549.]

¶ *Then shall be said the Collect of the day.*

§ 81. *And immediately after the Collect the Priest shall read the Epistle, saying,* The Epistle [*or*, The portion of Scripture appointed for the Epistle] is written in the ——— Chapter of ——— beginning at the ——— verse.

[d] In one ed., 1559, "Princes."
[e] In one ed., 1549, "so" *omitted.*

§ 82. *The Minister then shall read the Epistle. Immediately after the Epistle ended, the priest, or one appointed to read the Gospel, shall say,*

The holy Gospel, written in the Chapter of

§ 83. *The Clerks and people shall answer*[f],

Glory be to thee, O Lord.

§ 84. *The Priest or Deacon then shall read the Gospel: After the Gospel ended, the Priest shall begin,*

I BELIEVE in one God.

The Clerks shall sing the rest.

The Father almighty, maker of heaven and earth, and of all things visible, and invisible: And in one Lord Jesu[g] Christ,

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Second Edw. VI. 1552.

§ 82. *And the Epistle ended, he shall say the Gospel, beginning thus.*

The Gospel, written in the Chapter of.

§ 84. *And the Epistle and Gospel being ended, shall be said the Creed.*

I BELIEVE in one God, the Father almighty, maker of heaven, &c.

[Same as 1549.]

§ 86. *After the Creed, if there be no sermon, shall follow one of the homilies already set forth, or hereafter to be set forth by common authority.*

[Here follows,

§ 93. *After such Sermon, Homily, &c.* Let your light so shine, &c. See page 232.]

Elizabeth, 1559.

§ 82. *And the Epistle ended, &c.*

§ 84. *And the Epistle and, &c.*

I BELIEVE in one God, the Father Almighty, &c.

[Same as 1549.]

§ 86. *After the Creed, if there, &c.*

[Same as 1552.]

[Here follows § 93. See p. 232.]

James I. 1604.

§ 82. *And the Epistle ended, &c.*

§ 84. *And the Epistle and, &c.*

I BELIEVE in one God, the Father Almighty, &c.

[Same as 1549.]

§ 86. *After the Creed, if there, &c.*

[Same as 1552.]

[Here follows § 93. See p. 232.]

Scotch Liturgy, 1637.

§ 82. *And the epistle ended, the gospel shall be read, the Presbyter saying,* "The holy gospel is written in the chapter of at the verse," *and then the People all standing up shall say,* "Glory be to thee, O Lord." *At the end of the gospel the Presbyter shall say,* "So endeth the holy gospel." *And the People shall answer,* "Thanks be to thee, O Lord."

§ 84. *And the epistle and gospel being ended, shall be said or sung this Creed, all still reverently standing up.*

I BELIEVE in one God, the Father Almighty, &c.

[Same as 1549.]

§ 86. *After the Creed, if there be no sermon, shall follow one of the homilies which shall hereafter be set forth by common authority.*

[Same as 1552.]

[Here follows § 93. See p. 232.]

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[f] This rubric was omitted in the eds. 1552, and never restored, except in the Scotch ed., 1637. Still in practice it is followed to this day in nearly all the churches of the kingdom. (See also § 61.)

[g] In Scotch ed., 1637, and in ed. 1662, "Jesus."

the only begotten Son of God, begotten of his Father before all worlds, God of GOD [h], light of light, very God of very God, begotten [i], not made, being of one substance with the Father, by whom all things were made, who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius [k] Pilate, he suffered and was buried, and the third day he arose [l] again according to the scriptures, and ascended into heaven, and sitteth at [m] the right hand of the Father: and he shall come again with glory, to judge both the quick and the dead [n].

And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together, is worshipped and glorified, who spake by the prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism, for the remission of sins. And I look for the resurrection of the dead: and the life of the world to come. Amen.

§ 86. ¶ *After the Creed ended, shall follow the Sermon or Homily, or some portion of one of the Homilies, as they shall be hereafter divided: wherein if the people be not exhorted to the worthy receiving of the holy Sacrament of the body and blood of our Saviour Christ,* [continued on next page.]

Charles II. 1662.

§ 82. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall he read the Gospel (the people all standing up) saying,* The holy Gospel is written in the ——— Chapter of ——— beginning at the ——— verse.

§ 84. *And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

I BELIEVE in one God the Father Almighty, &c.

[Same as 1549.]

§ 85. ¶ *Then the Curate shall declare unto the people what holy-days, or fasting-days are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the banns of Matrimony published; and Briefs, Citations and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: Nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place [o].*

§ 86. ¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.*

[Then follows

§ 93. *Then shall the Priest, &c.*
Let your light so shine, &c.
See p. 233.]

[h] In one ed., 1552, "God of Gods."
[i] In one ed., 1552, and 1599, "gotten."
[k] In eds. 1559, "Poncius."
[l] In eds. 1559, and afterwards, "rose."
[m] In Scotch ed., 1637, and ed. 1662, "on."
[n] In eds. 1552 and 1559 is added, "whose kingdom shall have none end;" in ed. 1662, "have no end."
[o] This rubric, introduced here in 1662, is represented by the first part of § 93, of eds. 1552, and the others. See page 232.

§ 88, *then shall the Curate give this exhortation, to those that be minded to receive the same.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider what St. Paul writeth to[p] the Corinthians, how he[q] exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread and drink of that cup:

for as the benefit is great, if with a truly[r] penitent heart, and lively faith, we receive that[s] holy Sacrament;

O. H. C. Edw. VI. 1548.

. . . § 88, *and turn to them that are disposed to be partakers of the Communion, and shall thus exhort them as followeth*[t].

DEARLY beloved in the Lord, ye coming to this holy communion, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, or ever they presume to eat of this bread or[u] drink of this cup, &c.

[Continued the same as 1549, to]

sundry kinds of death.

[The paragraph beginning, "Therefore if any here," *down to* "both of body and soul," *is omitted* in this place, and appears as a separate exhortation at the end.]

Second Edw. VI. 1552.

§ 88. *Then shall the Priest*[v] *say this exhortation*[x].

DEARLY beloved in the Lord, &c.

[The same as 1549, to]

Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice or envy, or in any other grievous crime, bewail your sins, and come not to this[y] holy Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction, both of body and soul[z].

Elizabeth, 1559.

§ 88. *Then shall the Priest say this exhortation.*

DEARLY beloved in the Lord, &c.

[The same as 1549, to]

Therefore if any of you, &c.

[Same as 1552, to]

both of body and soul.

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[p] In one ed., 1552, and 1559, "unto."

[q] In ed. 1662, "must consider how Saint Paul exhorteth."

[r] In one ed. O. H. C. 1548, and in ed. 1662, "true."

[s] In O. H. C. 1548, "this."

[t] The first rubric in O. H. C. 1548, is ¶ 92, "First the Parson, Vicar, or Curate," &c. See p. 228. The rubric, of which this forms part, is the second rubric in that book, and is printed as ¶ 98, p. 236.

[u] In one ed., 1548, "and."

[v] In ed. 1578, "the Minister."

[x] This exhortation, in 1552, and subsequent editions, follows the two Exhortations, which are here placed after it, viz., ¶ 91. "We be come together," ¶ 92. "Dearly beloved, forasmuch as our," see pp. 231 and 227.

[y] In ed. 1662, "Repent you of your sins, or else come not to that Holy Table."

[z] This, in ed. 1662, is transposed from this exhortation, and placed in the midst of exhortation, ¶ 92. See p. 231.

(for then we spiritually eat [a] the flesh of Christ, and drink his blood, then we dwell in Christ and Christ in us, we be made [b] one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily; for then we become [c] guilty of the body and blood of Christ our Saviour, we eat and drink our own damnation, not considering the Lord's body [d]. We kindle God's wrath over [e] us, we provoke him to plague us with divers diseases, and sundry kinds of death.

Therefore if any here be a blasphemer, advouterer [f], or be in malice, or envy, or in any other grievous crime (except he be truly sorry therefore, and earnestly minded to leave the same vices, and do trust himself to be reconciled to Almighty God, and in charity with all the world), let him bewail his sins, and not come to that holy table; lest after the taking of that most blessed bread, the devil enter into him, as he did into Judas, to fill him full of all iniquity, and bring him to destruction, both of body and soul.

James I. 1604.

§ 88. *Then shall the Priest say this exhortation.*

DEARLY beloved in the Lord, &c.

[The same as 1549, to]

Therefore if any of you, &c.

[Same as 1552, to]

both of body and soul.

Scotch Liturgy, 1637.

§ 88. *Then shall the Presbyter say this exhortation.*

DEARLY beloved in the Lord, &c.

[The same as 1549, to]

Therefore, if any of you, &c.

[Same as 1552, to]

both of body and soul.

Charles II. 1662.

§ 87. ¶ *At the time of the Celebration of the Communion the Communicants being conveniently placed for the receiving of the holy Sacrament* [g],

§ 88, *the Priest shall say this exhortation* [h].

DEARLY beloved in the Lord, &c.

[Same as 1549, to]

sundry kinds of death.

[The paragraph *beginning* "Therefore if any here be a blasphemer," *down to* "destruction both of body and soul," *is here omitted*, and the substance transposed to § 92, p. 231.]

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[a] In one ed., 1549, "eat of."

[b] In eds. 1552, and afterwards, "we be one:" in ed. 1662, "we are one."

[c] In eds. 1552, and afterwards, "we be;" in ed. 1662, "we are."

[d] In O. H. C. 1548, "because we make no difference of the Lord's body."

[e] In eds. 1552, and afterwards, "against."

[f] In all later editions, "adulterer."

[g] This part of the rubric is to be compared with § 97 of 1549. See p. 236.

[h] This rubric, in 1662, follows immediately after § 91, "Dearly beloved brethren, on —— I intend, by God's grace" (see p. 227); and that in ed. 1662, follows *after* § 92, "Dearly beloved, on —— day next, I purpose" (see p. 229).

Judge therefore yourselves (brethren) that ye be not judged of the Lord. Let your mind[s] be without desire to sin [i], repent you truly for your sins past, have an earnest and lively faith in Christ our Saviour, be in perfect charity with all men; so shall ye be meet partakers of those [k] holy mysteries. And [l] above all things: ye [m] must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the cross, for us miserable sinners, which lay [n] in darkness and [o] shadow of death, that he might make us the children of God, and exalt us to everlasting life.

O. H. C. Edw. VI. 1548.

Judge therefore yourselves, &c.

[Same as 1549 to the end.]

§ 89. *Then the Priest shall say to them which be ready to take the Sacrament* [p].

IF any man here be an open blasphemer, [an] advouterer, in malice, or envy, or any other notable crime, and be not truly sorry therefore, and earnestly minded to leave the same vices, or that doth not trust himself to be reconciled to Almighty God, and in charity with all the world, let him yet a while bewail his sins, and not come to this holy table, lest after the taking of this most blessed bread the Devil enter into him as he did into Judas, to fulfil in him all iniquity, and to bring him to destruction, both of body and soul.

[Here follows

§ 110. *Here the Priest shall pause.*

See p. 248.]

Second Edw. VI. 1552.

Judge therefore yourselves (brethren) that ye be not judged of the Lord. Repent you truly for your sins past, have a lively and steadfast faith in Christ our Saviour, amend your lives, and be in perfect charity, &c.

[Continued same as 1549, to]

he hath instituted and ordained holy mysteries, as pledges of his love, and [q] continual remembrance of his death, to our great and endless comfort.

To him therefore, &c.

[Same as 1549, to]

all the days of our life. Amen.

[Here follows

§ 111. *Then shall the priest say to them that come, &c.*

You that do truly and earnestly repent, &c.

See p. 248.]

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[i] In one ed. O. H. C. 1548, "desire of sin."
[k] In O. H. C. 1548, "these."
[l] In O. H. C. 1548, "But above."
[m] In O. H. C. 1548, "you."
[n] In O. H. C. 1548, "lying in;" in ed. 1662, "who lay in."
[o] In O. H. C. 1548, and in ed. 1662, "and the shadow."
[p] It will be seen that this separate exhortation, § 89, is in substance the same as the Paragraph which afterwards was inserted in the midst of the previous exhortation, § 88.
[q] In ed. 1662, "and for a."

And to the end that we should alway remember the exceeding love[r] of our Master, and only Saviour Jesu[s] Christ, thus dying[t] for us, and the innumerable benefits, which (by his precious blood-shedding) he hath obtained to us, he hath left in those holy mysteries, as a pledge of his love, and a continual remembrance[u] of the same, his own blessed body, and precious blood, for us to feed upon spiritually[v], to our endless comfort and consolation.

To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness, all the days of our life. Amen.

§ 90. ¶ *In Cathedral churches or other places, where there is daily Communion, it shall be sufficient to read this exhortation above written, once in a month. And in parish churches, upon the week days it may be left unsaid.*

Elizabeth, 1559.

Judge therefore yourselves, &c.

[Same as 1552, to]

. . . all the days of our life. Amen.

[Here follows § III, see p. 248.]

Scotch Liturgy, 1637.

Judge therefore yourselves, &c.

[Same as 1552, to]

. . . all the days of our life. Amen.

[Here follows § III, see p. 249.]

James I. 1604.

Judge therefore yourselves, &c.

[Same as 1549, to]

. . . all the days of our life. Amen.

[Here follows § III, see p. 248.]

Charles II. 1662.

Judge therefore yourselves, &c.

[Continued the same as 1552, to]

. . . all the days of our life. Amen.

[Here follows § III, see p. 249.]

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[r] In eds. 1552, and afterwards, "exceeding great love."

[s] In ed. O. H. C. 1548, and Scotch ed., 1637, and ed. 1662, "Jesus."

[t] In one ed. O. H. C. 1548, "doying:" in the other, "doing."

[u] In ed. 1662, the words "and for a."

[v] In O.H.C. 1548, "spiritually to feed."

. . . . . .

Second Edw. VI. 1552.

§ 91. *Then shall follow this exhortation at certain times when the Curate shall see the people negligent to come to the holy Communion* [x].

WE be come together at this time, dearly beloved brethren, to feed at the Lord's supper, unto the which in God's behalf I bid you all that be here present, and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden of [y] God himself.

Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down: and yet they which be [z] called, without any cause most unthankfully refuse to come. Which of you, in such a case, would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing yourselves from this holy supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise letted [a] with worldly business: but such excuses be [b] not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do you [c] not repent and amend? When God calleth you, be you [d] not ashamed to say you [e] will not come? When you [c] should return to God, will you [c] excuse yourself [e] and say that you be [f] not ready? Consider earnestly with yourselves how little such feigned excuses shall avail before God. They that refused the feast in the gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part am here present [g], and according [un]to mine office, I bid you in the name of God, I call you in Christ's behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion.

And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your health: even so it is your duty to receive the Communion together in the remembrance of his death, as he himself commanded. Now if you will in no wise thus do, consider with yourselves how great injury you [h] do unto God, and how sore punishment hangeth over your heads for the same. And whereas ye [i] offend God so sore [k] in refusing this holy Banquet, I admonish, exhort, and beseech you, that unto this unkindness ye [i] will not add any more. Which thing ye [i] shall do, if ye stand by as gazers and lookers on [l] them that do communicate, and be no [m] partakers of the same yourselves. For what thing can this be accounted else, than a further contempt and unkindness unto God. Truly it is a great unthankfulness to say nay when ye be called: but the fault is much greater when men

[x] This, in 1552 eds., and afterwards, follows on after the prayer for the Church Militant. See p. 242.
[y] In ed. 1662, "bidden by."
[z] In ed. 1662, "who are called."
[a] In ed. 1662, "hindered."
[b] In ed. 1662, "are."
[c] In ed. 1552, and some afterwards, "ye."
[d] In ed. 1662, "are ye."
[e] In ed. 1662, "yourselves."
[f] In ed. 1662, "ye are not."
[g] In ed. 1662, "shall be ready."
[h] In one ed., 1552, and 1559, "ye."
[i] In ed. 1552, and some afterwards, "you."
[k] In Scotch ed., 1637, "grievously."
[l] In one ed., 1552, and 1559, "of."
[m] In Scotch ed., 1637, "not."

. . . . . .

stand by, and yet will neither eat nor drink this holy Communion with other. I pray you what can this be else, but even to have the mysteries of Christ in derision? It is said unto all: Take ye and eat. Take and drink ye all of this: do this in remembrance of me. With what face then, or with what countenance shall ye hear these words? What will this be else but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore, rather than you[m] should so do, depart you hence and give place to them that be godly disposed[n]. But when you depart, I beseech you, ponder with yourselves from whom you[m] depart: ye depart from the Lord's table, ye depart from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider, ye shall by God's grace return to a better mind, for the obtaining whereof, we shall make our humble petitions while we shall receive the holy Communion.

Elizabeth, 1559.

§ 91. *Then shall follow, &c.*

WE be come together, &c.

[Same throughout as 1552.]

James I. 1604.

§ 91. *Then shall follow, &c.*

WE be come together, &c.

[Same throughout as 1552.]

Scotch Liturgy, 1637.

§ 91. *Then shall follow this exhortation at certain times, when the Presbyter or Curate, &c.*

WE be come together, &c.

[Same as 1552, to]

and as the Son of God did vouchsafe to offer up himself by death upon the Cross for our salvation; even so it is our duty to celebrate and receive the Holy Communion together in the remembrance of his death and sacrifice as he himself commanded. Now . . .

[Same as 1552 to end.]

Charles II. 1662.

§ 91. *Or in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this exhortation*[o].

DEARLY beloved brethren, on ——— I intend, by God's grace, to celebrate the Lord's Supper: unto which in God's behalf I bid you all that are here present, and beseech you for the Lord Jesus Christ's sake, &c.

[Same as 1552, to]

partakers of this holy Communion.

And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation: so it is your duty to receive the Communion, in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with your selves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

[Here follows,

§ 88. *At the time, &c.*

DEARLY beloved in the Lord, ye that mind, &c.

See ante, p. 223.]

[m] In one ed., 1552, and some afterwards, "ye."

[n] The paragraph, "Which thing ye shall do . . . be godly disposed," inserted in 1552 and continued to 1637, may be compared with the last part of § 97 in ed. 1549.

[o] In ed. 1662, this follows on after § 92. See p. 231.

§ 92. ¶ *And if upon the Sunday or holyday, the people be negligent to come to the Communion: Then shall the Priest earnestly exhort his parishioners, to dispose themselves to the receiving of the holy communion more diligently, saying these or like words unto them.*

DEAR friends, and you especially upon whose souls I have cure and charge, on [p] next, I do intend by God's grace, to offer to all such as shall be [q] godly disposed, the most comfortable Sacrament of the body and blood of Christ, to be taken of them in the remembrance of his most fruitful and glorious Passion: by the which passion we have obtained remission of our sins, and be made partakers of the kingdom of heaven, whereof [r] we be assured and ascertained, if we come to the said Sacrament with hearty repentance for [s] our offences, stedfast faith in God's mercy, and earnest mind to obey God's will, and to offend no more.

O. H. C. Edw. VI. 1548.

THE ORDER OF THE COMMUNION.

[This is placed at the beginning of the book.]

§ 92. *First the Parson, Vicar, or Curate, the next Sunday or holy day, or at the least, one day before he shall minister the Communion, shall give warning to his Parishioners, or those which be present, that they prepare themselves thereto, saying to them openly and plainly as hereafter followeth, or such like.*

DEAR friends, and you, &c.

[Same as 1549.]

Second Edw. VI. 1552.

§ 92. ¶ *And sometime shall be said this also, at the discretion of the Curate* [t].

DEARLY beloved, forasmuch as our duty is to render to Almighty God our heavenly Father most hearty thanks, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance, as it is declared unto us, as well by God's word as by the holy Sacraments [u] of his blessed body and blood,

the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily: My duty is to exhort you [v] to consider the dignity of the [x] holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences, as you should come holy and clean to a most Godly and heavenly feast: so that in no wise you come but in the marriage garment, required of God in holy scripture; and so come and be received, as worthy partakers of such a heavenly table.

Elizabeth, 1559.

§ 92. *And some time shall be, &c.*

DEARLY beloved, forasmuch, &c.

[Same as 1552.]

James I. 1604.

§ 92. *And some time shall be, &c.*

DEARLY beloved, forasmuch, &c.

[Same as 1552.]

[p] In O.H.C. 1548, "upon day next."
[q] In O.H.C. 1548, "be thereto."
[r] In one ed. O.H.C. 1548, and one ed., 1549, "wherefore."
[s] In one ed., 1548, "of."
[t] In ed. 1637, "*Presbyter or Curate.*"
[u] In Scotch ed., 1637, "Sacrament."
[v] In ed. 1662, "you in the mean season to."
[x] In ed. 1662, "that."

Wherefore our duty is to come to these holy mysteries, with most hearty thanks to be given to Almighty GOD for his infinite mercy and benefits given and bestowed upon us his unworthy servants, for whom he hath not only given his body to death, and shed his blood, but also doth vouchsafe in a Sacrament and mystery to give us his said body and blood to feed upon spiritually [y].

The which Sacrament being so divine and holy a thing, and so comfortable to them which receive it worthily, and so dangerous to them that will presume to take the same unworthily: My duty is to exhort you in the mean season, to consider the greatness of the thing, and to search and examine your own consciences, and that not lightly nor after the manner of dissimulers with GOD: but as they which should come to a most Godly and heavenly banquet, not to come but in the marriage garment required of God in scripture; that you may (so much as lieth [z] in you) be found worthy to come to such a table.

Scotch Liturgy, 1637.

§ 92. *And sometime this shall be said also, at the discretion of the Presbyter or Curate.*

DEARLY beloved, forasmuch, &c.

[Same as 1552.]

Charles II. 1662.

§ 92. *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday or some holy-day immediately preceding) After the Sermon, or Homily ended, he shall read this exhortation following* [a].

DEARLY beloved, on —— day next I purpose, through God's assistance to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ, to be by them received in remembrance of his meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven.

Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament.

Which being so divine and comfortable a thing to them who receive it, &c.

[Same as 1552, to]

examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

[y] In O. H. C. 1548, "to give us his said body and blood spiritually: to feed and drink upon." [z] In one ed., 1549, "a lieth." [a] This, in ed. 1662, follows on after § 105, "Prayer for the Church Militant." See p. 243.

The ways and means thereto is,

First, that you be truly repentant [b] of your former evil life, and that you confess with an unfeigned heart to Almighty God your sins and unkindness towards his Majesty committed, either by will, word, or deed, infirmity or ignorance: and that with inward sorrow and tears you bewail your offences, and require of Almighty God mercy and pardon, promising to him (from the bottom of your hearts) the amendment of your former life. And among[st] all others, I am commanded of God, especially to move and exhort you to reconcile yourselves to your neighbour[s], whom you have offended, or who hath offended you, putting out of your hearts all hatred and malice against them, and to be in love and charity with all the world, and to forgive other as you would that God should forgive you. And if any man have done wrong to any other, let him make satisfaction, and due restitution of all lands and goods, wrongfully taken away or withholden, before he come to God's board, or at the least be in full mind and purpose so to do, as soon as he is able; or else let him not come to this holy table, thinking to deceive God, who seeth all men's

O. H. C. Edw. VI. 1548.

The way and means thereto, &c.

[Same as 1549 to end, except paragraph beginning, "And if any man have," *to* "increase their damnation," is *omitted*.]

[Here follows,
§ 98. *The time of the Communion, &c.*
See p. 236.]

Second Edw. VI. 1552.

The way and means thereto is: First to examine your lives and conversation by the rule of God's commandments, and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there bewail [c] your own sinful lives [d], confess yourselves to almighty God with full purpose of amendment of life. And if ye shall perceive your offences to be such, as be [e] not only against God, but also against your neighbours: then ye shall reconcile yourselves unto them, ready [f] to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other: and likewise being [g] ready to forgive other [h] that have offended you, as you [i] would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else, but increase your damnation.

And because it is requisite that no man should come to the holy Communion but with a full trust in God's mercy, and with a quiet conscience: therefore if there be any of you which by the [k] means afore said [l] cannot quiet his own conscience [m], but requireth further comfort or counsel; then [n] let him come to me, or some [o] other discreet and

[b] In one ed., 1549, "repentance."
[c] In ed. 1662, "to bewail."
[d] In ed. 1662, "sinfulness and to."
[e] In ed. 1662, "are."
[f] In ed. 1662, "being ready."
[g] In ed. 1662, "being likewise."—[h] "others."
[i] In ed. 1662, "ye."
[k] In ed. 1662, "who by this."
[l] In ed. 1662, "aforesaid" *omitted*.
[m] In ed. 1662, "conscience herein."
[n] In ed. 1662, "then" *omitted*.
[o] In ed. 1662, "to some."

hearts. For neither the absolution of the priest can any thing avail them, nor the receiving of this holy sacrament doth any thing but increase their damnation.

And if there be any of you, whose conscience is troubled and grieved in any thing, lacking comfort or counsel, let him come to me, or to some other discreet and learned priest, taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort, that his conscience may be relieved, and that of us (as of the ministers of GOD [p] and of the church) he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness:

requiring such as shall be satisfied with a general confession, not to be offended with them that do [q] use, to their further satisfying, the auricular and secret confession to the priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to GOD, and the general confession to the church. But in all [r] things to follow and keep the rule of charity, and every man to be satisfied with his own conscience, not judging other men's minds or consciences; where as he hath no warrant of God's word to the same.

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learned minister [s] of God's word, and open his grief, that [t] he may receive such ghostly counsel, advice, and comfort, as his conscience may be relieved; and that [t] by the ministery of God's word [u] he may receive comfort and the benefit of absolution [v], to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

[Here follows, ¶ 88. *Then shall the Priest say, &c.* Dearly beloved. See p. 222.]

Elizabeth, 1559.
James I. 1604.

The way and means thereto is, &c.
[Both same as 1552.]
[Here follows ¶ 88. See p. 223.]

Scotch Liturgy, 1637.

The way and means thereto is, &c.
[Same as 1552.]
[Here follows ¶ 88. See p. 223.]

Charles II. 1662.

The way and means thereto, &c.
[Same as 1552, to]
increase your damnation.
Therefore if any of you, &c.
[The same as paragraph in the previous Exhortation, ¶ 88, of ed. 1552. See p. 223, to]
destruction both of body and soul.
And because it is requisite, &c.
[Continued the same as 1552, to]
of all scruple and doubtfulness.
[Here follows ¶ 91. See p. 227.]

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[p] In O.H.C. "as a minister of God."
[q] In O.H.C. 1548, "doth."
[r] In O.H.C. 1548, "all these things."
[s] In Scotch ed., "Presbyter or Minister."
[t] In ed. 1662, paragraph, "he may receive such . . . and that," *omitted.*
[u] In ed. 1662, "holy word."
[v] In ed. 1662, "receive the benefit of absolution, together with ghostly counsel and advice."

§ 93. ¶ *Then shall follow for the Offertory one or more of these Sentences of holy scripture, to be sung whiles the people do offer, or else one of them to be said by the minister, immediately afore the offering.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Mat.* v.

Lay not up for[x] yourselves treasure upon the earth, where the rust and moth[y] doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures[z] in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through nor[a] steal. *Mat.* vi.

Whatsoever you[b] would that men should do unto you, even so do you[c] unto them: for this is the law and the Prophets. *Math.* vii.

Second Edw. VI. 1552.

§ 93. *After such sermon, homily, or exhortation, the Curate shall declare unto the people whether there be any holy days or fasting days the week following: and earnestly exhort them to remember the poor, saying one or more of these Sentences following, as he thinketh most convenient by his discretion*[d].

LET your light, &c.
[The same throughout as 1549.]

Elizabeth, 1559.

§ 93. *After such Sermon, &c.*
[Same as 1552.]

LET your light, &c.
[The same throughout as 1549.]

James I. 1604.

§ 93. *After such Sermon, &c.*
[Same as 1552.]

LET your light, &c.
[The same throughout as 1549.]

Scotch Liturgy, 1637.

§ 93. *After such Sermon, Homily, or exhortation, the Presbyter or Curate shall declare unto the people whether there be any Holy days or Fasting days the week following; and earnestly exhort them to remember the poor, saying (for the offertory) one or more of these Sentences following, as he thinketh most convenient by his discretion, according to the length or shortness of time that the people are offering.*

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord; and Abel, he also brought of the firstlings of his flock, and of the fat thereof: and the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect. *Gen.* 4. 3, 4, 5[e].

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering. *Exod.* 25. 2.

Ye shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord your God which he hath given you. *Deut.* 16. 16.

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[x] In one ed., 1559, "for" *omitted.*
[y] In Scotch ed., 1637, "treasures upon earth, where moth and rust."
[z] In four eds., 1549, "treasure."
[a] In eds. 1552, and ed. 1662, "and steal."
[b] In ed. 1596, and afterwards, "ye."
[c] In eds. 1552, and afterwards, "you" *omitted.*
[d] This, in eds. 1552, and afterwards, follows on immediately after ¶ 86. See p. 220.
[e] In ed. 1637, references to the verses, as well as chapters, are given throughout.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth [f] the will of my Father which is in heaven. *Mat.* vii.

Zachee [g] stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore fourfold. *Luc.* xix.

Who goeth a warfare at any time at [h] his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* ix.

David blessed the Lord before all the congregation; and said, Blessed be thou, O Lord God, for ever and ever: Thine, O Lord, is the greatness, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and of thine own do we give unto thee. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things: and now have I seen with joy thy people which are present here to offer willingly unto thee. 1 *Chron.* 29. 10, &c.

Give unto the Lord the glory due unto his name: bring an offering and come into his courts. *Ps.* 96. 8.

Lay not up for yourselves, &c. Matth. vi. 19. 20.

Not every one that saith, &c. Matth. vii. 12.

[Same as 1549.]

Jesus sat over against the treasury, and beheld how the people cast money into it; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing; and he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living. *Mar.* 12. 41. 42. 43. 44.

Who goeth a warfare, &c. 1 Cor. ix. 7.

[Same as 1549.]

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 Cor. ix. 7.

Charles II. 1662.

§ 93. ¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light, &c.

[The same throughout as 1549.]

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[f] In Scotch ed., 1637, and ed. 1662, "doth."

[g] In ed. 1662, "Zaccheus."

[h] In Scotch ed., 1637, "at his own charges;" and ed. 1662, "of his own cost."

Do ye not know, that they which[i] minister about holy things, live of the sacrifice? They[k] which wait of the altar are partakers with the altar? Even so hath the Lord also ordained: that they which[i] preach the Gospel, should live of the Gospel. 1 *Cor.* ix.

He which[l] soweth little, shall reap little, and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart; not grudgingly[m] or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix.

Let him that is taught in the word, minister unto him that teacheth, in all good things. Be not deceived; GOD is not mocked. For whatsoever a man soweth, that shall he reap. *Gala.* vi.

While we have time, let us do good unto all men, and specially unto them, which[n] are of the household of faith. *Gala.* vi.

Godliness is great riches, if a man be contented[o] with that he hath: For we brought nothing into the world, neither may[p] we carry any thing out. 1 *Timo.* vi.

Charge them which[i] are rich in this world, that they be ready to give, and glad to distribute, laying up in store[q] for

Second Edw. VI. 1552.

Do ye not know, &c.
[Continued same as 1549, to]
. . . . time of trouble. *Ps.* xli.

Elizabeth, 1559.

Do ye not know, &c.
[Continued same as 1549, to]
. . . . time of trouble. *Ps.* xli.

James I. 1604.

Do ye not know, &c.
[Continued same as 1549, to]
. . . . time of trouble. *Ps.* xli.

Scotch Liturgy, 1637.

Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel. 1 *Cor.* 9. 13, 14.

He which soweth sparingly, shall reap sparingly: and he which soweth bountifully, shall reap bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver. 2 *Cor.* 9. 6. 7.

Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. *Gal.* 6. 6. 7.

Charge them that are rich in this world, that they be not high-minded,

[i] In ed. 1662, "who."
[k] In ed. 1596, "And they;" in ed. 1662, "And they who wait at the altar."
[l] In ed. 1662, "that soweth."
[m] In three eds., 1552, and two eds., 1559, "grudging."
[n] In ed. 1662, "that."
[o] In one ed., 1552, and 1596, and ed. 1662, "content."
[p] In one ed., 1549, "can."
[q] In three eds., 1549, "in store" *omitted*.

themselves a good foundation, against the time to come, that they may attain eternal life. 1 *Timo.* vi.

GOD is not unrighteous, that he[r] will forget your works and labour, that proceedeth of love, which love ye have shewed for his name's sake, which[s] have ministered unto[t] the saints, and yet do minister. *Hebre.* vi.

To do good, and to distribute, forget not, for with such sacrifices God is pleased. *Hebre.* xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *John* iii.

Give alms[u] of thy goods, and turn never[x] thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Toby* iv.

Be merciful after thy power: if thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Toby* iv.

He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out, it shall be paid him again. *Prov.* xix.[y]

Blessed be the man that provideth for the sick and needy; the Lord shall deliver him, in the time of trouble. *Psalm* xli.[y]

§ 94. *Where there be Clerks, they shall sing one, or many of the sentences above written, according to the length and shortness of the time, that the people be offering.*

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nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life. 1 *Tim.* 6. 17. 18. 19.

God is not unrighteous, to forget your work and labour, of love, which ye have shewed toward his name, in that ye have ministered to the saints, and yet do minister. *Heb.* 6. 10.

To do good, and to communicate, forget not: for with such sacrifices God is well pleased. *Heb.* 13. 16.[r]

Charles II. 1662.

Do ye not know, &c.

[Same throughout as 1549, to]

. . . time of trouble. *Psalm* xli.

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[r] In one ed., 1549, "ye."
[s] In ed. 1662, "who."
[t] In three eds., 1549, "to the saints;" in eds. 1552 and 1559, "unto saints."
[u] In eds. 1559, "almose."
[x] In ed. 1662, "never turn."
[y] In one ed., 1549, the two references, by a printer's error, are transposed. In ed. 1596, *misp.* Ps. lxi.

§ 95. *In the mean time, whiles the Clerks do sing the Offertory, so many as are disposed*[z], *shall offer* [*un*]*to the poor men's box every one according to his ability and charitable mind.*

§ 96. *And at the offering days appointed, every man and woman shall pay to the Curate the due and accustomed offerings*[a].

§ 97. *Then so many as shall be partakers of the holy Communion, shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other side. All other* (*that mind not to receive the said holy Communion*) *shall depart out of the quire, except the ministers and Clerks*[b].

§ 98. *Then shall the minister take so much Bread and Wine, as shall suffice for the persons appointed to receive the holy Communion, laying the bread upon the corporas or else in the paten, or in some other comely thing prepared for that purpose: And putting the wine into the Chalice, or else in some fair or convenient cup, prepared for that use* (*if the chalice will not serve*), *putting thereto a little pure and clean water: And setting both the bread and wine upon the Altar*[c]*:*

O.H.C. Edw. VI. 1548.

§ 98. *The time of the communion shall be immediately after that the Priest himself hath received the sacrament, without the varying of any other rite or ceremony in the Mass* (*until other order shall be provided*), *but as heretofore usually the Priest hath done with the sacrament of the body, to prepare, bless and consecrate so much as will serve the people: so it shall*[d] *continue still after the same manner and form, save that he shall bless and consecrate the biggest chalice or some fair and convenient cup or cups full of wine with some water put unto it; and that day, not drink it up all himself, but taking one only sup or draught, leave the rest upon the altar covered*[e], ...

[Continued as ¶ 88. See p. 222.]

Second Edw. VI. 1552.

§ 95. *Then shall the Church wardens, or some other by them appointed, gather the devotion of the people, and put the same into the poor men's box:* § 96. *and upon the offering days appointed, every man and woman shall pay to the Curate the due and accustomed offerings:*

[Continued as ¶ 104. ... *after which done the Priest shall say,* Let us pray for the whole state, &c. See p. 240.]

§ 99. ¶ *After the which, the Priest shall proceed, saying*[f].

Lift up your hearts.
Answer. We lift them up, &c.

[Same as 1549.]

Elizabeth, 1559.

§ 95. *Then shall the Church-wardens, &c.*

[Same as 1552.]

[Here follows ¶ 104. See p. 240.]

§ 99. *After the which the Priest shall proceed, saying,*

Lift up your hearts.
Answer. We lift them up, &c.

[Same as 1549.]

[z] In one ed., 1549, "be."

[a] This rubric is represented by the latter part of ¶ 149 of 1552, and after. See p. 264.

[b] This rubric is partly represented by ¶ 87 of 1662. See p. 223. See also paragraph beginning "Which thing," col. 2, p. 226, in eds. 1552 to 1637.

[c] This rubric of 1549, much altered from ¶ 98 of 1548, is partially represented by ¶ 98 of 1637 and 1662.

[d] In one ed., 1548, "shall yet."

[e] In O.H.C., this follows after ¶ 92, p. 230.

[f] This, in 1552, and subsequent editions, follows after ¶ 114. See p. 250.

§ 99. *then the Priest shall say,*

The Lord be with you.
Answer. And with thy spirit.
Priest. Lift up your hearts.
Answer. We lift them up unto the Lord.
Priest. Let us give thanks to[g] our Lord God.
Answer. It is meet and right so to do.
Priest[h]. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to[g] thee, O Lord, holy Father, almighty everlasting God.

James I. 1604.

§ 95. *Then shall the, &c.*
[Same as 1552.]
[Here follows ¶ 104. See p. 240.]

§ 99. *After the which, &c.*
Lift up your hearts.
Answer. We lift them up, &c.
[Same as 1549.]

Scotch Liturgy, 1637.

§ 95. *While the presbyter distinctly pronounces some or all of these sentences for the offertory, the deacon or (if no such be present) one of the churchwardens shall receive the devotions of the people there present, in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason, with the oblations therein, and deliver it to the presbyter, who shall humbly present it before the Lord, and set it upon the holy table.*

§ 98. *And the presbyter shall then offer up, and place the bread and wine prepared for the Sacrament upon the Lord's table, that it may be ready for that service,*
[Here follows ¶ 104. See p. 241.]

§ 99. *After the which the Presbyter shall proceed, saying,*
Lift up your hearts.
Answer. We lift them up, &c.
[Same as 1549, except Presbyter for Priest in both instances.]

Charles II. 1662.

§ 95. ¶ *Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

§ 98. ¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient;*
[Continued as ¶ 104. . . . *after which done.* See p. 241.]

§ 99. ¶ *After which the Priest shall proceed, saying,*
Lift up your hearts.
Answer. We lift them up, &c.
[Same as 1549, to]
right so to do.

§ 100. ¶ *Then shall the Priest turn to the Lord's Table, and say,*
IT is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks [Holy Father] unto thee, O Lord, holy Father, Almighty, everlasting God.
These words must be omitted on Trinity Sunday.

[g] In most eds. 1552, 1559, and all afterwards, "unto."
[h] In three eds., 1549, "*The Priest.*"

§ 101. *Here shall follow the proper preface*[i] *according to the time (if there be any specially appointed,) or else immediately shall follow,*
Therefore with angels, [&c.]

PROPER PREFACES.

¶ *Upon Christmas Day.*

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as this day[k] for us, who by the operation of the Holy Ghost was made very man, of the substance of the Virgin[l] Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore &c.[m]

¶ *Upon Easter Day.*

BUT chiefly are we bound to praise thee, for the glorious resurrection of thy Son Jesus Christ, our Lord; for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world, who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore &c.

¶ *Upon the*[n] *Ascension Day.*

THROUGH thy most dear beloved Son, Jesus Christ our Lord, who after his most glorious resurrection manifestly

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Second Edw. VI. 1552.

§ 101. *Here shall follow the proper Preface, &c.*
[Same as 1549.]

PROPER PREFACES.

¶ *Upon Christmas day, and seven days after.*

BECAUSE thou didst give, &c.
[Same as 1549.]

¶ *Upon Easter day, and seven days after.*

BUT chiefly are we bound, &c.
[Same as 1549.]

¶ *Upon the*[n] *Ascension day, and seven days after.*

THROUGH thy most dear beloved, &c.
[Same as 1549.]

¶ *Upon Whitsunday, and six days after.*

THROUGH Jesus Christ, &c.
[Same as 1549.]

¶ *Upon the feast of Trinity only.*

IT is very meet, right, &c.
[Same as 1549, to]
inequality. Therefore with. &c.

Elizabeth, 1559.

§ 101. *Here shall follow, &c.*
[Same as 1549.]

PROPER PREFACES, &c.
[Same Prefaces as 1549, with the rubrics of 1552.]
inequality. Therefore with. &c.

James I. 1604.

§ 101. *Here shall follow, &c.*
[Same as 1549.]

PROPER PREFACES, &c.
[Same Prefaces as 1549, with rubrics of 1552.]
inequality. Therefore with. &c.

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[i] In one ed., 1549, and 1552, "Prefaces."
[k] In ed. 1662, "as at this time."
[l] In Scotch ed. 1637, "the blessed Virgin Mary."
[m] In some eds., 1552, and in all, 1559, 1604, 1662, "Therefore with Angels," &c., *throughout*.
[n] In ed. 1662, "the" *omitted*.

appeared to all his disciples[o], and in their sight ascended up into heaven, to prepare a place for us, that where he is, thither might we[p] also ascend, and reign with him in glory. Therefore &c.

¶ *Upon Whitsunday.*

THROUGH Jesus[q] Christ our Lord, according to whose most true promise, the Holy Ghost came down this day[r] from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations, whereby we are[s] brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore &c.

¶ *Upon the feast of the Trinity.*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to thee, O Lord almighty, [t]everlasting God, which[u] art one God, one Lord, not one only person, but three persons in one substance: For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference, or inequality: whom the angels &c.

Scotch Liturgy, 1637.

§ 101. *Here shall follow, &c.*

[Same as 1549.]

PROPER PREFACES.

[Same Prefaces as 1549, with rubrics of 1552, to]

inequality. Therefore with. &c.

Charles II. 1662.

§ 101. ¶ *Here shall follow the Proper Preface, &c.*

[Same as 1549.]

THEREFORE with Angels and Archangels and with all the company of heaven we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most High. *Amen.*

¶ PROPER PREFACES, &c.

[The same Prefaces as 1549, with the rubrics of 1552, to]

¶ *Upon the feast of Trinity only.*

WHO art one God, one Lord; not one only person, but three persons in one substance: For that which we believe of the glory of the Father, the same we believe of the Son, and of the holy Ghost, without any difference or inequality. Therefore with Angels, &c.

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[o] In eds. 1552, and afterwards, "Apostles."
[p] In ed. 1662, "we might."
[q] In one ed., 1552, and 1553, "Jesu."
[r] In ed. 1662, "as at this time from."
[s] In ed. 1662, "have been."
[t] In eds. 1542, and afterwards, "and everlasting."
[u] In ed. 1662, "who."

§ 102. *After which preface shall follow immediately,*

Therefore with Angels and Archangels, and with all the holy company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying,

¶ Holy, holy, holy, Lord God of Hosts: heaven and earth are full of thy glory: Osannah in the highest. Blessed is he that cometh in the name of the Lord: Glory to thee, O Lord, in the highest.

§ 103. *This the Clerks shall also sing.*

§ 104. ¶ *When the Clerks have done singing, then shall the Priest, or Deacon, turn him to the people, and say,*

Let us pray for the whole state of Christ's church.

§ 105. ¶ *Then the Priest, turning him to the Altar, shall say or sing, plainly and distinctly, this prayer following:*

Second Edw. VI. 1552.

§ 102. *After which preface, shall follow immediately.*

¶ Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying:

Holy, holy, holy, Lord God of hosts: heaven and earth are full of thy glory: glory be to thee, O Lord most high.

[Here follows ¶ 115, and the prayer, "We do not presume," &c. See p. 252.]

§§ 104, 5. . . . *After which done the Priest*[x] *shall say*[y].

Let us pray for the whole state[z] of Christ's Church militant here in earth.

ALMIGHTY and everliving God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: we humbly beseech thee most mercifully to accept our *alms[b], and to receive these our prayers.

* If there be none[a] alms given unto the poor, then shall the words of accepting our alms be left out unsaid.

[Continued the same as 1549, to]

. . unity and godly love.

We beseech thee also to save and defend all Christian Kings, Princes, and governors, and specially thy servant, Edward our King, that under him we may be godly and quietly governed:

[Continued the same as 1549, to]

true religion and virtue.

Elizabeth, 1559.

§ 102. *After which Preface, &c.*

[Same as 1552.]

[Here follows ¶ 115. See p. 252.]

§§ 104, 5. . . . *After which done the Priest shall say,*

Let us pray for the whole, &c.

[Same as 1552, except]

and specially thy servant Elizabeth our Queen,

[and "her," for "him," and "his."]

James I. 1604.

§ 102. *After which Preface, &c.*

[Same as 1552.]

[Here follows ¶ 115. See p. 253.]

§§ 104, 5. . . . *After which done the Priest shall say,*

Let us pray for the whole, &c.

[Same as 1552, except]

and specially thy servant James our King,

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[x] In ed. 1578, "*Minister.*"

[y] This, in eds. 1552, 1559, 1604, and afterwards, is a continuation of ¶ 95, p. 236.

[z] In eds. 1552, and one ed., 1559, "estate."

[a] In one ed., 1552, 1559, and all afterwards, "no alms."

[b] In eds. 1559, "almose."

ALMIGHTY and everliving God, which by thy holy apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee

most mercifully

to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal church with the spirit of truth, unity, and concord: And grant that all they that do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love.

Specially we beseech thee to save and defend thy servant Edward our King, that under him we may be Godly and quietly governed. And grant unto his whole council, and to all that be[c] put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's[d] true religion and virtue.

Scotch Liturgy, 1637.

§ 102. *After which Prefaces, shall follow immediately this Doxology.*

THEREFORE with Angels, &c.

[Same as 1552.]

[Here follows ¶ 106. See p. 244.]

§ 104. *And then he shall say*[e],

Let us pray for the whole, &c.

[Same as 1552, except]

and specially thy servant Charles our King,

Charles II. 1662.

§§ 102, 3. ¶ *After each of which Prefaces, shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord, most high. *Amen.*

[Here follows, ¶ 115. See p. 253.]

§§ 104, 5. *After which done, the Priest shall say*[b],

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy, &c.

[Same as 1549, except following insertion.]

most mercifully [*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy divine Majesty, &c.

If there be no alms or oblations, then shall the words [*of accepting our alms and oblations*] be left out unsaid.

[Same as 1549, to]

We beseech thee also to, &c.

[Same as 1552, to]

and specially thy servant Charles our King,

[continued to]

true religion and virtue.

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[c] In ed. 1662, "are."
[d] In ed. 1662, "thy true."

[e] This rubric, in eds. 1637 and 1662, is a continuation of ¶ 98, p. 237.

Give grace (O heavenly Father) to all Bishops, Pastors[f], and Curates, that they may both by their life and doctrine set forth thy true and[g] lively word, and rightly and duly administer thy holy Sacraments: and to all thy people give thy heavenly grace, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee of thy goodness (O Lord) to comfort and succour all them, which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity.

And especially we commend unto thy merciful goodness this congregation which is here assembled in thy name, to celebrate the commemoration of the most glorious death of thy Son: And here we do give unto thee most high praise, and hearty thanks, for the wonderful grace and virtue, declared in all thy saints, from the beginning of the world: And chiefly in the glorious and most blessed virgin Mary, mother of thy Son Jesu Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles and Martyrs, whose examples (O Lord)

Second Edw. VI. 1552.

Give grace (O heavenly Father) to all Bishops, Pastors[h], and Curates, &c.

[Same as 1549, to]

heavenly grace, and especially to this congregation here present, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee of thy goodness (O Lord) to comfort and succour all them, which[i] in this transitory life be[j] in sorrow, need, sickness, or any other adversity.

Grant this, O Father, for Jesus Christ's sake, our only mediator and advocate. Amen.

[Here follows,

¶ 91. *Then shall follow this exhortation, &c.*

See p. 226.]

Elizabeth, 1559.

Give grace (O heavenly Father), &c.

[Same as 1552, to]

Mediator and Advocate. Amen.

[Here follows ¶ 91. See p. 227.]

James I. 1604.

Give grace (O heavenly Father), &c.

[Same as 1552, to]

Mediator and Advocate. Amen.

[Here follows ¶ 91. See p. 227.]

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[f] In ed. 1662, "Pastors" *omitted.*
[g] In one ed., 1552, and 1559, "and" *omitted.*
[h] In ed. 1662, "Pastors" *omitted.*
[i] In ed. 1662, "who."
[j] In ed. 1662, "are in trouble, sorrow."

and stedfastness in thy faith, and keeping thy holy commandments, grant us to follow. We commend unto thy mercy (O Lord) all other thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace: Grant unto them, we beseech thee, thy mercy, and everlasting peace, and that, at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice: Come unto me, O ye that be blessed of my Father, and possess the kingdom, which is prepared for you from the beginning of the world:

grant this, O Father,

for Jesus Christ's sake, our only Mediator and Advocate.

Scotch Liturgy, 1637.

Give grace O heavenly Father to all Bishops Presbyters and Curates, that they, &c.

[continued the same as 1549, to]

all the days of their life.

[And we commend especially unto thy merciful goodness the congregation which is here assembled in thy Name to celebrate the commemoration of the most precious death and sacrifice of thy Son our Saviour Jesus Christ.]

When there is no Communion these words thus enclosed are to be left out.

And we most humbly beseech thee, &c.

[continued the same as 1549, to]

any other adversity.

And we also bless thy holy Name for all those thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations: most humbly beseeching thee, that we may have grace to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments: that at the day of the general resurrection we, and all they which are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Grant this, O Father, for Jesus Christ's sake, our only mediator and advocate. *Amen.*

[Here follows § 91. See p. 227.]

Charles II. 1662.

Give grace O heavenly Father, &c.

[Same as 1552, to]

or any other adversity.

[Instead of the paragraph of ed. 1549 beginning, "And especially we commend," is substituted the following.]

And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom.

Grant this, O Father, for Jesus Christ's sake our only Mediator and Advocate. *Amen.*

[Here follows § 92. *When the Minister giveth warning, &c.* See p. 229.]

O God heavenly Father, which of thy tender mercy didst give thine [k] only Son Jesu [l] Christ, to suffer death upon the cross for our redemption, who made there (by his one [m] oblation [n], once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did [o] institute, and in his holy Gospel command us to celebrate [p], a perpetual memory of that his precious death [q], until his coming again:

Hear us (O merciful Father) we beseech thee; and with thy holy Spirit and word vouchsafe to bl✠ess and sanc✠tify these thy gifts, and creatures of bread

Second Edw. VI. 1552.

§ 107. *Then the Priest standing up shall say, as followeth* [r].

ALMIGHTY God our heavenly Father, which of thy, &c.

[Continued the same as 1549, to]

Hear us, O merciful Father, we beseech thee: and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesu Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who, in the same night that he was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his disciples saying:

[Same as 1549, (but with the side-notes omitted), to]

in remembrance of me.

[Here follows ¶ 116. *Then shall the Minister first, &c.* See p. 252.]

Elizabeth, 1559.

§ 107. *Then the Priest standing, &c.*

ALMIGHTY God our heavenly Father, which of thy, &c.

[The same as 1552.]

[Here follows ¶ 116. See p. 252.]

James I. 1604.

§ 107. *Then the Priest standing, &c.*

ALMIGHTY God our heavenly Father, which of thy, &c.

[The same as 1552.]

[Here follows ¶ 116. See p. 253.]

Scotch Liturgy, 1637.

§ 107. *Then the presbyter, standing up, shall say the prayer of Consecration, as followeth,*

§ 106. *but then, during the time of consecration, he shall stand at such a part of the holy table where he may with the more ease and decency use both his hands* [s]*;*

ALMIGHTY God our heavenly Father, which of thy, &c.

[Same as 1549, to]

Hear us, O merciful Father, we most humbly beseech thee, and of thy almighty goodness vouchsafe so to bless and sanctify, with thy word and Holy Spirit, these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly be-

[k] In Scotch ed., 1637, "thy."

[l] In one ed., 1549, in all eds., 1552, and afterwards, "Jesus."

[m] In ed. of 1597, "one" is printed "own." In the first edition of 1549, it is spelt "his awne oblacion."

[n] In eds. 1552, and all afterwards, "oblation of himself."

[o] In one ed., 1552, and 1559, "diddest."

[p] In eds. 1552, and all afterwards, "continue."

[q] In Scoth ed., 1637, "death and sacrifice."

[r] In eds. 1552, and afterwards, this follows on after ¶ 115, p. 252.

[s] This, in the Scotch Liturgy, follows immediately after the Prefaces, ¶ 102. See p. 241.

and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ. Who, in the same night that he was betrayed, took bread, and when he had blessed, and given thanks, he brake it, and gave it to his disciples, saying: Take, eat, this is my body which is given for you: do this in remembrance of me.

[t] Here the Priest must take the bread into his hands.

Likewise after supper he took the cup, and when he had given thanks, he gave it to them, saying: Drink ye all of this, for this is my blood of the new Testament, which is shed for you and for many, for remission of sins: Do this as oft as you [u] shall drink it, in remembrance of me.

[t] Here the Priest shall take the cup into his hands.

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loved Son, so that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion may be partakers of the same his most blessed body and blood—who in the night that he was betrayed *took bread* and when he had given thanks he brake it and gave it to his disciples saying:

At these words [*took bread*] the Presbyter that officiates is to take the Paten in his hand.

At these words [*took the cup*] he is to take the chalice in his hand and lay his hand upon so much, be it in chalice or flagons, as he intends to consecrate.

[Continued same as 1549, except variation in side-notes.]

Charles II. 1662.

§ 106. ¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands,*

§ 107, *he shall say the Prayer of Consecration, as followeth.*

ALMIGHTY God, our heavenly Father, who of thy, &c.

[Same as 1549, to]

. . . Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: Who in the same night that he was betrayed (*a*) took bread, and when he had given thanks, (*b*) he brake it, and gave it to his disciples, saying, Take, eat, (*c*) this is my body which is given for you, do this in remembrance of me. Likewise after Supper (*d*) he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this (*e*) is my blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

(*a*) Here the Priest is to take the Paten into his hands:

(*b*) And here to break the bread:

(*c*) And here to lay his hand upon all the bread.

(*d*) Here he is to take the cup into his hand:

(*e*) And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any wine to be consecrated.

[Here follows ¶ 116. See p. 253.]

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[t] In eds. 1552, 1559, and 1604, these two side-notes are *omitted*.
[u] In eds. 1552, and afterwards, "ye."

§ 108. *These words before rehearsed are to be said, turning still to the Altar, without any elevation, or shewing the Sacrament to the people.*

WHEREFORE, O Lord and heavenly Father, according to the Institution of thy dearly beloved Son, our Saviour Jesu[x] Christ, we thy humble servants do celebrate, and make here before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make: having in remembrance his blessed passion, mighty resurrection, and glorious ascension, rendering unto thee most hearty thanks, for the innumerable benefits procured unto us by the same, entirely desiring[y] thy fatherly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving: most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee (O Lord) ourself[z], our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto thee:

Second Edw. VI. 1552.

§ 108. ¶ *After shall be said as followeth*[a].

O LORD and heavenly Father, we, thy humble servants, entirely desire thy fatherly goodness, mercifully to, &c.

[Continued same as 1549, to]

humbly beseeching thee, that all we which be[b] partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy (through our manifold sins) to offer unto thee any sacrifice, Yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the Unity of the Holy Ghost, all honour and glory be unto thee, O Father almighty, world without end. Amen.

[Here follows, ¶ 127. *Or this,* Almighty and everliving, &c.

See p. 256.]

Elizabeth, 1559.

§ 108. . . . *After shall be said as followeth.*

O Lord and heavenly, &c.

[Same as 1552, to]

. . . world without end. Amen.

[Here follows ¶ 127. See p. 256.]

James I. 1604.

§ 108. . . . *After shall be said as followeth.*

O Lord and heavenly, &c.

[Same as 1552, to]

. . . world without end. Amen.

[Here follows ¶ 127. See p. 256.]

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[x] In Scotch ed., 1637, "Jesus."

[y] In Scotch ed., 1637, "and we entirely desire."

[z] In ed. 1552, and afterwards, "ourselves."

[a] In eds. 1552, and in all afterwards this follows on after ¶ 126. See p. 256.

[b] In ed. 1662, "who are."

humbly beseeching thee, that whosoever shall be partakers[c] of this holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, and be fulfilled with thy grace and heavenly benediction, and made one body with thy Son Jesus Christ[d], that he may dwell in them, and they in him.

And although we be unworthy (through our manifold sins) to offer unto thee any Sacrifice: Yet we beseech thee to accept this our bounden duty and service,

and command these our prayers and supplications, by the ministry of thy holy Angels, to be brought up into thy holy Tabernacle before the sight of thy divine Majesty;

not weighing our merits, but pardoning our offences, through[e] Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Let us pray.

As our Saviour Christ hath commanded and taught us, we are bold to say. Our Father, which art in heaven, hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

The Answer. But deliver us from evil. Amen[f].

Scotch Liturgy, 1637.

§ 108. *Immediately after shall be said this Memorial or Prayer of Oblation, as followeth.*

WHEREFORE, O Lord, &c.

[The same as 1549 throughout, except paragraph, "and command these our prayers *to* thy divine Majesty," is *omitted*.]

§ 109. *Then shall the presbyter say,*

As our Saviour Christ hath commanded and taught us, we are bold to say, Our Father, Which art in heaven, &c. Amen.

[Here follows,
§ 115. *Then shall the Presbyter, kneeling down at God's board, &c.*
See p. 253.]

Charles II. 1662.

§ 108. ¶ *After shall be said, as followeth.*

O LORD and heavenly Father, we thy humble servants entirely desire thy Fatherly goodness, mercifully to, &c.

[Same as 1549, to]
humbly beseeching thee, &c.
[Same as 1552, to]
world without end. Amen.
[Here follows § 127. See p. 257.]

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[c] In one ed., 1549, "partaker."
[d] In Scotch ed., 1637, "one body with him that."
[e] In Scotch ed., 1637, "Jesus Christ."
[f] In one ed., 1549, "Amen" *omitted*.

§ 109. *Then shall the Priest say,*

The peace of the Lord be alway with you.

The Clerks. And with thy spirit.

The Priest. Christ our paschal Lamb is offered up for us, once for all, when he bare our sins on his body upon the cross; for he is the very Lamb of God, that taketh away the sins of the world: wherefore let us keep a joyful and holy feast with the Lord.

§ 111. *Here the Priest shall turn him toward those that come to the holy Communion, and shall say,*

YOU that do truly and earnestly repent you of your sins to Almighty God [g], and be [h] in love and charity with your neigh-

O.H.C. Edw. VI., 1548.

§ 110. *Here the Priest shall pause a while, to see if any man will withdraw himself: and if he perceive any so to do, then let him commune with him privily at convenient leisure, and see whether he can with good exhortation bring him to grace* [1]*:*

§ 111, *and after a little pause, the Priest shall say.*

YOU that do truly and earnestly repent you of your sins and offences committed to Almighty God, and be in love and charity with your neighbours, and intend to lead a new life, and heartily to follow the commandments of God, and to walk from henceforth, &c.

[Same as 1549.]

§ 112. *Then shall a general Confession be made, &c.*

[Same as 1549.]

ALMIGHTY God, Father of our Lord Jesus Christ, &c.

[Same as 1549.]

Second Edw. VI. 1552.

§ 111. ¶ *Then shall the Priest* [k] *say to them that come to receive the holy Communion* [l].

YOU that do truly and earnestly repent you of your sins, and be, &c.

[The same as 1549, to]

to almighty God before this congregation here gathered together in his holy name, meekly kneeling upon your knees.

§ 112. *Then shall this general confession, &c.*

ALMIGHTY God, Father of, &c.

[The same as 1549.]

Elizabeth, 1559.

§ 111. *Then shall the Priest say, &c.*

YOU that do truly, &c.

[The same as 1552.]

§ 112. *Then shall this general confession, &c.*

ALMIGHTY God, Father of, &c.

[The same as 1549.]

James I. 1604.

§ 111. *Then shall the Priest say, &c.*

YOU that do truly, &c.

[The same as 1552.]

§ 112. *Then shall this general confession, &c.*

ALMIGHTY God, Father of, &c.

[The same as 1549.]

[g] In eds. 1552, and afterwards, "to Almighty God" *omitted*.

[h] In ed. 1662, "are."

[1] This rubric, which in 1548 follows on after ¶ 89, see p. 224, does not appear in ed. 1549, but it may be compared with ¶ 97. See p. 236.

[k] In ed. 1578, "the Minister."

[l] This, in 1552 and subsequent editions, follows on after the exhortation, ¶ 88. See p. 224.

bours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: draw near and take this holy Sacrament to your comfort, make[m] your humble confession to Almighty God, and to his holy church here gathered together in his name, meekly kneeling upon your knees.

§ 112. *Then shall this general Confession be made, in the name of all those that are minded to receive the*[n] *holy Communion, either by one of them, or else by one of the ministers*[o], *or by the Priest himself, all kneeling humbly upon their knees.*

ALMIGHTY GOD, Father of our Lord Jesus Christ, maker of all things, judge of all men, we knowledge[p] and bewail our manifold sins and wickedness, which we from time to time, most grievously have committed, by thought, word and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us: we do earnestly repent, and be[q] heartily sorry for these our misdoings: the remembrance of them is grievous unto us, the burden of them is intolerable: have mercy upon us, have mercy upon us, most merciful Father, for thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name: Through Jesus Christ our Lord[r].

Scotch Liturgy, 1637.

§ 111. *Then shall the Presbyter say to them that come to receive the holy Communion this invitation.*

YOU that do truly, &c.

[The same as 1552.]

§ 112. *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by the presbyter himself, or the deacon, both he and all the people kneeling humbly upon their knees.*

ALMIGHTY God, Father of, &c.

[The same as 1549.]

Charles II. 1662.

§ 111. ¶ *Then shall the Priest say to them that come to receive the holy Communion.*

YE that do truly, &c.

[Same as 1549, to]

Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

§ 112. ¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the people kneeling humbly upon their knees, and saying,*

ALMIGHTY God, Father of, &c.

[The same as 1549.]

[m] In one Scotch ed., 1637, "and make."
[n] In one ed., 1559, "this."
[o] In ed. 1578, "by the minister himself."
[p] In one ed., 1552, in 1637, and 1662, "acknowledge."
[q] In ed. 1662, "are."
[r] In ed. 1662, "Amen" *added.*

§ 113. *Then shall the Priest* [s] *stand up, and turning himself to the people, say* [t] *thus,*

ALMIGHTY GOD, our heavenly Father, who of his great mercy, hath promised forgiveness of sins to all them, which [u] with hearty repentance and true faith turn unto [x] him: have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen [y] you in all goodness, and bring you to everlasting life: through Jesus Christ our Lord. Amen.

§ 114. *Then shall the Priest also say,*

Hear what comfortable words our Saviour Christ saith, to [z] all [a] that truly turn to him.

O.H.C. Edw. VI. 1548.

§ 113. *Then shall the Priest stand up, and turning him to the people, say thus.*

OUR blessed Lord, who hath left power to his church, to absolve penitent sinners from their sins, and to restore to the grace of the heavenly Father such as truly believe in Christ, have mercy upon you, pardon and deliver you from all sins, confirm and strength you in all goodness, and bring you to everlasting life.

§ 114. *Then shall the Priest stand up, and turning him toward the people, say thus.*

Hear what comfortable words, &c.
[Same as 1549.]

Second Edw. VI. 1552.

§ 113. *Then shall the Priest* [b] *or the Bishop (being present) stand up, and turning himself to the people, say* [c] *thus.*

ALMIGHTY God, our heavenly, &c.
[The same as 1549.]

§ 114. *Then shall the Priest* [b] *also say.*

Hear what comfortable words, &c.
[Same as 1549.]

[Here follows,
§ 99. *After the which the Priest, &c.*
Lift up your hearts.
See p. 236.]

Elizabeth, 1559.

§ 113. *Then shall the Priest, &c.*

ALMIGHTY God, our heavenly, &c.
[Same as 1552.]

§ 114. *Then shall the Priest, &c.*

Hear what comfortable words, &c.
[Same as 1549.]

[Here follows § 99. See p. 236.]

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[s] In eds. 1552, and all after, the words "or the Bishop (being present)" are *added.*
[t] In one ed., 1552, "shall say."
[u] In ed. 1662, "that."
[x] In one ed., 1552, and 1559, "to."
[y] In two eds., 1549, and one ed., 1552, and 1559, "strength."
[z] In Scotch ed., 1637, and 1662, "unto.
[a] In one ed., 1559, "all them."
[b] In eds. 1578, "the Minister."
[c] In one ed., 1559, "shall say thus."

Come unto me all that travail, and be [d] heavy laden [e], and I shall [f] refresh you [g]. So God loved the world that he gave his only-begotten Son, to the end that all that believe in him, should not perish, but have life everlasting [h].

Hear also what Saint Paul sayeth [i].

This is a true saying, and worthy of all men to be received [k], that Jesus Christ came into this [l] world to save sinners [m].

Hear also what Saint John sayeth [i].

If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins [n].

James I. 1604.

§ 113. *Then shall the Priest, &c.*

ALMIGHTY God, our heavenly, &c.

[Same as 1552.]

§ 114. *Then shall the Priest, &c.*

Hear what comfortable words, &c.

[Same as 1549.]

[Here follows § 99. See p. 236.]

Scotch Liturgy, 1637.

§ 113. *Then shall the Presbyter, or the bishop, being present, stand up, and turning himself to the people, pronounce the Absolution as followeth,*

ALMIGHTY God, our heavenly, &c.

[Same as 1549.]

§ 114. *Then shall the Presbyter also say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

Come unto me all ye that labour, and are heavy laden, and I will give you rest. Matt. xi. 28.

So God loved the world that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. John iii. 16.

Hear also what Saint Paul saith.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

Hear also what S. John saith.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. 1 John ii. 1, 2.

[Same as 1549.]

[Here follows § 99. See p. 237.]

Charles II. 1662.

§ 113. ¶ *Then shall the Priest (or the Bishop being present) stand up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY God, our heavenly, &c.

§ 114. ¶ *Then shall the Priest say,*

Hear what comfortable words, &c.

[Same as 1549.]

[Here follows § 99. See p. 237.]

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[d] In ed. 1662, "are."
[e] In O.H.C. 1548, "loden."
[f] In ed. 1596, and 1662, "will."
[g] In ed. 1662, "S. Matt. xi. 28" *added.*
[h] In ed. 1662, "have everlasting life. S. John iii. 16."
[i] In 1559, and most later editions, "saith."
[k] In O. H. C. 1548, "embraced and received."
[l] In eds. 1552, and all afterwards, "the world."
[m] In ed. 1662, "1 Tim. i. 15" *added.*
[n] In O.H.C. 1548, "he it is that obtained grace for our sins;" in ed. 1662 same as 1549, but "I. John II. 1" *added.*

§ 115. *Then shall the Priest, turning him to God's board, kneel down, and say in the name of all them, that shall receive the Communion, this prayer following.*

WE do not presume to come [o] to this thy table (O merciful Lord) trusting in our own righteousness, but in thy manifold and great mercies: we be [p] not worthy so much as to gather up [q] the crumbs under thy table: but thou art the same Lord whose property is always to have mercy: Grant us therefore we may evermore dwell in him, and he in us. Amen [t].

[Here follows ¶ 106. *Then the Priest, standing up, &c.* ALMIGHTY God, our heavenly Father, &c. See p. 244.]

§ 116. ¶ *Then shall the minister first receive the Communion in both kinds himself, and next deliver it to other ministers, if any be there present (that they may help the chief minister), and after to the people in their hands kneeling* [u].

§ 117. *And when he delivereth the bread, he shall say.*

Take and eat this, in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

O.H.C. Edw. VI. 1548.

§ 115. *Then shall the Priest kneel down and say, in the name of all them that shall receive the communion, this prayer following.*

WE do not presume to come, &c.

[Same as 1549.]

§ 116. *Then shall the Priest rise, the people still reverently kneeling, and the Priest shall deliver the Communion, first to the Ministers, if any be there present, that they may be ready to help the Priest, and after to the other.*

§ 117. *And when he doth deliver the sacrament of the body of Christ he shall say to every one these words following.*

THE body of our Lord Jesus Christ, which was given for thee, preserve thy body unto everlasting life.

Second Edw. VI. 1552.

§ 115. *Then shall the Priest* [r], *kneeling down at God's board, say* [s], *&c.*

[Same as 1549.]

WE do not presume, &c.

[Same as 1549, to]

drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that

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Elizabeth, 1559.

§ 115. *Then shall the Priest, &c.*

WE do not presume to come, &c.

[Same as 1552.]

[Here follows ¶ 106. See p. 244.]

§ 116. *Then shall the minister, &c.*

[Same as 1552.]

THE body of our Lord Jesus [x] Christ which was given for thee, preserve thy body and soul into everlasting life: and take and eat this in remembrance that Christ died for thee, and [y] feed on him in thine heart by faith, with thanksgiving.

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[o] In one ed., 1559, "presume to this."
[p] In ed. 1662, "are."
[q] In two eds., 1559, "gather the crumbs."
[r] In ed. 1578, "Minister."
[s] This, in eds. 1552, and all afterwards, follows on after ¶ 102. See p. 240.
[t] In one ed., 1559, "Amen" *omitted.*
[u] This, in eds. 1552, and all afterwards, follows after ¶ 106. See p. 244.
[x] In one ed., 1559, "Jesu."
[y] In one ed., 1559, "and" *omitted.*

(gracious Lord) so to eat the flesh of thy dear Son Jesus [z] Christ, and to drink his blood in these holy Mysteries, that we may continually dwell in him, and he in us, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood. Amen [a].

§ 116. ¶ *Then shall the Priest first receive the Communion in both kinds himself, and next deliver it to other Ministers, if any be there present, (that they may be ready to help the chief Minister,) and after to the people.*

§ 117. ¶ *And when he delivereth the Sacrament of the body of Christ, he shall say to every one these words:*

The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life.

James I. 1604.

§ 115. *Then shall the Priest, &c.*

WE do not presume, &c.

[Same as 1552.]

[Here follows ¶ 106. See p. 244.]

§ 116. *Then shall the minister, &c.*

[Same as 1552.]

THE body of our Lord, &c.

[Same as 1559.]

Scotch Liturgy, 1637.

§ 115. *Then shall the Presbyter, kneeling down at God's board, say, in the name of all them that shall communicate, this collect of humble access to the holy Communion, as followeth,*

WE do not presume, &c.

[Same as 1552.]

§ 116. *Then shall the bishop, if he be present, or else the presbyter that celebrateth, first receive the Communion in both kinds himself, and next deliver it to other bishops, presbyters, and deacons, (if any be there present,) that they may help him that celebrateth, and after to the people in due order, all humbly kneeling.*

§ 117. *And when he receiveth himself, or delivereth the bread to others, he shall say this benediction,*

THE body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

§ 118. *Here the party receiving shall say* Amen.

Charles II. 1662.

§ 115. *Then shall the Priest kneeling down at the Lord's Table say, &c.*

[Same as 1549.]

WE do not presume to come, &c.

[Same as 1552.]

[Here follows ¶ 106, *When the Priest standing before the Table, &c.* Almighty God our heavenly Father, &c. See p. 245.]

§ 116. ¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present) and after that to the people also in order, into their hands, all meekly kneeling.*

§ 117. *And when he delivereth the bread to any one, he shall say,*

THE body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

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[z] In one ed., 1549, "Jesu."

[a] In one ed., 1552, and 1559, "Amen" *omitted.*

§ 119. *And the Minister delivering the Sacrament of the blood, and giving every one to drink once and no more, shall say,*

The blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting life.

§ 121. *If there be a Deacon or other Priest, then shall he follow with the Chalice: and as the Priest ministereth the Sacrament of the body, so shall he (for more expedition) minister the Sacrament of the blood, in form before written.*

§ 122. *In the communion time the Clerks shall sing,*

ii. O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: grant us thy peace.

Beginning so soon as the Priest doth receive the holy Communion, and when the Communion is ended, then shall the Clerks sing the post-Communion.

§ 123. ¶ *Sentences of holy scripture, to be said or sung every day one, after the holy Communion, called the post-Communion.*

IF any man will follow me, let him forsake himself, and take up his cross, and follow me. [*Math.* xvi.]

Whosoever shall endure unto the end, he shall be saved. [*Mar.* xiii.]

Praised be the Lord God of Israel, for he hath visited and redeemed his people: therefore let us serve him all the days

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O.H.C. Edw. VI. 1548.

§ 119. *And the Priest delivering, &c.*

[Same as 1549.]

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul to everlasting life.

§ 121. *If there be a Deacon or other Priest, then shall he follow with the Chalice, and as the Priest ministereth the bread, so shall he for more expedition minister the Wine, in form before written.*

[Here follows ¶ 128. *Then shall the Priest, &c.* The Peace of God, &c. See p. 258.]

Second Edw. VI. 1552.

§ 119. ¶ *And the minister that delivereth the cup, shall say.*

Drink this in remembrance that Christ's blood was shed for thee and be thankful.

[Here immediately follows ¶ 126, "*Then shall the Priest,*" *&c.* See p. 256.]

Elizabeth, 1559.

§ 119. *And the minister that delivereth the cup, shall say.*

THE blood of our Lord Jesus[b] Christ, which was shed for thee, preserve thy body and soul into everlasting life: and drink this in remembrance that Christ's blood was shed for thee, and be thankful.

[Here follows ¶ 126. See p. 256.]

James I. 1604.

§ 119. *And the minister that, &c.*

[Same as 1559.]

[Here follows ¶ 126. See p. 256.]

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[b] In one ed., 1559, "Jesu."

of our life, in holiness and righteousness accepted before him. *Luc.* i.

Happy are those servants, whom the Lord (when he cometh) shall find waking. *Luc.* xii.

Be ye ready, for the Son of man will come at an hour when ye think not. *Luc.* xii.

The servant that knoweth his master's will, and hath not prepared himself, neither hath done according to his will, shall be beaten with many stripes. *Luc.* xii.

The hour cometh, and now it is, when true worshippers shall worship the Father in spirit and truth. *John* iv.

Behold, thou art made whole, sin no more, lest any worse thing happen unto thee. *John* v.

If ye shall continue in my word, then are ye my very disciples, and ye shall know the truth, and the truth shall make you free. *John* viii.

While ye have light, believe on the light, that ye may be the children of light. *John* xii.

He that hath my commandments, and keepeth them, the same is he that loveth me. *John* xiv.

If any man love me, he will keep my word, and my Father will love him, and we will come unto him, and dwell with him. *John* xiv.

If ye shall bide in me, and my word shall abide in you, ye shall ask what ye will, and it shall be done to you. *John* xv.

Herein is my Father glorified, that ye bear much fruit, and become my disciples. *John* xv.

Scotch Liturgy, 1637.

§ 119. *And the presbyter or minister that receiveth the cup himself, or delivereth it to others, shall say this benediction,*

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

§ 120. *Here the party receiving shall say* Amen.

[Here follows § 125, p. 257.]

Charles II. 1662.

§ 119. ¶ *And the Minister that delivereth the cup to any one, shall say,*

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

§ 124. ¶ *If the consecrated bread or wine be all spent before all have communicated; the Priest is to consecrate more according to the form before prescribed: Beginning at* [Our Saviour Christ in the same night, &c.] *for the blessing of the bread; and at* [Likewise after Supper, &c.] *for the blessing of the cup.*

[Here follows § 122. See p. 257.]

This is my commandment, that you love together, as I have loved you. *John* xv.

If God be on our side, who can be against us? which did not spare his own Son, but gave him for us all. *Roma.* viii.

Who shall lay any thing to the charge of God's chosen? it is GOD that justifieth; who is [he] that can condemn? *Roma.* viii.

The night is past, and the day is at hand; let us therefore cast away the deeds of darkness, and put on the armour of light. *Rom.* xiii.

Christ Jesus is made of GOD, unto us, wisdom, and righteousness, and sanctifying, and redemption, that (according as it is written) He which rejoiceth should rejoice in the Lord. 1 *Corin.* i.

Know ye not that ye are the temple of GOD, and that the Spirit of GOD dwelleth in you? If any man defile the temple of GOD, him shall God destroy. 1 *Corin.* iii.

Ye are dearly bought; therefore glorify God in your bodies, and in your spirits, for they belong to God. 1 *Cor.* vi.

Be you followers of God as dear children, and walk in love, even as Christ loved us, and gave himself for us an offering and a Sacrifice of a sweet savour to God. *Ephes.* v. [c]

Second Edw. VI. 1552.

§ 126. ¶ *Then shall the Priest* [d] *say the Lord's prayer, the people repeating after him every petition.*

[Here follows ¶ 108. *After shall be said, &c.* O LORD and heavenly Father, &c. See p. 246.]

§ 127. ¶ *Or this* [e].

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, which have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ, and dost assure us thereby of thy favour, &c.

[Same as 1549, to]

world without end. Amen.

[Here follows ¶ 78. *Then shall be said or sung,* GLORY be to God on high. See p. 214.]

Elizabeth, 1559.

§ 126. *Then shall the Priest, &c.*

[Same as 1552.]

[Here follows ¶ 108. See p. 246.]

§ 127. *Or this.*

ALMIGHTY and everliving, &c.

[The same as 1552.]

[Here follows ¶ 78. See p. 214.]

James I. 1604.

§ 126. *Then shall the Priest, &c.*

[Same as 1552.]

[Here follows ¶ 108. See p. 246.]

§ 127. *Or this.*

ALMIGHTY and everliving, &c.

[The same as 1552.]

[Here follows ¶ 78. See p. 214.]

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[c] In three eds., 1549, *misp.* Eph. vi.

[d] In ed. 1578, "the Minister."

[e] This follows, in eds. 1552, and in all afterwards, ¶ 108. See p. 246.

§ 127. *Then the Priest shall give thanks to God, in the name of all them that have communicated, turning him first to the people, and saying,*

The Lord be with you.

The Answer. And with thy spirit.

The Priest. Let us pray.

ALMIGHTY and everliving[f] GOD, we most heartily thank thee, for that thou hast vouchsafed to feed us in these holy Mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ, and hast assured us (duly receiving the same) of thy favour and goodness toward us, and that we be[g] very members incorporate in thy mystical body[h], which is the blessed company of all faithful people, and heirs[i] through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. We therefore[k] most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works, as thou hast prepared for us to walk in: through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end[l].

Scotch Liturgy, 1637.

§ 125. *When all have communicated, he that celebrates shall go to the Lord's table, and cover with a fair linen cloth, or corporal, that which remaineth of the consecrated elements.*

§ 127. *And then say this collect of thanksgiving, as followeth:*

ALMIGHTY and everliving, &c.

[The same as 1552.]

[Here follows ¶ 78. See p. 215.]

Charles II. 1662.

§ 125. ¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

§ 126. ¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, The power and the glory, For ever and ever. Amen.

[Here follows ¶ 108. See p. 247.

§ 127. ¶ *Or this.*

ALMIGHTY and everliving, &c.

[Same as 1552, to]

world without end. *Amen.*

[Here follows ¶ 78. See p. 215.]

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[f] In two eds. 1549, and one ed. 1559, "everlasting."

[g] In ed. 1662, "are."

[h] In ed. 1662, "the mystical body of thy Son, which."

[i] In eds. 1552, and afterwards, "and be also heirs;" in ed. 1662, "and are also heirs."

[k] In eds. 1552, and afterwards, "We now most;" in ed. 1662, "And we most."

[l] In eds. 1552, and all afterwards, "Amen" *added.*

§ 128. *Then the Priest turning him to the people, shall let them depart with this blessing:*

The peace of GOD (which passeth all understanding) keep your hearts and minds in the knowledge and love of GOD, and of[m] his Son Jesus[n] Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst[o] you and remain with you alway.

Then the people shall answer,

Amen.

§ 129. *Where there are no clerks, there the Priest shall say all things appointed here for them to sing.*

§ 130. *When the holy Communion is celebrate on the workday, or in private houses: Then may be omitted, [the] Gloria in excelsis, the Creed, the Homily, and the exhortation, beginning,*

Dearly beloved, &c.

§ 132. ¶ *Collects to be said after the Offertory, when there is no Communion, every such day one.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants toward[p] the attainment of everlasting salvation: that among all the changes and chances of this mortal life, they may ever be defended by

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O.H.C. Edw. VI. 1548.

§ 128. *Then shall the Priest, turning him to the people, let the people depart with this blessing*[q].

THE peace of God, which, &c.

[Same as 1549, to]

Jesus Christ our Lord.

To the which the people shall answer.

Amen.

[Here follows § 141. See p. 262.]

Second Edward VI. 1552.

§ 128. *Then the Priest*[r] *or the Bishop, if he be present, shall let them depart with this blessing*[s].

THE peace of God, which, &c.

[Same as 1549, to]

remain with you alway. Amen.

§ 132. *Collects to be said after the Offertory, when there is no Communion, every such day one*[t]. *And the same may be said also as often as occasion shall serve, after the Collects, either of Morning and*[u] *Evening prayer, Communion, or Litany, by the discretion of the minister*[x].

ASSIST us mercifully, O Lord, &c.

O ALMIGHTY Lord, &c.

GRANT, we beseech thee, &c.

[Same as 1549 throughout.]

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[m] In one ed. O.H.C. 1548, "and in."
[n] In eds. 1552, and 1559, "Jesu;" but in eds. 1637 and 1662, "Jesus."
[o] In one ed. 1552, and 1559, "among."
[p] In ed. 1662, "towards."
[q] This, in O.H.C., follows on after § 119. See p. 254.
[r] In ed. 1578, "Minister."
[s] This, in eds. 1552, and in all afterwards, follows on after § 78. See page 214.
[t] In eds. 1637, and 1662, "one or more."
[u] In ed. 1662, "or."
[x] In Scotch ed., 1637, "the Presbyter or minister."

thy most gracious and ready help; through Christ[y] our Lord. Amen.

O ALMIGHTY Lord and everliving[z] GOD, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments: that through thy most mighty protection, both here and ever, we may be preserved in body and soul: Through our Lord and Saviour Jesus Christ. Amen.

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted[a] inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy name: through Jesus Christ our Lord. Amen.

Elizabeth, 1559.

§ 128. *Then the Priest, &c.*

THE Peace of God, &c.

[Same as 1552.]

§ 132. *Collects to be said, &c.*

[Same as 1552.]

ASSIST us mercifully, &c.

[Same as 1549 throughout.]

James I. 1604.

§ 128. *Then the Priest, &c.*

THE Peace of God, &c.

[Same as 1552.]

§ 132. *Collects to be said, &c.*

[Same as 1552.]

ASSIST us mercifully, &c.

[Same as 1549 throughout.]

Scotch Liturgy, 1637.

§ 128. *Then the Presbyter or Bishop if he be present, shall let them depart with this blessing.*

THE Peace of God, &c.

[Same as 1549, to]

remain with you always. Amen.

§ 131. *After the divine service ended, that which was offered shall be divided in the presence of the presbyter and the churchwardens, whereof one half shall be to the use of the presbyter, to provide him books of holy divinity; the other half shall be faithfully kept and employed on some pious or charitable use, for the decent furnishing of that church, or the public relief of their poor, at the discretion of the presbyter and churchwardens*[a].

§ 132. ¶ *Collects to be said, &c.*

[Same as 1552.]

ASSIST us mercifully, &c.

[Same as 1549 throughout.]

Charles II. 1662.

§ 128. ¶ *Then the Priest (or Bishop if he be present) shall let them depart with this blessing.*

THE peace of God which, &c.

[Same as 1549, to]

with you always. *Amen.*

§ 132. *Collects to be said, &c.*

[Same as 1552.]

ASSIST us mercifully, &c.

[Same as 1549 throughout.]

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[y] In ed. 1662, "Jesus Christ."

[z] In Scotch ed., 1637, and ed. 1662, "everlasting God."

[a] In two eds., 1549, and in eds. 1596, "so graft."

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life: Through Jesus Christ our Lord. Amen[b].

ALMIGHTY God, the fountain of all wisdom, which[c] knowest our necessities before we ask, and our ignorance in asking: we beseech thee to have compassion upon our infirmities, and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesu[d] Christ our Lord. Amen.

ALMIGHTY God, which[c] hast promised to hear the petitions of them that ask in thy Son's name, we beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee: and grant that those things which we have[e] faithfully asked according to thy will, may effectually be obtained to the relief of our necessity, and to the setting forth of thy glory: Through Jesus Christ our Lord[f].

¶ *For rain*[g].

O GOD heavenly Father, which by thy Son Jesu Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to the bodily sus-

Second Edw. VI. 1552.

PREVENT us, O Lord, &c.

ALMIGHTY God, the fountain, &c.

[Same as 1549.]

[The prayers For Rain and For Fair Weather are here omitted, as also ℣ 133; and instead of ℣ 134]

§ 135. ¶ *Upon the holy days, if there be no Communion, shall be said all that is appointed at the Communion, until the end of the Homily, concluding with the general prayer,* 'for the whole state[h] of Christ's Church militant here in earth:' *and one or more of these Collects before rehearsed, as occasion shall serve.*

Elizabeth, 1559.

PREVENT us, O Lord, &c.

[Same as 1549.]

[The prayers For Rain and For Fair Weather are here omitted, as also ℣ 133; and instead of ℣ 134]

§ 135. *Upon the holy Days, &c.*

[Same as 1552.]

James I. 1604.

PREVENT us, O Lord, &c.

[Same as 1549.]

[The prayers For Rain and For Fair Weather are here omitted, as also ℣ 133; and instead of ℣ 134]

§ 135. *Upon the holy Days, &c.*

[Same as 1552.]

[b] In one ed., 1549, "Through, &c."
[c] In ed. 1662, "who."
[d] In ed. 1662, "Jesus."
[e] In one ed., 1552, "have" *omitted.*
[f] In eds. 1552 and afterwards, "Amen" *added.*

[g] These two prayers, in eds. 1552 and all editions afterwards, are transposed to the Prayers at the end of the Litany. See p. 278.
[h] In one ed., 1552, and 1559, and some afterwards, "estate."

tenance: send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth, to our comfort and to thy honour; Through Jesus Christ our Lord.

For fair weather[g].

O LORD God, which for the sin of man, didst once drown all the world, except eight persons, and afterward of thy great mercy, didst promise never to destroy it so again: We humbly beseech thee, that although we for our iniquities have worthily deserved this plague of rain and waters, yet, upon our true repentance, thou wilt send us such weather whereby we may receive the fruits of the earth in due season, and learn both by thy[i] punishment to amend our lives, and by the granting of our petition to give thee praise and glory: Through Jesu Christ our Lord.

§ 133. ¶ *Upon Wednesdays and Fridays, the English Litany shall be said or sung in all places, after such form as is appointed by the king's majesty's Injunctions: Or as is or shall be otherwise appointed by his highness*[k].

§ 134. *And though there be none to communicate with the Priest, yet these days* (*after the Litany ended*) *the Priest shall put upon him a plain Albe or surplice, with a cope, and say all things at the Altar* (*appointed to be said at the celebration of the Lord's supper,*) *until after the offertory. And then shall add one or two of the Collects aforewritten, as occasion shall serve, by his discretion. And then turning him to the people shall let them depart with the accustomed blessing.*

§ 136. *And the same order shall be used all other days, whensoever the people be customably assembled to pray in the church, and none disposed to communicate with the Priest.*

Scotch Liturgy, 1637.

PREVENT us, O Lord, &c.
[Same as 1549.]

[The prayers For Rain and For Fair Weather are omitted here, as also § 133; and instead of § 134]

§ 135. ¶ *Upon the holy days, &c.*
[Same as 1552.]

Charles II., 1662.

PREVENT us, O Lord, &c.
[Same as 1549.]

[The prayers For Rain and For Fair Weather are omitted here, as also § 133; and instead of § 134]

§ 135. ¶ *Upon the Sundays and other holy days* (*if there be no Communion*) *shall be said all that is appointed at the Communion, until the end of the general Prayer* [For the whole state of Christ's Church militant here in earth[l]] *together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

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[i] In one ed., 1549, "thy" *omitted.*

[k] In one ed., 1549, the words "or as is or shall be otherwise appointed by his highness" are *omitted.*

[l] In most of the Sealed Books the words "whole estate of Christ's Church militant here in earth," are written in over an erasure. In one or two books, where the erasure is not perfect, the words appear to have been printed, "For the good estate of the Catholic Church of Christ."

§ 137. *Likewise in Chapels annexed, and all other places, there shall be no celebration of the Lord's supper, except there be some to communicate with the Priest.*

§ 138. *And in such Chapels annexed where the people hath not been accustomed to pay any holy bread, there they must either make some charitable provision for the bearing of the charges of the Communion, or else (for receiving of the same) resort to their parish church.*

O.H.C. Edw. VI. 1548.

§ 141. *Note, that the Bread that shall be consecrated shall be such as heretofore hath been accustomed. And every of the said consecrated Breads shall be broken in two pieces, at the least, or more by the discretion of the Minister, and so distributed. And men must not think less to be received in part, than in the whole, but in each of them the whole body of our Saviour Jesu Christ.*

§ 143. *Note, that if it doth so chance, that the wine hallowed and consecrate doth not suffice or be enough for them that do take the Communion, the Priest, after the first Cup or Chalice be emptied, may go again to the altar, and reverently, and devoutly, prepare, and consecrate another, and so the third, or more, likewise beginning at these words,* Simili modo postquam cœnatum est, *and ending at these words,* qui pro vobis et pro multis effundetur in remissionem peccatorum, *and without any levation or lifting* [*up*].

[Here follows the Colophon "Imprinted at London," &c.]

Second Edw. VI. 1552.

§ 137. ¶ *And there shall be no celebration*[m] *of the Lord's Supper, except there be a good number*[n] *to communicate with the Priest*[o]*, according to his discretion.*

§ 139. ¶ *And if there be not above twenty persons in the Parish, of discretion to receive the Communion: yet there shall be no Communion, except four, or three at the least communicate with the Priest*[o].

§ 140. *And in Cathedral and*[p] *Collegiate churches*[q]*, where be*[r] *many Priests*[s] *and Deacons, they shall all receive the Communion with the minister*[t] *every Sunday at the least, except they have a reasonable cause to the contrary.*

§ 141. ¶ *And to take away the superstition, which any person hath, or might have in the bread and wine, it shall suffice that the bread be such, as is usual to be eaten at the table with other meats, but the best and purest wheat bread, that conveniently may be gotten.*

§ 142. *And if any of the bread or wine remain, the Curate shall have it to his own use.*

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[m] In Scotch ed., 1637, "public celebration."

[n] In ed. 1578, "a great number;" this alteration appears first in a quarto of 1576, but it crept into some of the later folios, e.g. 1617. In ed. 1662, "a convenient number."

[o] In Scotch ed., 1637, "Presbyter;" in ed. 1578, "minister."

[p] In ed. 1578, "or."

[q] In ed. 1662, "and Colleges" *added.*

[r] In ed. 1662, "there are many."

[s] In Scotch ed., 1637, "many Presbyters and Deacons;" in ed. 1578, "ministers and deacons."

[t] In Scotch ed., 1637, "the Presbyter that celebrates;" in ed. 1662, "the Priest."

§ 141. *For avoiding*[u] *of all matters and occasion of dissension, it is meet that the bread prepared for the Communion be made, through all this realm, after one sort and fashion: that is to say, unleavened, and round, as it was afore, but without all*[x] *manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces: and every one shall be divided in two pieces, at the least, or more, by the discretion of the minister, and so distributed. And men*[y] *must not think less to be received in part than in the whole, but in each of them the whole body of our Saviour Jesu Christ.*

Elizabeth, 1559.

§ 137. *And there shall be, &c.*

§ 139. *And if there be, &c.*

§ 140. *And in Cathedral, &c.*

§ 141. *And to take away, &c.*

§ 142. *And if any of the bread, &c.*

[Same as 1552 throughout.]

James I. 1604.

§ 137. *And there shall be, &c.*

§ 139. *And if there be, &c.*

§ 140. *And in Cathedral, &c.*

§ 141. *And to take away, &c.*

§ 142. *And if any of the bread, &c.*

[Same as 1552 throughout.]

Scotch Liturgy, 1637.

§ 137. *And there shall be no public celebration of the Lord's Supper, except there be a sufficient number to communicate, with the Presbyter, according to his discretion.*

§ 139. *And if there be not above, &c.*

§ 140. *And in Cathedral and, &c.*

[Same as 1552.]

§ 141. *And to take away the superstition which any person hath or may have in the bread and wine, though it be lawful to have wafer bread, it shall suffice that the bread be such as is usual: yet the best and purest Wheat Bread that conveniently may be gotten.*

§ 142. *And if any of the bread and wine remain which is consecrated, it shall be reverently eaten and drunk by such of the communicants only as the presbyter which celebrates shall take unto him, but it shall not be carried out of the church. And to the end there may be little left, he that officiates is required to consecrate with the least, and then if there be want, the words of consecration may be repeated again, over more, either bread or wine, the presbyter beginning at these words in the prayer of Consecration,* 'Our Saviour, in the night that he was betrayed,' &c.

Charles II. 1662.

§ 137. ¶ *And there shall be, &c.*

§ 139. ¶ *And if there be not, &c.*

§ 140. ¶ *And in Cathedral and, &c.*

[Same as 1552.]

§ 141. ¶ *And to take away all occasion of dissension, and superstition, which any Person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.*

§ 142. ¶ *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same.*

[u] In two eds., 1549, "advoiding." [x] In three eds., 1549, "any manner."
[y] In one ed., 1549, the word "men" *omitted.*

§ 144. *And forsomuch as the Pastors and Curates within this realm shall continually find at their costs and charges in their cures sufficient bread and wine for the holy Communion (as oft as their Parishioners shall be disposed for their spiritual comfort to receive the same) it is therefore ordered, that in recompence of such costs and charges, the Parishioners of every Parish shall offer every Sunday, at the time of the Offertory, the just valour*[z] *and price of the holy loaf (with all such money and other things as were wont to be offered with the same) to the use of their Pastors and Curates, and that in such order and course, as they were wont to find and pay the said holy loaf.*

§ 145. *Also that the receiving of the Sacrament of the blessed body and blood of Christ, may be most agreeable to the institution thereof, and to the usage of the primitive Church: In all*[a] *Cathedral and Collegiate churches, there shall always some communicate with the Priest that ministereth. And that the same may be also observed every where abroad in the country: Some one at the least of that house in every parish, to whom by course, after the ordinance herein made, it appertaineth to offer for the charges of the Communion, or some other whom they shall provide to offer for them, shall receive the holy Communion with the priest: the which may be the better done, for that they know before, when their course*[b] *cometh, and may therefore dispose themselves to the worthy receiving of the Sacrament. And with him or them who doth so offer the charges of the Communion, all other, who be then Godly disposed thereunto, shall likewise receive the Communion. And by this means the Minister having always some to communicate with him, may accordingly solemnise so high and holy mysteries, with all the suffrages and due order appointed for the same. And the Priest on the week day shall forbear to celebrate the Communion, except he have some that will communicate with him.*

Second Edw. VI. 1552.

[c] § 144. ¶ *The bread and wine for the Communion shall be provided by the Curate, and the churchwardens, at the charges of the Parish, and the Parish shall be discharged of such sums of money, or other duties, which hitherto they have paid for the same, by order of their houses every Sunday.*

[The rubrics § 145, § 146, § 147, § 148, are omitted in 1552 and subsequent editions.]

§ 149. ¶ *And note, that every Parishioner shall communicate, at the least three times in the year: of which, Easter to be one: and shall also receive the Sacraments, and other rites, according to the order in*[c] *this book appointed. And yearly at Easter, every Parishioner shall reckon with his Parson, Vicar, or Curate, or his, or their deputy or deputies, and pay to them or him all ecclesiastical duties, accustomably due, then and at that time to be paid*[d].

Elizabeth, 1559

§ 144. *The bread and wine, &c.*
[Same as 1552.]

§ 149. *And note that every, &c.*
[Same as 1552.]

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[z] Thus in all the eds. of 1549.
[a] In one ed., 1549, "all" *omitted.*
[b] In two eds., 1552, "courses."
[c] In one ed., 1552, and 1559, "order of."
[d] This rubric is represented by § 95 of 1549. See p. 236.

§ 146. *Furthermore, every man and woman to be bound to hear and be at the divine service, in the Parish church where they be resident, and there with devout prayer, or Godly silence and meditation, to occupy themselves. There to pay their duties, to communicate once in the year at the least, and there to receive and take all other Sacraments and rites, in this book appointed.* § 147. *And whosoever willingly, upon no just cause, doth absent themselves, or doth ungodly in the Parish church occupy themselves: upon proof thereof, by the Ecclesiastical laws of the Realm, to be excommunicate, or suffer other punishment, as shall to the Ecclesiastical judge (according to his discretion) seem convenient.*

§ 148. *And although it be read in ancient writers, that the people, many years past, received at the Priest's hands the Sacrament of the body of Christ in their own hands, and no commandment of Christ to the contrary: Yet forasmuch as they many times conveyed the same secretly away, kept it with them, and diversely abused it to superstition and wickedness: lest any such thing hereafter should be attempted, and that an uniformity might be used throughout the whole Realm, it is thought convenient the people commonly receive the Sacrament of Christ's body in their mouths, at the Priest's hand.*

James I. 1604.

§ 144. *The Bread and Wine, &c.*

[Same as 1552.]

§ 149. *And note that every, &c.*

[Same as 1552.]

Scotch Liturgy, 1637.

§ 144. *The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens, at the charges of the Parish.*

§ 149. *And note, that every parishioner shall communicate at the least three times in the year, of which Pasch or Easter shall be one; and shall also receive the Sacraments, and observe other rites, according to the order in this book appointed.*

Charles II. 1662.

§ 144. ¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens, at the charges of the Parish.*

§ 149. ¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate; or his or their Deputy, or Deputies, and pay to them or him all Ecclesiastical duties, accustomably due, then and at that time to be paid* [e].

§ 150. ¶ *After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

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[e] See rubrics in Scotch ed., ante, p. 47.

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Second Edw. VI. 1552.

§ 151. [1]*Although no order can be so perfectly devised, but it may be of some, either for their ignorance and infirmity, or else of malice and obstinacy, misconstrued, depraved, and interpreted in a wrong part: And yet because brotherly charity willeth, that so much as conveniently may be, offences should be taken away: therefore we willing to do the same. Whereas it is ordained in the book of common prayer, in the administration of the Lord's Supper, that the Communicants kneeling should receive the holy Communion: which thing being well meant, for a signification of the humble and grateful acknowledging of the benefits of Christ, given unto the worthy receiver, and to avoid the profanation and disorder, which about the holy Communion might else ensue: lest yet the same kneeling might be thought or taken otherwise, we do declare that it is not meant thereby, that any adoration is done, or ought to be done, either unto the sacramental bread or wine there bodily received, or to any real and essential presence there being of Christ's natural flesh and blood. For as concerning the sacramental bread and wine, they remain still in their very natural substances, and therefore may not be adored, for that were Idolatry to be abhorred of all faithful Christians. And as concerning the natural body and blood of our Saviour Christ, they are in heaven and not here. For it is against the truth of Christ's true natural body, to be in more places than in one at one time.*

Elizabeth, 1559.

[The above rubric is omitted.]

James I. 1604.

[The above rubric is omitted.]

Scotch Liturgy, 1637.

[The above rubric is omitted.]

Charles II. 1662.

§ 151. *Whereas it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same Kneeling; (which Order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation, and disorder in the holy Communion, as might otherwise ensue) Yet, lest the same Kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is here declared, that thereby no Adoration is intended, or ought to be done, either unto the Sacramental bread or wine, there bodily received, or unto any Corporal Presence of Christ's natural Flesh, and Blood. For the Sacramental bread and wine remain still in their very Natural Substances, and therefore may not be adored, (for that were Idolatry, to be abhorred of all faithful Christians) And the Natural body and blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's Natural body, to be at one time in more places than one.*

[1] In one ed., 1552, this paragraph is fourth in order. It is printed on a separate leaf in other copies, and, as is evident from the signatures, was added afterwards. Several copies are without it altogether.

THE

LITANY.

[In eds. 1552, and afterwards, The Litany is printed immediately after the Order for Morning Prayer. See p. 97.]

[A Litany was printed, appended to a Psalter, in 1548, but it was an exact reprint of that of 1544 (Henry VIII.) Also early in Elizabeth's reign (*c.* 1558) a Litany was issued entitled, "The Litany and Suffrages;" and again a second one at the beginning of 1559, entitled, "The Letanye used in the Quenes Majesties Chappel, according to the tenor of the Proclamation, Anno Christi 1559." The variations between these and the copies printed in the Authorized Prayer-Book are very slight.]

THE

LITANY AND SUFFRAGES[a].

O GOD the Father of heaven : have mercy upon us miserable sinners.

O God the Father of heaven : have mercy upon us miserable sinners[b].

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners[b].

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God, the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners[b].

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God : have mercy upon us miserable sinners[b].

Second Edw. VI. 1552.

[In the Second Book of Edward VI., and in all editions afterwards, the Litany is printed immediately after Morning and Evening Prayer. See p. 97.]

(¶ 152.) HERE FOLLOWETH THE

LITANY

TO BE USED

UPON SUNDAYS, WEDNESDAYS, AND FRIDAYS,

AND AT OTHER TIMES, WHEN IT SHALL BE COMMANDED BY THE ORDINARY.

O GOD the Father of heaven, &c.

[The same as 1549.]

Elizabeth, 1559.

(¶ 152.) HERE FOLLOWETH THE LITANY, TO BE USED UPON, &c.

[Same as 1552.]

O GOD the Father, &c.

[Same throughout as 1549.]

James I. 1604.

(¶ 152.) HERE FOLLOWETH THE LITANY, TO BE USED UPON, &c.

[Same as 1552.]

O GOD the Father, &c.

[Same throughout as 1549.]

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[a] In the two earlier editions of the 1549 book, the Litany appears printed on a separate sheet, and added at the end. The rubric, respecting the saying of the Litany, in editions of 1549, will be found ¶ 133. See page 261.

[b] In one ed., 1549, the words "miserable sinners" are *omitted* in the four responses, and "&c." put in their stead ; in one ed., 1552, and in some eds. of 1559, and afterwards, the responses are still further abbreviated.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation:

Good Lord, deliver us.

From blindness[c] of heart, from pride, vainglory, and hypocrisy, from envy, hatred, and malice, and all uncharitableness:

Good Lord, deliver us.

From fornication, and all other[d] deadly sin, and from all the deceits of the world, the flesh, and the devil:

Good Lord, deliver us.

From lightning and tempest[e], from plague, pestilence, and famine, from battle and murther, and from sudden death:

Good Lord, deliver us.

From all sedition and privy conspiracy[f],

From the tyranny of the bishop of Rome and all his detestable enormities[g],

From all false doctrine and heresy[h], from hardness of heart, and contempt of thy word and commandment:

Good Lord, deliver us.

Scotch Liturgy, 1637.

(§ 152.) *Here follows the Litany, to be used after the Third Collect at Morning Prayer, called the Collect for Grace, upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary, and without omission of any part of the other daily service of the Church on those days.*

O GOD the Father, &c.

[Same throughout as 1549.]

Charles II. 1662.

THE LITANY.

§ 152. *Here followeth the Litany or General Supplication to be sung or said after Morning Prayer upon* Sundays, Wednesdays, *and* Fridays, *and at other times, when it shall be commanded by the Ordinary.*

O GOD the Father, &c.

[Same throughout as 1549.]

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[c] In eds. 1552, and afterwards, "from all blindness."

[d] In one ed., 1549, the word "other" is *omitted.*

[e] In eds. 1552, and one ed., 1559, "lightnings and tempests."

[f] In ed. 1662, "sedition, privy-conspiracy and rebellion."

[g] The words, "from the tyranny of the bishop of Rome and all his detestable enormities," are retained in ed. 1552, but are omitted in ed. 1559, and all afterwards.

[h] In ed. 1662, "false doctrine, heresy and schism."

By the mystery of thy holy incarnation, by thy holy nativity and Circumcision, by thy Baptism, fasting, and temptation:

Good Lord, deliver us.

By thine agony and bloody sweat, by thy cross and passion, by thy precious death and burial, by thy glorious resurrection and ascension, by [i] the coming of the Holy Ghost:

Good Lord, deliver us.

In all time of our [k] tribulation, in all time of our wealth [l], in the hour of death, in [m] the day of judgment:

Good Lord, deliver us.

We sinners do beseech thee to hear us (O Lord God) and that it may please thee to rule and govern thy holy Church universal [n] in the right way:

We beseech thee to hear us, good Lord.

That it may please thee to keep Edward the vi.[o], thy servant our king and governor:

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, [p] that he [q] may always [r] have affiance in thee, and ever seek thy honour and glory:

We beseech thee to hear us, good Lord.

That it may please thee to be his [s] defender and keeper, giving him [r] the victory over all his [s] enemies:

We beseech thee to hear us, good Lord.

Second Edw. VI. 1552.
By the mystery of, &c.
[Same as 1549.]

Elizabeth, 1559.
By the mystery of, &c.
[Same throughout as 1549.]

James I. 1604.
By the mystery of, &c.
[Same as 1549 to end of paragraph,

"That it may please thee to be her defender and keeper," &c.]

That it may please thee to bless and preserve our gracious Queen Anne, Prince Henry, and the rest of the King and Queen's Royal issue:

We beseech thee, &c.

That it may please thee to illuminate all Bishops, Pastors, &c.

[Continued the same as 1549.]

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[i] In eds. 1552, and afterwards, "and by."
[k] In eds. 1559, "In all our time of."
[l] In Scotch ed., 1637, "in all time of our adversity, in all time of our prosperity."
[m] In eds. 1552, and afterwards, "and in."
[n] In eds. 1552, 1559, and 1604, "holy Church universally:" in Scotch ed., 1637, "holy Catholic Church universally;" in ed. 1662, the same as 1549.
[o] In ed. 1558 (1st Elizabeth), "That it may please thee to keep Elizabeth thy servant, our Queen and governor:" in eds. 1559, "That it may please thee to keep and strengthen in the true worshipping of thee, in Righteousness and holiness of life, thy servant Elizabeth our most gracious Queen and governour."
In eds. 1604, "That it may please thee to keep and strengthen, &c. . . . thy servant James our most gracious King and governour."
In Scotch ed., 1637, and ed. 1662, "That it may please thee to keep and strengthen, &c. . . . thy servant CHARLES our most gracious King and governour."
[p] In eds. 1559, and after, "and that."
[q] In ed. 1559, "her heart in thy faith, fear, and love, [and] that she."
[r] In ed. 1662, "evermore."
[s] In ed. 1559, "her."

That it may please thee to illuminate all Bishops, pastors [s] and ministers of the Church, with true knowledge and understanding of thy word, and that both by their preaching and living they may set it forth, and shew it accordingly:

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the council, and all the nobility, with grace, wisdom, and understanding:

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the magistrates, giving them grace to execute justice, and to maintain truth:

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people:

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord:

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments:

We beseech thee to hear us, good Lord.

That it may please thee to give all [t] thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit:

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred and are [u] deceived.

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them [v] that fall, and finally to beat down Satan [x] under our feet:

We beseech thee to hear us, good Lord.

Scotch Liturgy, 1637.

By the mystery of, &c.

[Same as 1549 to end of paragraph, "That it may please thee to be her defender and keeper," &c.]

That it may please thee to bless and preserve our gracious Queen Mary, Prince Charles, and the rest of the royal issue;

We beseech thee, &c.

[Continued same as 1549.]

Charles II. 1662.

By the mystery of, &c.

[Same as 1549 to end of paragraph, "That it may please thee to be her defender and keeper," &c.]

That it may please thee to bless and preserve our gracious Queen CATHERINE, Mary the Queen-Mother, James Duke of York, and all the Royal Family [y];

We beseech thee, &c.

[Continued same as 1549.]

[s] In Scotch ed., 1637, "Bishops, pastors, presbyters and ministers;" in ed. 1662, "Bishops, Priests, and Deacons."

[t] In ed. 1596, and afterwards, "to all."

[u] In one ed., 1552, "be deceived."

[v] In eds. 1552, 1559, "them up;" but 1596, "up them" restored.

[x] In one ed., 1552, "Sathan."

[y] In Sealed Book the last seventeen words are struck through with a pen.

That it may please thee to succour, help, and comfort all that be [z] in danger, necessity, and tribulation:

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children, and to shew thy pity upon all prisoners and captives:

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that be [z] desolate and oppressed:

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men:

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts:

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them:

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit to amend our lives according to thy holy word:

We beseech thee to hear us, good Lord.

Second Edw. VI. 1552.

That it may please thee, &c.

[Same as 1549, to]

Lord, have mercy upon us.

Our Father, which art in heaven, &c.

And lead us not into temptation.

But deliver us from evil [a].

The Versicle. O Lord, deal not with us after our sins.

The Answer. Neither reward us after our iniquities.

Elizabeth, 1559.

That it may please thee, &c.

[Same as 1552.]

James I. 1604.

That it may please thee, &c.

[Same as 1552.]

Scotch Liturgy, 1637.

That it may please thee, &c.

[Same as 1549, to]

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them, that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Presbyter.

O Lord, deal not with us after our sins.

Answer.

Neither reward us after our iniquities.

---

[z] In ed. 1662, "are."

[a] In one ed., 1552, 1559, and after, "*Amen*" *added.*

Son of God : we beseech thee to hear us.
Son of God : we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world :
Grant us thy peace.

O Lamb of God, that takest away the sins of the world :
Have mercy upon us.

O Christ, hear us.
O Christ, hear us.

Lord, have mercy upon us.
Lord, have mercy upon us.

Christ, have mercy upon us.
Christ, have mercy upon us.

Lord, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven. *With the residue of the Paternoster.*

And lead us not into temptation.
But deliver us from evil[b].

The Versicle. O Lord, deal not with us after our sins.

The Answer. *Neither reward us after our iniquities.*

Charles II. 1662.

That it may please thee, &c.
[Same as 1549, to]
Lord, have mercy upon us.

§ 153. ¶ *Then shall the Priest, and the people with him, say the Lord's Prayer.*

Our Father, which art, &c.
[Printed entire, as in Scotch ed., 1637.]

Priest.
O LORD, deal not with us after our sins.
Answer.
Neither reward us after our iniquities.

---

[b] In one ed. 1549, in one ed. 1552, and in one ed. 1559, and most eds. afterwards, "Amen" is *added*.

℣ Let us pray.

O GOD merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers, that we make before thee in all our troubles and adversities, whensoever they oppress us: And graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto [c] thee, in thy holy Church: through Jesu [d] Christ our Lord.

O Lord, arise, help us, and deliver us for thy name's sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thy [e] honour.

Glory be to the Father, the Son [f], and to the Holy Ghost [g]: as it was in the beginning, is now, and ever shall be world without end. Amen [h].

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our heart [i].

Mercifully forgive the sins of thy [k] people.

Favourably with mercy hear our prayers.

Second Edw. VI. 1552.

[Same as 1549.]

Let us pray.

O GOD merciful Father, &c.

[Same as 1549, to]

Jesus Christ our Lord. Amen.

[Here follows ℟ 160. See p. 278.]

Elizabeth, 1559.

Let us pray, &c.

[Same as 1549, to]

Jesus Christ our Lord. Amen.

[Here follows,

℟ 154. *A prayer of the Queen's Majesty.*

See next page.]

James I. 1604.

Let us pray, &c.

[Same as 1549, to]

Jesus Christ our Lord. Amen.

[Here follows,

℟ 154. *A Prayer for the King's Majesty.*

See next page.]

Scotch Liturgy, 1637.

Let us pray, &c.

[Same as 1549, to]

Jesus Christ our Lord. *Amen.*

[Here follows,

℟ 154. *A Prayer for the King's Majesty.*

See next page.]

---

[c] In one ed., 1552, and 1559, "to."

[d] In two eds., 1549, and one ed., 1552, and most eds. afterwards, "Jesus."

[e] In eds. 1552, and most afterwards, "thine."

[f] In eds. 1552, and all afterwards, "and to the Son."

[g] In one ed., 1549, and again in 1604, and afterwards, the doxology is printed as two verses.

[h] In Scotch ed., 1637, "Amen" *omitted.*

[i] In ed. 1596, 1604, and after, "hearts:" in first Eliz. (1558), "dolour of our heart."

[k] In one ed., 1549, "the people."

O Son of David, have mercy upon us.
Both now and ever vouchsafe to hear us [l], Christ.
Graciously hear us, O Christ.
Graciously hear us, O Lord Christ.
The Versicle [m]. O Lord, let thy mercy be shewed upon us.
The Answer [n]. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy name's sake [o], turn from us all those evils that we most righteously [p] have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in [q] pureness of living, to thy honour and glory: through our only mediator and advocate Jesus Christ our Lord. Amen.

[Here follows this Prayer, afterwards called, (§ 156,) "the Prayer of S. Chrysostom [r]."]

ALMIGHTY God, which hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three be [s] gathered in thy name, thou wilt grant their requests: fulfil now, O Lord, the desires and petitions of thy [t] servants, as may be most expedient for them [u], granting us in this world knowledge of thy truth, and in the world to come, life everlasting. Amen.

Charles II. 1662.

[Same as 1549.]

¶ Let us pray.

O GOD, merciful Father, &c.

[Continued the same as 1549.]

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies, &c.

[Same as 1549, to]

Jesus Christ our Lord. *Amen.*

[Here immediately follows,

§ 156. *A Prayer of Saint* Chrysostom.

ALMIGHTY God, who hast, &c.

Same as 1549.]

2 *Corinthians* xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

§ 157. *Here endeth the Litany.*

[l] In eds. 1552, and all afterwards, "O Christ."

[m] In Scotch ed., 1637, "*Presbyter*;" in ed. 1662, "*Priest*."

[n] In ed. 1604, and afterwards, "*Answer*."

[o] In ed. 1662, "of thy name, turn."

[p] In Scotch ed., 1637, "most justly."

[q] In eds. 1552 and all after, "in holiness and pureness."

[r] This Prayer of Saint Chrysostom occurs in ed. 1552, after § 165 (see p. 280); in eds. 1559 and 1604, after [§ 155] (see pp. 276, 277); in Scotch ed., 1637, after § 159 (see p. 277); and in ed. 1662, immediately after the Prayer, "We humbly beseech thee," as in 1549.

[s] In all eds., 1559, except one, and in eds. afterwards, "be gathered together;" in ed. 1662, "are gathered together."

[t] In Scotch ed., 1637, "of us thy."

[u] In Scotch ed., 1637, "for us."

. . . . . .

Second Edw. VI. 1552.

[The two following Prayers do not occur in any edition of 1552.]

Elizabeth, 1559.

[After the Prayer beginning, "We humbly beseech thee," follows [x],]

§ 154 [y]. *A Prayer of [z] the Queen's Majesty.*

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, which [a] dost from thy throne behold all the dwellers upon the earth [b], most heartily we beseech thee with thy favour to behold our most gracious sovereign Lady Queen Elizabeth, and so replenish her with the grace of thy holy Spirit, that she may alway incline to thy will, and walk in thy way, endue her plentifully [c] with heavenly gifts, grant her in health and wealth long to live, strength [d] her, that she may vanquish and overcome all her enemies, and finally after this life she may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

[§ 155 [y].]

ALMIGHTY and everlasting God, which [a] only workest great marvels, send down upon our bishops and curates, and all congregations committed to their charge, the healthful spirit of thy grace, and that they may truly please thee, pour upon them the continual dew of thy blessing: grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. Amen.

§ 156 [y]. *A Prayer of Chrysostom.*

ALMIGHTY God, which hast given us grace, &c.

[Same as 1549. See p. 275.]

THE grace of our Lord, &c.

[Same as in ed. 1662. See p. 275.]

James I. 1604.

[After the Prayer beginning, "We humbly beseech thee," follows]

§ 154. *A Prayer for the King's Majesty.*

O LORD our heavenly Father, &c.

[Same as 1559, except]

. . Sovereign Lord King James . .

[and "he," "him," and "his" throughout instead of "she" and "her."]

§ 158. *A prayer for the Queen and Prince, and other the King and Queen's children.*

ALMIGHTY God which hast promised to be a father of thine elect and of their seed, we humbly beseech thee to bless our gracious Queen Anne, Prince Henry, and all the King and Queen's Royal Progeny: endue them with thy holy spirit, enrich them with thy hea-

[x] The arrangement of the Prayers here followed is that of all editions of Elizabeth extant except one. That one simply follows the arrangement of 1552, and is therefore supposed to be the earliest printed. The Prayers, § 154 and § 155, do not appear in it.

[y] These prayers (§ 154, § 155, and § 156) were, in ed. 1662, inserted in the Order for Morning and Evening Prayer (see pp. 83 and 93); for convenience of reference they are here repeated, and the variations noted. It will be observed that the Prayer [§ 155] has the title of "Prayer for the Clergy and People," and follows on after § 157.

[z] In ed. 1596, and afterwards, "for the."

[a] In ed. 1662, "who."

[b] In Scotch ed., 1637, and in ed. 1662, "upon earth."

[c] In ed. 1596, and afterwards, "plenteously."

[d] In ed. 1596, and afterwards, "strengthen."

. . . . . .

venly grace; prosper them with all happiness, and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. Amen.

[§ 155.]

ALMIGHTY and everlasting God, which only workest, &c.

[Same as 1559.]

§ 156. *A Prayer of Chrysostom.*

ALMIGHTY God, which hast given, &c.

[Same as 1549. See p. 275.]

2 *Corinth:* 13.

THE grace of our Lord, &c.

[Same as in ed. 1662. See p. 275.]

[Here, after an ornamental rule, follows, § 157. "*For Rain, if the time require.*"]

Scotch Liturgy, 1637.

[After the Prayer beginning, "We humbly beseech thee," follows]

§ 154. *A prayer for the King's Majesty.*

O LORD our heavenly Father, &c.

[Same as 1559, except:]

Sovereign Lord King Charles.

[and "he," "him," and "his" throughout, instead of "she" and "her."]

§ 158. *A Prayer for the Queen, Prince Charles, and the rest of the royal progeny.*

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen Mary, Prince Charles, with the rest of the royal progeny. Endue them with thy Holy Spirit, &c.

[Same as 1604.]

§ 155. *A Prayer for the holy Clergy.*

ALMIGHTY and everlasting God, who only workest great and marvellous things. Send down upon our Bishops, Presbyters, and Curates, and all congregations, &c.

[Same as 1559.]

§ 159. *A Prayer to be said in the Ember-weeks, for those which are then to be admitted into Holy Orders; and is to be read every day of the week, beginning on the Sunday before the day of Ordination* [e].

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church, give thy grace we humbly beseech thee to all those which are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine and [f] innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

§ 156. *A Prayer of Chrysostom.*

ALMIGHTY God which hast given, &c.

[Same as 1549. See p. 275.]

2 *Cor.* xiii. 13.

THE grace of our Lord, &c.

[Same as in ed. 1662. See p. 275.]

[Here follows a line of division.]

Charles II. 1662.

[The Prayer, § 154, "for the King's Majesty," § 157, "for the Royal Family," and § 155, for "the Clergy and people," together with § 156, "a Prayer of S. Chrysostom," are not printed here, but appear at the end of the Morning and Evening Prayer (see pp. 83 and 93).

[e] This Prayer, inserted here for the first time, is given in ed. 1662 as the alternative prayer for § 166. See p. 281.

[f] In ed. 1662, "and endue them with."

. . . . . .

Second Edw. VI. 1552.

[After the Prayer beginning, "We humbly beseech thee [g]," follows]

§ 160. *For rain, if the time require* [h].

O GOD, heavenly Father, which by thy Son Jesu [i] Christ hast promised to all them that seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance:

send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour: through Jesus Christ our Lord. Amen.

§ 161. ¶ *For fair weather* [h].

O LORD God, which for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again: we humbly beseech thee, that although we for our iniquities have worthily deserved this [k] plague of rain and waters, yet upon our true repentance thou wilt send us such weather whereby [l] we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory: through Jesus [m] Christ our Lord. Amen.

§ 162. ¶ *In the time of dearth and famine.*

O GOD heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply:

behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesu [n] Christ our Lord: to whom with thee and the Holy Ghost. &c. [o]

§ 163. ¶ *Or thus.*

O GOD merciful Father, which, in the time of Heliseus the Prophet, didst suddenly turn in Samaria great scarcity and dearth into plenty and cheapness, and extreme famine into abundance of victual: Have pity upon us, that now be punished for our sins with like adversity, increase the fruits of the earth by thy heavenly benediction: And grant, that we receiving thy bountiful liberality, may use the same to thy glory, our comfort, and relief of our needy neighbours: through Jesu [p] Christ our Lord. Amen.

Elizabeth, 1559.

§ 160. *For Rain if the time require.*

§ 161. *For fair weather.*

§ 162. *In the time of dearth and famine.*

[§ 163. *Or thus* [q]:]

[Same as 1552.]

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[g] See ante, p. 274.

[h] These two prayers, § 160 and § 161, will be found printed in ed. 1559, at end of the "Holy Communion." See p. 260.

[i] In one ed., 1552, and most afterwards, "Jesus."

[k] In ed. 1662, "a plague."

[l] In ed. 1662, "as that we."

[m] In one ed., 1552, "Jesu."

[n] In eds. 1596, 1637, 1662, &c., "Jesus"

[o] In one ed., 1552, "&c. Amen;" in some eds., 1559, "be praise for ever. Amen;" but in eds. 1596 and 1662, "be all honour and glory, now and for ever. Amen;" in Scotch ed., 1637, "be all honour and glory, world without end. Amen."

[p] In one ed., 1552, "Jesus."

[q] It is only in the one early edition of 1559 that this alternative prayer is given. In all the others it is omitted.

. . . . . .

James I. 1604.

[After an ornamental rule]

§ 160. *For Rain if the time require.*

§ 161. *For fair weather.*

§ 162. *In the time of dearth or famine.*

[Same as 1552.]

[Here follows § 164, "*In the time of War.*"

Scotch Liturgy, 1637.

[After an ornamental rule]

§ 160. *For rain if the time require.*

O GOD heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply;

send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth, to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen*[r].

§ 161. *For fair weather.*

O LORD God, which for the sin, &c.

[Same as 1552.]

§ 162. *In the time of Dearth and Famine.*

O GOD heavenly Father, which by thy Son Jesus Christ, hast promised to them that seek thy kingdom and thy righteousness all things necessary to their bodily sustenance. Behold, we beseech thee, &c.

[Same as 1552, to]

the Holy Ghost, be all honour and glory, world without end. *Amen*[s].

[Here follows § 164, "*In the time of War.*"

Charles II. 1662.

PRAYERS AND THANKSGIVINGS

UPON

SEVERAL OCCASIONS,

To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

§ 160. ¶ *For Rain.*

O GOD heavenly Father, who by, &c.

[Same as 1552.]

§ 161. ¶ *For fair weather.*

O ALMIGHTY Lord God, who for the sin of man, &c.

[Same as 1552.]

§ 162. ¶ *In the time of dearth and famine.*

O GOD heavenly Father, &c.

[Same as 1552.]

§ 163. ¶ *Or this.*

O GOD merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

[r] This prayer, it will be seen, consists of the first part of the Prayer in time of dearth and famine, i.e. § 162, and the last part of § 160 of previous editions.

[s] The first part of this prayer is taken from that, "For rain, if the time requires," § 160, in ed. of 1552.

. . . . . .

Second Edw. VI. 1552.

§ 164. *In the time of War.*

O ALMIGHTY God, king of all kings, and governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to [t] them that truly repent: save and deliver us (we humbly beseech thee) from the hands of our enemies: abate their pride, assuage their malice, and confound [u] their devices, that we being armed with thy defence, may be preserved evermore from all perils to glorify thee, which [x] art the only giver of all victory, through the merits of thy only Son Jesu [y] Christ our Lord [z].

§ 165. ¶ *In the time of any common plague or sickness.*

O ALMIGHTY God, which in thy wrath, in the time of king David, didst slay with the plague of pestilence lx [a] and ten thousand, and yet remembering thy mercy didst save the rest: have pity upon us miserable sinners, that now are visited with great sickness and mortality, that like as thou didst then command thy [b] angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness, through Jesu [y] Christ our Lord [z].

§ 156. ¶ *And the Litany shall ever end with this Collect following:*

[Same as § 156 in ed. 1549. See p. 275.]

ALMIGHTY God, which hast given us grace, &c.

[Same as 1549. See p. 275.]

Elizabeth, 1559.

§ 164. *In the time of War.*

§ 165. *In the time of any Common plague or sickness.*

[Same as 1552.]

[Here follows § 167 [c].]

O GOD, whose nature and property is ever to have mercy, and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ's sake [d] our Mediator and Advocate. Amen.

[Here follow the COLLECTS, EPISTLES, and GOSPELS. See p. 98.]

James I. 1604.

§ 164. *In the time of war.*

§ 165. *In the time of any common plague or sickness.*

[Same as 1559.]

[Here follows § 167 [c].]

O GOD, whose nature and, &c.

[Same as 1559.]

[Here follows an ornamental rule, and then § 171. See p. 282.]

Scotch Liturgy, 1637.

§ 164. *In the time of War.*

O ALMIGHTY God, King of, &c.

[Same as 1552.]

§ 165. *In the time of any Common plague or sickness.*

ALMIGHTY God, which in, &c.

[Same as 1552.]

[Here follows § 167 [c].]

O GOD whose nature and, &c.

[Same as 1559.]

[Here follows an ornamental rule, and then § 171. See p. 282.]

[t] In eds. 1559 and 1637, "unto."
[u] In Scotch ed., 1637, "defeat."
[x] In ed. 1662, "who."
[y] In later eds., 1559, and most eds. afterwards, "Jesus."
[z] In one ed., 1552, and in most eds. afterwards, "Amen."
[a] In one ed., 1552, and several afterwards, "three score;" in first ed., 1559, "sixty."
[b] In one ed., 1552, and afterwards, "thine."
[c] It will be observed that this prayer, in ed. 1662, has for a title, "A Prayer that may be said after any of the former."
[d] In Scotch ed., 1637, "for Jesus Christ, his sake;" in ed. 1662, "for the honour of Jesus Christ our Mediator and Advocate."

. . . . . .

Charles II. 1662.

§ 164. ¶ *In the time of war and tumults.*

O ALMIGHTY God, King of all kings, &c.

[Same as 1552.]

§ 165. ¶ *In the time of any common plague or sickness.*

O ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron, and also in the time of king David didst slay with the plague of pestilence three-score and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality, that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

§ 166. ¶ *In the Ember weeks to be said every day, for those that are to be admitted into holy Orders.*

ALMIGHTY God our heavenly Father, who hast purchased to thy self an universal Church, by the precious blood of thy dear Son; mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministery of thy Church. And to those which shall be Ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

§ 159. ¶ *Or this.*

ALMIGHTY God, the giver of all good gifts, . . . and indue them, &c.

[Same as § 159 in ed. 1637. See p. 277.]

§ 167. ¶ *A Prayer that may be said after any of the former.*

O GOD, whose nature and property, &c.

[Same as 1559.]

§ 168. ¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and his Kingdoms; that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessaries for them, for us, and thy whole Church we humbly beg in the Name and mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

. . . . . .

Second Edw. VI. 1552.

Elizabeth, 1559.

[In neither of these editions do the following prayers appear.]

James I. 1604.

[Here, after an ornamental rule, follows]

§ 171. *A thanksgiving for Rain.*

O GOD our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man, we give thee humble thanks that it hath pleased thee in our greatest [e] necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

§ 172. *A thanksgiving for fair weather.*

O LORD God, who hast justly humbled us by thy late Plague [f] of immoderate Rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; we praise and glorify thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

§ 173. *A thanksgiving for plenty.*

O MOST merciful Father, which of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty, we give thee humble thanks for this thy special bounty, beseeching thee to continue this [g] thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

§ 174. *A thanksgiving for Peace and victory.*

O ALMIGHTY God, which art a strong tower of defence unto thy servants against the face of their enemies, we yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness, that we were not delivered over as a prey unto them, beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and Mighty deliverer, through Jesus Christ our Lord. *Amen.*

Scotch Liturgy, 1637.

[After a line of division, follows]

§ 171. *A Thanksgiving for rain.*

O GOD our heavenly Father, &c.

[Same as 1604.]

§ 172. *A Thanksgiving for fair weather.*

O LORD God who hast justly, &c.

[Same as 1604.]

§ 173. *A Thanksgiving for Plenty.*

O MOST merciful Father, which, &c.

[Same as 1604.]

§ 174. *A Thanksgiving for Peace and Victory.*

O ALMIGHTY God, which, &c.

[Same as 1604.]

---

[e] In ed. 1662, "great."

[f] In Scotch ed., 1637, "by thy punishment of."

[g] In ed. 1662, "this" *omitted.*

. . . . . .

Charles II. 1662.

§ 169. ¶ *A Collect or Prayer for all conditions of men, to be used at such times when the Litany is not appointed to be said.*

O GOD the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them; thy saving health unto all nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness all those who are any ways afflicted, or distressed in mind, body or estate, [**especially those for whom our prayers are desired*] that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ His sake, *Amen.*

* This to be said when any desire the prayers of the congregation.

THANKSGIVINGS.

§ 170. ¶ *A General Thanksgiving.*

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life, but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we [h] shew forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

* This to be said when any that have been prayed for, desire to return praise.

§ 171. ¶ *For Rain.*

O GOD, our heavenly Father, who, &c.

[Same as 1604.]

§ 172. ¶ *For fair weather.*

O LORD God, who hast justly, &c.

[Same as 1604.]

§ 173. ¶ *For Plenty.*

O MOST merciful Father who, &c.

[Same as 1604.]

§ 174. *For peace and deliverance from our enemies.*

O ALMIGHTY God, who art, &c.

[Same as 1604.]

[h] In Sealed Book "may" is printed, but struck through with a pen.

. . . . . .

Second Edw. VI. 1552.

Elizabeth, 1559.

[In neither of these editions do the following prayers appear.]

James I. 1604.

§ 176. *A thanksgiving for deliverance from the Plague.*

O LORD God, which hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation, and now in the midst of Judgment remembering Mercy, hast redeemed our souls from the jaws of death; we offer unto thy fatherly goodness ourselves, our souls, and bodies, which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of the Congregation [i], through Jesus Christ our Lord. *Amen.*

§ 177. *Or this.*

WE humbly acknowledge before thee, O most merciful Father, that all [j] punishments which are threatened in thy Law, might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the noisome pestilence [k] wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy divine Majesty the sacrifice of Praise and Thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

[Here follow THE COLLECTS, EPISTLES, and GOSPELS, &c. See p. 98.]

Scotch Liturgy, 1637.

§ 176. *A Thanksgiving for deliverance from the Plague.*

O LORD God, which hast, &c.

[Same as 1604.]

§ 177. *Or this.*

WE humbly acknowledge, &c.

[Same as 1604.]

[Here follow THE COLLECTS, EPISTLES, and GOSPELS, &c. See p. 98.]

Charles II. 1662.

§ 175. ¶ *For restoring publick peace at home.*

O ETERNAL God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

§ 176. ¶ *For deliverance from the Plague, or other common sickness.*

O LORD God, who hast wounded, &c.

[Same as 1604.]

§ 177. ¶ *Or this.*

WE humbly acknowledge before, &c.

[Same as 1552.]

[Here follow THE COLLECTS, EPISTLES, and GOSPELS, &c. See p. 98.]

[i] In Scotch ed., 1637, and in ed. 1662, "of thy church." [j] In ed. 1662, "all the unishments." [k] In ed. 1662, "the contagious sickness."

OF THE

ADMINISTRATION OF PUBLIC BAPTISM

TO BE USED IN THE CHURCH.

§ 178. [1] *It appeareth by ancient writers, that the Sacrament of Baptism in the old time was not commonly ministered but at two times in the year, at Easter and Whitsuntide, at which times* [m] *it was openly ministered in the presence of all the congregation: Which custom (now being grown out of use) although it cannot for many considerations be well restored again, yet* [n] *it is thought good to follow the same as near as conveniently may be:*

Second Edw. VI. 1552.

THE

MINISTRATION OF BAPTISM

TO BE USED IN THE CHURCH.

§ 178. *It appeareth by ancient writers, &c.*

[Same as 1549.]

Elizabeth, 1559.

THE MINISTRATION OF BAPTISM TO BE USED IN THE CHURCH.

§ 178. *It appeareth by ancient writers, &c.*

[Same as 1552.]

James I. 1604.

THE MINISTRATION OF BAPTISM TO BE USED IN THE CHURCH.

§ 178. *It appeareth by ancient writers, &c.*

[Same as 1552.]

Scotch Liturgy, 1637.

THE MINISTRATION OF BAPTISM TO BE USED IN THE CHURCH.

§ 178. *It appeareth by ancient writers, &c.*

[Same as 1552.]

Charles II. 1662.

THE MINISTRATION OF

Public Baptism of Infants,

TO BE USED IN THE CHURCH.

[The first portion of the Rubric, § 178, is entirely *omitted*.]

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[1] In ed. 1578, the rubric is entirely *omitted*.

[m] In one e.l. 1559, "which time."

[n] In eds. 1604 and 1637, "yet" *omitted*.

. . . . *Wherefore the people are to be admonished, that it is most convenient that Baptism should not be ministered*[o] *but upon Sundays and other holy days, when the most number of people may*[p] *come together. As well for that the congregation there present may testify the receiving of them, that be newly baptized, into the number of Christ's Church, as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also, it is expedient that Baptism be ministered in the English tongue. Nevertheless (if necessity so require) children ought at all times to be baptized, either at the church or else at home.*

Second Edw. VI. 1552.

. . . . *Wherefore the people, &c.*

[Same as 1549, to]

Nevertheless (if necessity so require) children may at all times be baptized at home.

---

§ 180. ¶ *When there are children to be baptized upon the Sunday or holy day, the parents shall give knowledge overnight, &c.*

[Same as 1549, to]

must be ready at the Font, either immediately after the last lesson at Morning prayer, or else immediately after the last lesson at Evening prayer, as the Curate by his discretion shall appoint.

§ 181. *And then, standing there, &c.*

[Same as 1549.]

Elizabeth, 1559.

. . . . *Wherefore the people, &c.*

[Same throughout as 1552.]

§ 180. *When there are children to be baptized, &c.*

[Same as 1552.]

§ 181. *And then, standing there, &c.*

[Same as 1549.]

James I. 1604.

. . . . *Wherefore the people, &c.*

§ 180. *When there are children to be baptized, &c.*

[Same throughout as 1552.]

§ 181. *And then, standing there, &c.*

[Same as 1549.]

Scotch Liturgy, 1637.

. . . *Wherefore the people, &c.*

§ 180. *When there are children to be baptized, &c.*

[Same throughout as 1552.]

§ 181. *And then, standing there, &c.*

[Same as 1549.]

---

[o] In ed. 1662, "administered."

[p] In ed. 1662, "may" *omitted.*

[q] PUBLIC BAPTISM.

§ 180. *When there are children to be baptized upon the Sunday or holy day, the parents shall give knowledge over night or in the morning, afore* [r] *the beginning of Matins* [s], *to the curate* [t]. *And then the Godfathers, Godmothers, and people* [u], *with the children, must be ready at the church door* [x], *either immediately afore the last Canticle at Matins, or else immediately afore the last Canticle at Evensong, as the Curate* [t] *by his discretion shall appoint.*

§ 181. *And then, standing there, the Priest* [y] *shall ask whether the children be baptized or no. If they answer, No, then shall the Priest* [y] *say thus.*

Charles II. 1662.

§ 178. ¶ *The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other holy-days, when the most number of people come together. As well, &c.*

[Same as 1549, to]

expedient that Baptism be ministered in the vulgar tongue. Nevertheless (if necessity so require) Children may be baptized upon any other day.

§ 179. ¶ *And note, that there shall be for every Male Child to be baptized two Godfathers and one Godmother: and for every Female, one Godfather and two Godmothers.*

§ 180. ¶ *When there are children to be baptized, the Parents shall give knowledge thereof overnight, &c.*

[Same as 1552.]

§ 181. *And the Priest coming to the Font, (which is then to be filled with pure Water,) and standing there shall say,*

HATH this child been already baptized, or no?

---

[q] The title "Public Baptism," is retained in 1552 and in one ed. only of 1559, but omitted in all editions afterwards. In these latter the rubric, § 180, follows on immediately after § 178 (and in 1662, after § 179).

[r] In ed. 1662, "before."

[s] In eds. 1552, and afterwards, "Morning Prayer."

[t] In Scotch ed., 1637, "Presbyter or Curate."

[u] In ed. 1662, "and godmothers, and the people."

[x] In eds. 1552, and afterwards, "at the font."

[y] In ed. 1578, "the Minister;" in Scotch ed., 1637, "the Presbyter."

DEAR[z] beloved, forasmuch as all men be conceived and born in sin, and that no man born in sin[a] can enter into the kingdom of God (except he be regenerate and born anew of water and[b] the Holy Ghost;) I beseech you to call upon God the Father through our Lord Jesus Christ, that of his bounteous mercy he will grant to these children that thing which by nature they cannot have, that is to say[c], they may be baptized with[d] the Holy Ghost, and received into Christ's holy church, and be made lively members of the same.

§ 182. *Then the Priest*[e] *shall say,*

Let us pray.

ALMIGHTY and everlasting God, which of thy justice didst destroy by floods of water the whole world for sin, except eight persons, whom of thy mercy (the same time) thou didst save in the Ark: And when thou didst drown in the Red Sea wicked King Pharao, with all his army, yet (at the same time) thou didst lead thy people the children of Israel safely through

Second Edw. VI. 1552.

DEARLY beloved, forasmuch as all men be conceived and born in sin, and that our Saviour Christ saith, none can enter into the kingdom of God, except, &c.

[Same as 1549.]

§ 182. *Then the Priest shall say.*

¶ Let us pray.

ALMIGHTY and everlasting God, which of thy great mercy didst save Noe[f] and his family in the Ark, from perishing by water: and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy Baptism;

and by the Baptism of thy wellbeloved Son Jesus Christ, didst sanctify the flood Jordan, and all other waters, to the mystical washing away of sin:

We beseech thee for thy[g] infinite mercies, that thou wilt mercifully look upon these children, sanctify them and wash them with thy Holy Ghost, that they being delivered from thy wrath, may be received into the Ark of Christ's Church, and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they[h] may come to the land of everlasting life, there to reign with thee, world without end: through Jesus Christ our Lord. Amen.

Elizabeth, 1559.

DEARLY beloved, forasmuch, &c.

[Same as 1552.]

[z] In one ed., 1549, and in eds. 1552, and afterwards, "Dearly."

[a] In eds. 1552, and afterwards, "and that our Saviour Christ saith none can enter."

[b] In Scotch ed., 1637, and ed. 1662, "of the."

[c] In eds. 1552, and afterwards, "cannot have, that they may be."

[d] In eds. 1552, and afterwards, "with water and the."

[e] In ed. 1578, "the Minister;" in Scotch ed., 1637, "the Presbyter."

[f] In Scotch ed., 1637, and ed. 1662, "Noah."

[g] In one ed., 1559, and afterwards, "thine."

[h] In ed. 1662, "*he*."

the midst thereof: whereby thou didst figure the washing of thy holy baptism: and by the baptism of thy wellbeloved Son Jesus Christ, thou didst sanctify the flood Jordan, and all other waters to this mystical washing away of sin:

we beseech thee (for thy infinite mercies) that thou wilt mercifully look upon these children, and sanctify them with thy Holy Ghost, that by this wholesome laver of regeneration, whatsoever sin is in them, may be washed clean away; that they, being delivered from thy wrath, may be received into the ark of Christ's Church, and so saved from perishing: and being fervent in spirit, steadfast in faith, joyful through hope, rooted in charity, may ever serve thee: And finally attain to everlasting life, with all thy holy and chosen people. This grant us, we beseech thee, for Jesus Christ's sake our Lord. Amen.

§ 182. *Then the Priest shall say,*

LET us pray, &c.

ALMIGHTY and everlasting God, &c.

[Same as 1552.]

James I. 1604.

DEARLY beloved, forasmuch, &c.

[Same as 1552.]

§ 182. *Then the Priest shall say.*

LET us pray, &c.

ALMIGHTY and everlasting God, &c.

[Same as 1552.]

Scotch Liturgy, 1637.

DEARLY beloved, forasmuch, &c.

[Same as 1552.]

§ 182. *Then shall the Presbyter say,*

ALMIGHTY and everlasting God, &c.

[Same as 1552, to]

washing away of sin. [Sanctify this fountain of baptism, thou which art the sanctifier of all things*.] And further, we beseech thee for thine infinite mercies, that thou, &c.

* The water in the font shall be changed twice in the month at least: and before any child be baptized in the water so changed, the presbyter or minister shall say at the font the words thus inclosed, [ ][1].

[Continued the same as 1552.]

Charles II. 1662.

¶ *If they answer,* No: *then shall the Priest proceed as followeth.*

DEARLY beloved, forasmuch as all men are conceived and, &c.

[Same as 1552, to]

will grant to *this child* that thing which by nature *he* cannot have, that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made *a lively member* of the same.

§ 182. ¶ *Then shall the Priest say,*

Let us pray.

ALMIGHTY and everlasting God, who of thy, &c.

[Same as 1552, to]

and by the baptism of thy wellbeloved Son Jesus Christ in the river Jordan, didst sanctify water to the mystical washing away of sin;

We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this child,* wash *him* and sanctify *him* with the Holy Ghost; that *he,* being delivered from thy wrath, may be received into the ark of Christ's Church, and being, &c.

[Same as 1552.]

[1] To be compared with ed. 1549, § 230.

§ 183. ¶ *Here shall the Priest ask what shall be the name of the child, and when the Godfathers and Godmothers have told the name, then he shall*[i] *make a cross upon the child's forehead and breast, saying,*

¶ *N.* Receive the sign of the holy Cross, both in thy forehead, and in thy breast, in token that thou shalt not be ashamed to confess thy faith in Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue his faithful soldier and servant unto thy life's end. Amen.

§ 184. *And this he shall do and say to as many children as be present to be baptized, one after another.*

Let us pray.

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee[k] to thee for succour, the life of them that believe, and the resurrection of the dead: we call upon thee for these infants[l], that they[m] coming to thy holy baptism, may receive remission of their[n] sins, by spiritual regeneration. Receive them[o] (O Lord) as thou hast promised by thy well beloved Son, saying: Ask, and you[p] shall have: seek, and you[p] shall find: knock, and it shall be opened unto you. So give now unto us that ask: let us that seek find: open thy[q] gate unto us that knock: that these infants[l] may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

Second Edw. VI. 1552.

[The Rubric, § 183, *Here shall the Priest ask, &c.*, and what follows, is *omitted* in this and subsequent editions.]

ALMIGHTY and immortal, &c.

[The same as 1549.]

[Rubric, § 185, and what follows, is *omitted* in this and subsequent editions.]

§ 186. ¶ *Then shall the Priest*[r] *say: Hear the words of the Gospel, written by Saint Mark in the tenth Chapter.*

AT a certain time they, &c.

[Same as 1549.]

Elizabeth, 1559.

ALMIGHTY and immortal, &c.

[Same as 1549.]

§ 186. *Then shall the Priest, &c.*

[Same as 1552.]

AT a certain time they, &c.

[Same as 1549.]

James I. 1604.

ALMIGHTY and immortal, &c.

[Same as 1549.]

§ 186. *Then shall the Priest, &c.*

[Same as 1552.]

AT a certain time they, &c.

[Same as 1549.]

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[i] In two eds., 1549, "shall he."
[k] In one ed., 1559, "fly."
[l] In ed. 1662, "*this infant.*"
[m] In ed. 1662, "*he.*"
[n] In ed. 1662, "*his.*"
[o] In ed. 1662, "*him.*"
[p] In ed. 1662, "ye."
[q] In three eds., 1552, and in ed. 1596, and afterwards, "open the gate."
[r] In ed. 1578, "the Minister;" and in Scotch ed., 1637, "Presbyter."

§ 185. *Then let the Priest looking upon the children, say,*

I COMMAND thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy Baptism, to be made members of his body, and of his holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment[s], remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy Angels. And presume not hereafter to exercise any tyranny toward these infants, whom Christ hath bought with his precious blood, and by this his holy Baptism calleth[t] to be of his flock.

§ 186. *Then shall the Priest say,*

The Lord be with you.

The People. And with thy spirit.

The Minister. ¶ Hear now the Gospel written by St. Mark.

At a certain time they brought children to Christ that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it, he was[x] displeased, and said unto them: Suffer[y] little children to come unto me, and forbid them not; (for to such belongeth[z] the kingdom of God). Verily I say unto you: whosoever doth[a] not receive the kingdom of God, as a little child, he shall not enter therein. And when he had taken[b] them up in his arms, he[c] put his hands upon them, and blessed them. Mark x.[u]

Scotch Liturgy, 1637.	Charles II. 1662.
ALMIGHTY and immortal God, the aid, &c. [Same as 1549.]	ALMIGHTY and immortal God, the aid, &c. [Same as 1549.]
§ 186. *Then shall the Presbyter say,*	§ 186. ¶ *Then shall the people stand up, and the Priest shall say,*
Hear the words of the Gospel written by Saint Mark in the tenth chapter.	Hear the words of the Gospel, written by Saint *Mark*, in the tenth chapter, at the thirteenth verse.
At a certain time they brought young children to Christ, &c. [Same as 1549.]	THEY brought young children to Christ, &c. [Same as 1549.]

[s] In one ed., 1549, "judgements."
[t] In one ed., 1549, "called."
[u] In Scotch ed., 1637, and in ed. 1662, the marginal reference is "Mark x. 13."
[x] In Scotch ed., 1637, and ed. 1662, "was much displeased."
[y] In Scotch ed., 1637, "the little;" in Sealed Books, ed. 1662, the word "the" marked through with a pen.
[z] In Scotch ed., 1637, and ed. 1662, "for of such is the."
[a] In Scotch ed., 1637, and ed. 1662, "shall."
[b] In Scotch ed., 1637, and ed. 1662, "And he took them."
[c] In Scotch ed., 1637, and ed. 1662, "he" *omitted.*

§ 187. *After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.*

FRIENDS, you [d] hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him: how he blamed those that would have kept them from him: how he exhorteth [e] all men to follow their innocency. Ye [f] perceive how by his outward gesture and deed he declared his good will toward them. For he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not [g] therefore, but earnestly [h] believe, that he will likewise favourably receive these present infants [i], that he will embrace them [k] with the arms of his mercy, that he will give unto them [k] the blessing of eternal life, and make them partakers [l] of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father toward [m] these infants [n], declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing these children [n] to his holy baptism: let us faithfully and devoutly give thanks unto him; and say

the prayer which the Lord himself taught. And in declaration of our faith, let us also recite the articles contained in our Creed.

Second Edw. VI. 1552.

§ 187. ¶ *After the Gospel is read, &c.*

FRIENDS, you hear, &c.

[Same as 1549, to]

give thanks unto him and say.

ALMIGHTY and everlasting God, &c.

[Same as 1549.]

Elizabeth, 1559.

§ 187. *After the Gospel, &c.*

FRIENDS, you hear, &c.

[Same as 1549, to]

unto him and say,

ALMIGHTY and everlasting God, &c.

[Same as 1549.]

James I. 1604.

§ 187. *After the Gospel, &c.*

FRIENDS, you hear, &c.

[Same as 1549, to]

unto him and say.

ALMIGHTY and everlasting God, &c.

[Same as 1549.]

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[d] In one ed., 1549, and 1552, and some eds. afterwards, "ye."

[e] In one ed., 1549, and 1552, and in Scotch ed. 1637, "exhorted;" but in most others, "exhorteth."

[f] In some eds., 1552, "you."

[g] In one ed., 1552, and 1559, "doubt not you;" in eds. 1559, "doubt not ye;" in most afterwards, "Doubt ye not."

[h] In Scotch ed., 1637, "stedfastly."

[i] In ed. 1662, "*this* present *infant*."

[k] In ed. 1662, "*him*."

[l] In ed. 1662, "*him partaker*."

[m] In one ed., 1552, and most after, "towards."

[n] In ed. 1604, "the children;" in ed. 1662, "*this infant*."

§ 188. *Here the Minister, with the Godfathers*[o], *Godmothers, and people present, shall say,*

¶ Our Father, which art in heaven, hallowed be thy name, &c.

§ 189. *And then shall*[p] *say openly.*

I believe in God the Father Almighty, &c.

§ 190. *The Priest shall add also this prayer,*

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed[q] to call us to knowledge[r] of thy grace, and faith in thee: increase[s] and confirm this faith in us evermore: Give thy Holy Spirit to these infants[t], that they[u] may be born again, and be made heirs[x] of everlasting salvation, through our Lord Jesus Christ: who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

§ 191. *Then let the Priest take one of the children by the right hand, the other being brought after him. And coming into the church toward the font, say,*

THE Lord vouchsafe to receive you into his holy household, and to keep and govern you alway in the same, that you may have everlasting life. Amen.

Scotch Liturgy, 1637.

§ 187. *After the Gospel is read, the Presbyter or Minister, &c.*

FRIENDS, your hear, &c.

[Same as 1549, to]

unto him and say.

ALMIGHTY and everlasting God, &c.

[Same as 1549.]

Charles II. 1662.

§ 187. *After the Gospel is read, &c.*

BELOVED, ye hear in this Gospel, &c.

[Same as 1549, to]

unto him, and say,

ALMIGHTY and everlasting God, &c.

[Same as 1549.]

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[o] In one ed., 1549, "Godfathers and."
[p] In one ed., 1549, "shall he say."
[q] In one ed., 1552, "vouchsafe;" and one ed., 1559, "vouchedsafe."
[r] In eds. 1552, and afterwards, "to the knowledge."
[s] In eds. 1552, and afterwards, "increase this knowledge and."
[t] In ed. 1662, "this infant."
[u] In ed. 1662, "*he.*"
[x] In ed. 1662, "*an heir.*"

§ 192. *Then standing at the font the Priest shall speak to*[y] *the Godfathers and Godmothers on this wise.*

Wellbeloved friends, ye have brought these children here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive them, to lay his hands upon them, to bless them[z], to release them of their[a] sins[b], to give them[c] the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his gospel, to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore, after this promise made by Christ, these infants[d] must also faithfully for their[a] part promise by you that be[e] their[a] sureties, that they[f] will forsake[g] the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

Second Edw. VI. 1552.

§ 192. ¶ *Then the Priest*[h] *shall speak unto the Godfathers and Godmothers, on this wise.*

WELLBELOVED friends, ye have, &c.
[Same as 1549.]

§ 193. ¶ *Then shall the Priest*[h] *demand of the Godfathers and Godmothers these questions following*[i].

DOST thou forsake the devil and all his works, the vain pomp and glory of the world, with all[k] covetous desires of the same, the[l] carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I forsake[m] them all.

Minister[n]. Dost thou believe in God the Father almighty, maker of heaven and earth? and in Jesus Christ, &c.
[Same as 1549, to] the quick and the dead?

And dost thou believe in the Holy Ghost, the holy Catholic Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?

Answer. All this I steadfastly believe.

Minister. Wilt thou be baptized in this faith?

Answer. That is my desire.

Elizabeth, 1559.

§ 192. *Then the Priest shall, &c.*

WELLBELOVED friends, &c.
[Same as 1549.]

§ 193. *Then shall the Priest*[h]*, &c.*

DOST thou forsake, &c.
[Same as 1552.]

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[y] In ed. 1552, "unto."
[z] In ed. 1662, the words, "to lay his hands upon them, to bless them," are *omitted.*
[a] In ed. 1662, "*his.*"
[b] In ed. 1662, the words, "to sanctify *him* with the Holy Ghost," are here *inserted.*
[c] In ed. 1662, "*him.*"
[d] In ed. 1662, "*this infant.*"
[e] In ed. 1662, "*are.*"
[f] In ed. 1662, "sureties, (until *he* come of age to take it upon *himself*) that *he.*"
[g] In ed. 1662, "renounce."
[h] In ed. 1578, "Minister."
[i] In one ed., 1552, and one ed., 1559, the word "following" *omitted.*
[k] In one ed., 1552, and one ed., 1559, "all the."
[l] In one ed., 1552, and one ed., 1559, and 1662, "and the carnal."
[m] In ed. 1662, "renounce."
[n] In one ed., 1559, "The minister."

§ 193. *Then shall the Priest demand of the child (which shall be first baptized) these questions following: first naming the child, and saying,*

N. Dost thou forsake the devil and all his works?

Answer. I forsake them.

Minister. Dost thou forsake the vain pomp and glory of the world, with all the covetous desires of the same?

Answer. I forsake them.

Minister. Dost thou forsake the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I forsake them.

Minister. Dost thou believe in God the Father Almighty, Maker of heaven and earth?

Answer. I believe.

Minister. Dost thou believe in Jesus Christ his only begotten Son our Lord, and that he was conceived by the Holy Ghost, born of the virgin Mary, that he suffered under Poncius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on [o] the right hand of God the Father Almighty: And from thence shall [p] come again at the end of the world, to judge the quick and the dead: Dost thou believe this?

Answer. I believe.

Minister. Dost thou believe in the Holy Ghost, the holy Catholic Church, the Communion of Saints, Remission of Sins, Resurrection of the flesh and everlasting life after death?

Answer. I believe.

Minister. What dost thou desire?—*Answer.* Baptism.

Minister. Wilt thou be baptized?—*Answer.* I will.

James I. 1604.

§ 192. *Then the Priest shall, &c.*

WELLBELOVED friends, &c.

[Same as 1549.]

§ 193. *Then shall the Priest, &c.*

DOST thou forsake, &c.

[Same as 1552.]

Scotch Liturgy, 1637.

§ 192. *Then the Presbyter shall, &c.*

WELLBELOVED friends, &c.

[Same as 1549.]

§ 193. *Then shall the Presbyter, &c.*

DOST thou forsake, &c.

[Same as 1552, except "*Presbyter*" for "*Minister*" throughout.]

Charles II. 1662.

§ 192. ¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this child* here, &c.

[Same as 1549.]

(§ 193.) I demand therefore,

DOST thou in the name of this child renounce the devil, &c.

[Same as 1552, to]

That is my desire.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

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[o] In ed. 1559, "at."

[p] In Scotch ed., 1637, "he shall."

§ 195. ¶ *Then the Priest shall take the child in his hands, and ask the name. And naming the child, shall dip it in the water thrice. First dipping the right side: Second, the left side: The third time*[q] *dipping the face toward the font: so it be discreetly and warily done, saying,*

¶ *N.* I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

§ 197. ¶ *And if the child be weak, it shall suffice to pour water upon it, saying the foresaid words. N. I baptize thee, &c.*

Second Edw. VI. 1552.

§ 194[r]. *Then shall the Priest*[s] *say.*

O MERCIFUL God, grant that the old Adam in these children[t] may be so buried, that the new man may be raised up in them[u]. Amen.

Grant that all carnal affections may die in them[u], and that all things belonging to the Spirit may live and grow in them[u]. Amen.

Grant that they[x] may have power and strength to have victory and to triumph against the devil, the world and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things world without end. Amen.

ALMIGHTY everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of[y] his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, [z] the Son, and of the Holy Ghost:

Regard, we beseech thee, the supplications of thy congregation, and grant that all thy servants which shall be baptized in this water, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen[a].

§ 195. ¶ *Then the Priest*[s] *shall take the child in his hands, and ask the name; and naming the child, shall dip it in the water, so it be discreetly and warily done, saying.*

¶ *N.* I baptize thee in, &c.

[Same as 1549.]

§ 197. *And if the child be weak, it shall suffice to pour water upon it, saying the foresaid words.*

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

[Rubric, § 198, and what follows, is omitted in this and subsequent editions.]

Elizabeth, 1559.

§ 194. *Then shall the Priest say, &c.*

O MERCIFUL God, grant, &c.

ALMIGHTY everliving God, &c.

[Same as 1552.]

§ 195. *Then the Priest*[s] *shall take, &c.*

N. I baptize thee, &c.

[Same as 1552.]

§ 197. *And if the child be weak, &c.*

N. I baptize thee, &c.

[Same as 1552.]

[q] In one ed., 1549, and 1559, "Third time."
[r] These prayers in substance appear in ed. 1549, as § 230, at the end of "Private Baptism." (See p. 312.)
[s] In ed. 1578, "the Minister."
[t] In ed. 1662, "*this child.*"
[u] In ed. 1662, "*him.*"
[x] In ed. 1662, "*he.*"
[y] In one ed. 1559, "out his."
[z] In one Scotch ed., 1637, "of the;" in ed. 1662, "and of the."
[a] In two eds., 1559, "Amen" *omitted.*

§ 198. *Then the Godfathers and Godmothers shall take and lay their hands upon the child, and the minister shall put upon him his white vesture, commonly called the Chrisom; and say,*

TAKE this white vesture for a token of the innocency, which by God's grace in this holy sacrament of baptism is given unto thee; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that, after this transitory life, thou mayest be partaker of the life everlasting. Amen.

James I. 1604.

§ 194. *Then shall the Priest say, &c.*

O MERCIFUL God, grant, &c.

ALMIGHTY everliving God, &c.

[Same throughout as 1552.]

§ 195. *Then the Priest shall take, &c.*

[Same as 1552.]

N. I baptize thee, &c.

[Same as 1549.]

§ 197. *And if the child be weak, &c.*

N. I baptize thee, &c.

[Same as 1552.]

Scotch Liturgy, 1637.

§ 194. *Then shall the Presbyter say.*

O MERCIFUL God, &c.

ALMIGHTY everliving God, &c.

[Same throughout as 1552, to]

. . . Regard, we beseech thee, the supplications of thy Church, and grant that all thy servants which shall be baptized in this water (which we here bless and dedicate in thy name to this spiritual washing), may receive, &c.

[Continued the same as 1552.]

§ 195. *Then the Presbyter shall take, &c.*

[Same as 1552.]

N. I baptize thee, &c.

[Same as 1549.]

§ 197. *And if the child be weak, &c.*

Charles II. 1662.

§ 194. ¶ *Then shall the Priest say,*

O MERCIFUL God, &c.

ALMIGHTY everliving God, &c.

[Same as 1552, to]

. . . Regard, we beseech thee, the supplications of thy congregation: sanctify this Water to the mystical washing away of sin: and grant that *this child* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

§ 195. ¶ *Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers.*

Name this child.

§ 196. *And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

§ 197. ¶ *But if they certify, that the Child is weak, it shall suffice to pour Water upon it, saying the foresaid words.*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

§ 199. *Then the Priest shall anoint the infant upon the head, saying,*

ALMIGHTY God, the Father of our Lord Jesus Christ, who hath regenerate thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins: he vouchsafe to

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Second Edw. VI. 1552.

§ 200. *Then the Priest[b] shall make a cross upon the child's forehead, saying.*

WE receive this child into the congregation of Christ's flock, and do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end. Amen.

§ 201. *Then shall the Priest[b] say.*

SEEING now, dearly beloved brethren, that these children be regenerate and grafted[c] into the body of Christ's congregation[d]: let us give thanks unto God for these benefits, and with one accord make our prayers unto almighty God, that they may lead the rest of their life according to this beginning.

§ 202. *Then shall be said.*

¶ OUR Father which art in heaven. &c.

§ 203. *Then shall the Priest[b] say.*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thy[e] own child by adoption, and to incorporate him into thy holy congregation[f]. And humbly we beseech thee to grant that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin: that[g] as he is made partaker of the death of thy Son, so he may be[h] partaker of his resurrection: so that finally, with the residue of thy holy congregation[f], he may be[i] inheritor of thine everlasting kingdom: through Christ our Lord. Amen.

Elizabeth, 1559.

§ 200. *Then the Priest shall make, &c.*

WE receive this child, &c.

[Same as 1552.]

§ 201. *Then shall the Priest say,*

SEEING now, dearly, &c.

[Same as 1552.]

§ 202. *Then shall be said,*

OUR Father, which art, &c.

§ 203. *Then shall the Priest say,*

WE yield thee hearty thanks, &c.

[Same as 1552.]

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[b] In ed. 1578, "the Minister."
[c] In one ed., 1559, "graffed."
[d] In Scotch ed., 1637, "Christ's Church."
[e] In one ed., 1552, and afterwards, "thine own."
[f] In Scotch ed., 1637, and ed. 1662, "thy holy Church."
[g] In ed. 1662, "and that."
[h] In ed. 1662, "he may also be partaker."
[i] In ed. 1662, "an inheritor."

anoint thee with the unction of his Holy Spirit, and bring thee to the inheritance of everlasting life. Amen.

§ 204. *When there are many to be baptized, this order of demanding, baptizing, putting on the Chrisom, and anointing, shall be used severally with every child: those that be first baptized departing from the font, and remaining in some convenient place within the Church until all be baptized.*

James I. 1604.

§ 200. *Then the Priest shall make, &c.*

WE receive this child, &c.

[Same as 1552.]

§ 201. *Then shall the Priest say,*

SEEING now, dearly, &c.

[Same as 1552.]

§ 202. *Then shall be said,*

OUR Father, which art in heaven, &c.

§ 203. *Then shall the Priest say,*

WE yield thee hearty thanks, &c.

[Same as 1552.]

Scotch Liturgy, 1637.

§ 200. *Then the Presbyter shall make, &c.*

WE receive this child into the Church of Christ, and do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and stoutly to resist sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end. *Amen.*

§ 201. *Then shall the Presbyter say,*

SEEING now, dearly, &c.

[Same as 1552.]

§ 202. *Then shall be said,*

OUR Father, which art in heaven, &c.

§ 203. *Then shall the Presbyter say,*

WE yield thee hearty thanks, &c.

[Same as 1552.]

Charles II. 1662.

§ 200. ¶ *Then the Priest shall say,*

WE receive this child into the congregation of Christ's flock, † and do sign *him* with the sign of the Cross, in token that, &c.

† Here the Priest shall make a Cross upon the Child's forehead.

[Same as 1552.]

§ 201. ¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this child is* regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this child* may lead the rest of *his* life according to this beginning.

§ 202. ¶ *Then shall be said, all kneeling,*

OUR Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

§ 203. ¶ *Then shall the Priest say,*

WE yield thee hearty, &c.

[Same as 1552.]

§ 205. *At the last end, the Priest, calling the Godfathers and Godmothers together, shall say this short Exhortation*[k] *following:*

FORASMUCH as these children have promised by you to forsake the devil and all his works, to believe in God, and to serve him; you[l] must remember, that it is your parts and duty[m] to see that these infants[n] be taught, so soon as they[o] shall be able to learn, what a solemn vow, promise, and profession they have[p] made by you. And that they[o] may know these things the better, ye shall call upon them[q] to hear sermons; and chiefly you[l] shall provide that they[o] may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the English[r] tongue, and all other things which a Christian man ought to know and believe to his soul's health: and that these children[s] may be virtuously brought up to lead a godly and[t] Christian life; remembering always[u] that baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him;

Second Edw. VI. 1552.

§ 205. ¶ *At the last end, the Priest calling, &c.*

FORASMUCH as these children, &c.

[Same as 1549.]

§ 207. ¶ *The Minister shall command that the children be brought to the Bishop to be confirmed, &c.*

[Continued the same as 1549, to]

according as it is there expressed.

[Rubrics § 206, § 208 and § 209 are *omitted* in this and following editions.]

Elizabeth, 1559.

§ 205. *At the last end,*

FORASMUCH as these children, &c.

[Same as 1549.]

§ 207. [x] *The Minister shall command that the children be brought to the Bishop, &c.*

[Same as 1549.]

James I. 1604.

§ 205. *At the last end,*

FORASMUCH as these children, &c.

[Same as 1549.]

§ 207. [x] *The Minister shall command that the children be brought to the Bishop, &c.*

[Same as 1549.]

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[k] In eds. 1578, and 1596, and afterwards, "this exhortation."

[l] In most eds., 1552, and most afterwards, "ye."

[m] In eds. 1552, and afterwards, "duties."

[n] In ed. 1662, "*this infant.*"

[o] In ed. 1662, "*he.*"

[p] In ed. 1662, "*he hath here.*"

[q] In ed. 1662, "*him.*"

[r] In ed. 1662, "vulgar tongue."

[s] In ed. 1662, "*this child.*"

[t] In one ed., 1549, in most eds., 1559, and afterwards, "and a Christian."

[u] In two eds., 1552, and 1559, "alway;" but in most afterwards, "always."

[x] In ed. 1578, this rubric is wholly *omitted.*

that as he died and rose again for us, so should we (which [y] are baptized) die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

§ 206. ¶ *The Minister shall command that the Chrisoms be brought to the church, and delivered to the Priests after the accustomed manner, at the purification of the mother of every child;*

§ 207. *And that the children be brought to the Bishop to be confirmed of him, so soon as they can say in their vulgar tongue the Articles of the Faith, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Catechism, set forth [z] for that purpose, accordingly as it is there expressed.*

§ 208. *And so let the congregation depart in the name of the Lord.*

§ 209. ¶ *Note, that if the number of children to be baptized, and multitude of people present, be so great that they cannot conveniently stand at the church door; then let them stand within the church, in some convenient place, nigh unto the church door; and there all things be said and done, appointed to be said and done at the church door.*

Scotch Liturgy, 1637.

§ 205. *At the last end the Presbyter, &c.*

FORASMUCH as these children, &c.

[Same as 1549.]

§ 207. *The Presbyter or Minister shall command that the children be brought to the Bishop, &c.*

[Same as 1549.]

Charles II. 1662.

§ 205. ¶ *Then all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.*

FORASMUCH as *this child hath* promised by you *his* sureties to renounce the devil and all, &c.

[Continued same as 1549.]

§ 207. ¶ *Then shall he add and say,*

YE are to take care that *this child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the ten Commandments in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

§ 210. *It is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved [a].*

§ 211. *To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it may be seen in the xxxth Canon, first published in the Year MDCIV.*

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[y] In ed. 1662, "who."

[z] In Scotch ed., 1637, "which is set forth in this book for that purpose, according as it is there expressed."

[a] This rubric is to be compared with § 253 of ed. 1549. (See p. 319.)

OF THEM THAT BE
BAPTIZED IN PRIVATE HOUSES
IN TIME OF NECESSITY[b].

§ 212. ¶ *The Pastors and Curates shall oft*[c] *admonish the people, that they defer not the baptism of infants any longer than the Sunday, or other holy day next after the child be born, unless upon a great and reasonable cause declared to the Curate and by him approved.*

§ 213. *And also they shall warn them, that without great cause, and necessity they baptize not children at home in their houses. And when great need shall compel them so to do, that then they minister it*[d] *on this fashion.*

Second Edw. VI. 1552.

OF THEM THAT BE
BAPTIZED IN PRIVATE HOUSES,
IN TIME OF NECESSITY.

§ 212. ¶ *The Pastors and Curates, &c.*

§ 213. *And also they shall, &c.*

§ 214. *First, let them that be, &c.*

¶ *N.* I baptize thee, &c.

[Same throughout as 1549.]

Elizabeth, 1559.

OF THEM THAT BE, &c.

[Same as 1549.]

§ 212. *The Pastors and Curates, &c.*

§ 213. *And also they shall, &c.*

§ 214. *First let them that, &c.*

N. I baptize thee, &c.

[Same throughout as 1549.]

James I. 1604.

OF THEM THAT ARE TO BE BAPTIZED IN PRIVATE HOUSES IN TIME OF NECESSITY, BY THE MINISTER OF THE PARISH, OR ANY OTHER LAWFUL MINISTER THAT CAN BE PROCURED.

§ 212. *The pastors and curates, &c.*

[Same as 1549.]

§ 213. *And also they shall warn them that, without great cause and necessity, they procure not their children to be baptized at home in their houses. And when great need shall compel them so to do, then baptism shall be administered on this fashion.*

§ 214. *First let the lawful minister and them that be present call upon God for his grace, and say the Lord's Prayer, if time will suffer. And then the child being named by some one that is present, the said lawful minister shall dip it in water, or pour water upon it, saying these words:*

N. I baptize thee, &c.

[Same as 1549.]

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[b] In ed. 1578, the whole of this office is *omitted.*

[c] In eds. 1596, and afterwards, "often."

[d] In one ed., 1559, "it" *omitted.*

§ 214. ¶ *First let them that be present call upon God for his grace, and say the Lord's prayer, if the time will suffer. And then one of them shall name the child, and dip him in the water, or pour water upon him, saying these words :—*

¶ *N.* I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Scotch Liturgy, 1637.

OF THEM THAT ARE TO BE BAPTIZED IN PRIVATE HOUSES IN TIME OF NECESSITY, BY THE PRESBYTER OR MINISTER OF THE PARISH, OR ANY OTHER LAWFUL PRESBYTER OR MINISTER THAT CAN BE PROCURED.

§ 212. *The Pastors and Curates, &c.*

[Same as 1549.]

§ 213. *And also they shall warn them, &c.*

[Same as 1604.]

§ 214. *First let the lawful Presbyter or Minister, and them that, &c. . . . . the said lawful Presbyter or Minister shall, &c.*

[Same as 1604.]

N. I baptize thee, &c.

[Same as 1549.]

Charles II. 1662.

THE MINISTRATION OF

Private Baptism of Children

IN HOUSES.

§ 212. ¶ *The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.*

§ 213. ¶ *And also they shall warn them, that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, their baptism shall be administered on this fashion.*

[Same as 1604.]

§ 214. ¶ *First let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words ;*

N. I baptize thee, &c.

[Same as 1549.]

§ 215. ¶ *Then all kneeling down, the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy Holy Spirit ; to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he is* now made *partaker* of the death of thy Son, so *he* may be also of his resurrection : and that finally with the residue of thy Saints *he* may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. *Amen.*

§ 216. *And let them not doubt, but that*[e] *the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again, in the Church*[f]. *But yet nevertheless, if the child which is after this sort baptized do afterward live, it is expedient that he*[g] *be brought into the Church,*

to the intent the Priest may examine and try whether the child be lawfully baptized or no. And if those that bring any child to the church do answer that he is already baptized: Then shall the Priest examine them further.

¶ By whom the child was baptized?

Who was present when the child was baptized?

Whether they called upon God for grace and succour in that necessity?

With what thing, or what matter, they did baptize the child?

With what words the child was baptized?

Whether they think the child to be lawfully and perfectly baptized?

Second Edw. VI. 1552.

§ 216. *And let them not doubt, &c.*

¶ By whom the child, &c.

[Same throughout as 1549.]

§ 218. *And if the Minister shall prove, &c.*

I CERTIFY you, that, &c.

[Same as 1549, to]

is now by the laver of regeneration in Baptism received into the number of the children of God, and heirs of everlasting life: for our Lord, &c.

[Same as 1549.]

Elizabeth, 1559.

§ 216. *And let them not, &c.*

BY whom the child, &c.

[Same throughout as 1549.]

§ 218. *And if the Minister, &c.*

I CERTIFY you, that, &c.

[Same as 1552.]

James I. 1604.

§ 216. *And let them not doubt, &c.*

[Same as 1549, to]

to the intent, that if the priest or minister of the same parish did himself baptize that child, the congregation may be certified of the true form of baptism by him privately before used. § 217. *Or if the child were baptized by any other lawful minister, that then the minister of the parish where the child was born or christened shall examine and try whether the child be lawfully baptized or no. In which case if those that bring any child to the church, do answer that the same child is already baptized, then shall the minister examine them farther, saying,*

By whom was the child baptized?

Who was present when the child was baptized?

And because some things essential to this Sacrament may happen to be omitted, through fear or haste, in such times of extremity, therefore I demand further of you,

With what matter was the child baptized?

With what words was the child baptized?

Whether think you the child to be lawfully and perfectly baptized?

§ 218. *And if the minister shall find by the answers of such as bring the child, that all things, &c.*

[Same as 1549.]

I CERTIFY you, that in this case all is well done, and according, &c.

[Same as 1552.]

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[e] In one ed., 1549, "but the child."

[f] In ed. 1604, and afterwards, the words "in the Church" *omitted.*

[g] In one ed., 1549, "they be;" in ed. 1604, and afterwards, "it be."

§ 218. *And if the minister*[h] *shall prove by the answers of such as brought the child, that all things were done, as they ought to be: Then shall not he christen the child again, but shall receive him, as one of the flock of the*[i] *true christian people, saying thus.*

I CERTIFY you, that in this case ye have done well, and according unto due order concerning the baptizing of this child, which[k] being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism made the child of God, and heir of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him: as the holy gospel doth witness to our comfort on this wise.

Scotch Liturgy, 1637.

§§ 216, 217. *And let them not doubt, &c.*

[Same as 1604, exeept]

. . . . *if the Presbyter or Minister* . . . . *lawful Presbyter or Minister* . . . . *then the Presbyter of the Parish* . . . . *then shall the Presbyter or Minister* . . . .

By whom was the child, &c.

[Same as 1604 throughout.]

§ 218. *And if the Presbyter or Minister shall, &c.*

I CERTIFY you, that, &c.

[Same as 1604.]

Charles II. 1662.

§ 216. ¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church,* *to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: in which case he shall say thus,*

I CERTIFY you, that according to the due and prescribed Order of the Church, *at such a time,* and *at such a place,* before divers witnesses I baptized this child.

§ 217. ¶ *But if the Child were baptized by any other lawful Minister: then the Minister of the Parish where the Child was, &c.*

[Same as 1604.]

BY whom was this child, &c.

Who was present when this child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this child baptized?

With what words was this child baptized?

§ 218. ¶ *And if the Minister shall find, &c.*

I CERTIFY you, that, &c.

[Same as 1604.]

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[h] In one ed., 1549, "ministers." [i] In one ed., 1549, and 1662, "of true christian." [k] In ed. 1662, "who."

AT[l] a certain time they brought children unto Christ that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and said unto them: Suffer little children to come unto me, and forbid them not, for to such belongeth the kingdom of God. Verily I say unto you, whosoever doth not receive the kingdom of God as a little child, he shall not enter therein. And when he had taken them up in his arms, he put his hands upon them and blessed them. Mark x.[m]

§ 219. *After the Gospel is read: the minister shall make this exhortation*[n] *upon the words of the gospel.*

FRIENDS, ye[o] hear in this gospel the words of our Saviour Christ, that he commanded the children to be brought unto him, how he blamed those that would have kept them from him, how he exhorted all men to follow their innocency: ye perceive how by his outward gesture and[p] deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt you not[q] therefore, but earnestly[r] believe, that he hath likewise favourably received this present infant, that he hath embraced

Second Edw. VI. 1552.

AT a certain time they brought children unto Christ, &c.

[Same as 1549.]

§ 219. ¶ *After the Gospel is read, &c.*

FRIENDS, you hear, &c.

[Same as 1549.]

§ 220. ¶ *Here the Minister with the Godfathers and Godmothers shall say.*

OUR Father, which art in heaven. &c.

Elizabeth, 1559.

AT a certain time they brought children unto Christ, &c.

[Same as 1552.]

§ 219. *After the Gospel is read, &c.*

FRIENDS, you hear, &c.

[Same as 1549.]

§ 220. *Here the Minister, &c.*

[Same as 1552.]

OUR Father, which, &c.

James I. 1604.

AT a certain time they brought children unto Christ, &c.

[Same as 1552.]

§ 219. *After the Gospel is read, &c.*

FRIENDS, you hear, &c.

[Same as 1549.]

§ 220. *Here the Minister, &c.*

[Same as 1552.]

OUR Father, which art in heaven, &c.

[l] In one ed., 1552, and 1559, a heading, "*The Gospel*," appears; in most editions the space is blank. In Sealed Books, 1662, the words are struck through with a pen.

[m] In Scotch ed., 1637, and ed. 1662, the marginal reference is "Mark x. 13."

[n] In eds. 1559, and afterwards (except 1596), "this brief exhortation."

[o] In most eds., 1552, and in all eds., 1559, except one, "you hear."

[p] In one ed., 1559, "indeed."

[q] In some eds., 1552, and most afterwards, "doubt ye not;" in one ed., 1552, "doubt not you."

[r] In Scotch ed., 1637, "stedfastly."

him with the arms of his mercy, that he hath given unto him[s] the blessing of eternal life, and made[t] him partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards[u] this infant: Let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself taught; and in declaration of our faith, let us also[x] recite the articles contained in our Creed.

§ 220. *Here the minister with the Godfathers and Godmothers shall say.*

OUR Father which art in heaven, hallowed be thy name: Thy[y] kingdom come, &c.

Scotch Liturgy, 1637.

AT a certain time, &c.

[Same as 1552.]

§ 219. *After the Gospel is read, the Presbyter or Minister shall, &c.*

FRIENDS, you hear, &c.

[Same as 1549.]

§ 220. *Here the Presbyter or Minister, with, &c.*

[Same as 1552.]

OUR Father, which art in heaven, &c.

Charles II. 1662.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them. S. Mark x. 13.

§ 219. ¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words, &c.

[Same as 1549, to]

and say the Prayer which the Lord himself taught us. § 220,

OUR Father which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done on[z] earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

[The following appears only in 1662.]

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this infant*, that *he* being born again, and being made *an heir* of everlasting salvation, through our Lord Jesus Christ, may continue thy *servant*, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

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[s] In ed. 1662, "mercy, and (as he has promised in his holy word) will give unto him."

[t] In ed. 1662, "make."

[u] In Scotch ed., 1637, "toward."

[x] In eds. 1552, and afterwards, "also" *omitted.*

[y] In one ed., 1549, "let thy kingdom;" while in the other editions, and all eds. afterwards, the paragraph ends with "name, &c."

[z] In the Sealed Books it is printed "in," but an "o" is written over the "i."

§ 221. *Then shall they say the Creed,*

§ 222. *and then the Priest shall demand the name of the child, which being by the Godfathers and Godmothers pronounced, the minister shall say,*

¶ *N.* Dost thou forsake the devil and all his works?

Answer. I forsake them.

Minister. Dost thou forsake the vain pomp and glory of the world, with all the covetous desires of the same?

Answer. I forsake them.

Minister. Dost thou forsake the carnal desires of the flesh, so that thou wilt not follow and [a] be led by them?

Answer. I forsake them.

Minister. Dost thou believe in God the Father almighty, maker of heaven and earth?

Answer. I believe.

Minister. Dost thou believe in Jesus Christ his only-begotten Son our Lord, and that he was conceived by the Holy Ghost, born of the virgin Mary, that he suffered under Pontius [b] Pilate, was crucified, dead, and buried, that he went down into hell, and also did arise [c] again the third day, that

Second Edw. VI. 1552.

§ 222. ¶ *Then shall the* [d] *Priest demand the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say.*

Dost thou in the name of this child forsake the Devil and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, the carnal desires of the flesh, and [e] not to follow, and be led by them?

Answer. I forsake them all.

Minister [f]. Dost thou in the name of this child profess this faith, to believe in God the Father almighty, maker of heaven and earth: And in Jesus Christ, &c.

[Same as 1549, to]

the quick and the dead?

And do you in his name believe in the Holy Ghost. The holy Catholic Church. The Communion of saints. The remission of sins. Resurrection [g], and everlasting life after death?

Answer. All this I stedfastly believe.

Elizabeth, 1559.

§ 222. *Then shall the Priest, &c.*

Dost thou in the name of, &c.

[Same as 1552.]

James I. 1604.

§ 222. *Then shall the Priest, &c.*

DOST thou in the name of, &c.

[Same as 1552.]

Scotch Liturgy, 1637.

§ 222. *Then shall the Presbyter demand, &c.*

Dost thou in the name, &c.

[Same as 1552.]

[a] In one ed., 1549, "nor be led."
[b] In one ed., 1559, "Ponce."
[c] In one ed., 1549, and in most eds. afterwards, "did rise."
[d] In one ed., 1559, "the Priest shall."
[e] In Scotch ed., 1637, "so that thou wilt not follow nor be led by them."
[f] In one ed., 1559, "the Minister;" in Scotch ed., 1637, "Presbyter."
[g] In one ed., 1559, "resurrection of the flesh;" in Scotch ed., 1637, "the Resurrection of the body."

he ascended into heaven, and sitteth on[h] the right hand of God the Father almighty, and from thence shall come again at the end of the world to judge the quick and the dead: dost thou believe thus?

Answer. I believe.

Minister. Dost thou believe in the Holy Ghost, the holy catholic Church, the Communion of Saints, Remission of sins, Resurrection of the flesh, and everlasting life after death?

Answer. I believe.

§ 223. *Then the minister shall put the white vesture, commonly called the Chrisom, upon the child, saying,*

TAKE this white vesture for a token of the innocency, which by God's grace in the[i] holy sacrament of Baptism is given unto thee, and for a sign whereby thou art admonished so long as thou shalt live[k] to give thyself to innocency of living, that after this transitory life thou mayest be partaker of the life everlasting. Amen.

Charles II. 1662.

§ 222. ¶ *Then shall the Priest, &c.*

[Same as 1552.]

DOST thou in the name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ, &c.

[Same as 1549, to]

the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church, the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer.

I will.

§ 224. ¶ *Then the Priest shall say,*

WE receive this child into the congregation of Christ's flock, and do † sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

† The Priest shall make a Cross upon the Child's forehead.

§ 225. ¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this child is* by Baptism regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

[h] In eds. 1552, and afterwards, "at."

[i] In one ed., 1549, "in this holy."

[k] In one ed., 1549, "thou livest."

¶ Let us pray.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks that[l] thou hast vouchsafed[m] to call us to the knowledge of thy grace, and faith in thee: Increase[n] and confirm this faith in us evermore: Give thy Holy Spirit to this infant, that he being born again, and being made heir of everlasting salvation through our Lord Jesus Christ, may continue thy servant, and attain thy promises[o], through the same our Lord Jesus Christ thy Son: who liveth and reigneth with thee in[p] unity of the same Holy Spirit everlastingly[q]. Amen.

§ 227. *Then shall the minister make this exhortation to the Godfathers and Godmothers.*

FORASMUCH as this child hath promised by you to forsake the devil and all his works, to believe in God, and to serve

Second Edw. VI. 1552.

¶ Let us pray.

ALMIGHTY and everlasting, &c.
[Same as 1549.]

§ 227. *Then shall the Minister, &c.*

FORASMUCH as this child, &c.
[Same as 1549, to]
godliness of living.

§ 228. ¶ *And so forth, as in Public Baptism.*

§ 229. ¶ *But if they which bring, &c.*

IF thou be not baptized, &c.
[Same as 1549.]

Elizabeth, 1559.

Let us pray.

ALMIGHTY and everlasting, &c.
[Same as 1549.]

§ 227. *Then shall the Minister, &c.*

FORASMUCH as this child, &c.
[Same as 1549.]

§ 228. *As in Public Baptism.*

§ 229. *But if they which bring, &c.*

IF thou be not baptized, &c.
[Same as 1549.]

James I. 1604.

Let us pray, &c.

ALMIGHTY and everlasting, &c.
[Same as 1549.]

§ 227. *Then shall the minister, &c.*

FORASMUCH as this child, &c.
[Same as 1549, to]
godliness of living.

§ 228. *And so forth, as in Public Baptism.*

§ 229. *But if they which bring the infants[b] to the church, do make such uncertain answers to the priest's[r] questions, as that it cannot appear that the child was baptized with water, in the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of baptism,) then let the priest[r] baptize it in form, &c.*

IF thou be not already. &c.
[Same as 1549.]

Scotch Liturgy, 1637.

Let us pray.

ALMIGHTY and everlasting, &c.
[Same as 1549.]

§ 227. *Then shall the Presbyter or Minister make, &c.*

FORASMUCH as this child, &c.
[Same as 1549, to]
godliness of living.

§ 228. *And so forth, as in Public Baptism.*

§ 229. *But if they which bring, &c.*
[Same as 1604.]

IF thou be not already, &c.
[Same as 1549.]

[l] In eds. 1552, and after, "for that thou."
[m] In one ed., 1552, "vouchsafe;" and in one ed., 1559, "vouchedsafed."
[n] In eds. 1552, and afterwards, "increase this knowledge and."
[o] In one ed., 1549, and in ed. 1552, and afterwards, "promise."
[p] In eds. 1552, and after, "in the unity."
[q] In one ed., 1559, "everlasting."
[r] In Scotch ed., 1637, "Presbyter."

him, you[s] must remember that it is your parts and duty[t] to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath made by you: and that he may know these things the better, ye shall call upon him to hear sermons: and chiefly ye[u] shall provide that he may learn the Creed, the Lord's prayer, and the ten commandments in the English[x] tongue, and all other things which a christian man[y] ought to know and believe to his soul's health, and that this child may be virtuously brought up to lead a godly and a christian life: remembering alway that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him, that as he died and rose again for us, so should we, which[z] are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living[a].

§ 228, &c. *As in Public Baptism.*

§ 229. ¶ *But if they which bring the infants*[b] *to the church, do make an uncertain answer to the priest's questions, and say that they cannot tell what they thought, did, or said, in that great fear and trouble of mind (as oftentimes it chanceth): Then let the priest baptize him in form above written, concerning public Baptism*[c]*, saving that at the dipping of the child in the font he shall use this form of words.*

IF thou be not baptized already, *N.* I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Charles II. 1662.

§ 226. ¶ *Then shall the Priest say,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy Holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin, and that as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

§ 227. ¶ *Then all standing up, the Minister shall make this, &c.*

FORASMUCH as *this child hath* promised by you *his* sureties, to renounce the devil, &c.

[Same as 1549.]

§ 229. ¶ *But if they which bring, &c.*

[Same as 1604.]

IF thou art not already, &c.

[Same as 1549.]

[s] In ed. 1662, "ye."
[t] In eds. 1552, and afterwards, "part and duty;" in ed. 1662, "parts and duties."
[u] In ed. 1604, "you."
[x] In ed. 1662, "vulgar tongue."
[y] In ed. 1662, "man" *omitted.*
[z] In ed. 1662, "who."
[a] In one ed., 1559, "&c." is inserted here, *instead of* "as in Public Baptism."
[b] In ed. 1662, "the infant."
[c] In ed. 1662, "in the form before appointed for Public Baptism of Infants."

§ 230. [d] *The water in the font shall be changed every month once at the least, and afore any child be baptized in the water so changed, the Priest shall say at the font these prayers following.*

O MOST merciful God our Saviour Jesu Christ, who hast ordained the element of water for the regeneration of thy faithful people, upon whom, being baptized in the river of Jordan, the Holy Ghost came down in [e] likeness of a dove: Send down, we beseech thee, the same thy Holy Spirit to assist us, and to be present at this our invocation of thy holy name: Sanctify ✠ this fountain of baptism, thou that art the sanctifier of all things, that by the power of thy word all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption. Amen.

O MERCIFUL God, grant that the old Adam, in them that shall be baptized in this fountain, may be so [f] buried, that the new man may be raised up again. Amen.

GRANT that all carnal affections may die in them; and that all things, belonging to the Spirit, may live and grow in them. Amen.

GRANT to all them which at this fountain forsake the devil and all his works: that they may have power and strength to have victory and to triumph against him, the world, and the flesh. Amen.

WHOSOEVER shall confess thee, O Lord: recognise him also in thy kingdom. Amen.

GRANT that all sin and vice here may be so extinct: that they never have power to reign in thy servants. Amen.

GRANT that whosoever here shall begin to be of thy flock: may evermore continue in the same. Amen.

GRANT that all they which for thy sake in this life do deny and forsake themselves: may win and purchase thee, O Lord, which art everlasting treasure. Amen.

GRANT that whosoever is here dedicated to thee by our office and ministry: may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things world without end. Amen.

The Lord be with you.
Answer. And with thy spirit.

[d] This rubric, with part of the first prayer, is followed only in the Scotch ed., 1637, after § 181, but the remainder of the Prayers (in substance) will be found in the Public Baptism of Infants, eds. 1552 and after, as § 194. See p. 296.

[e] In three eds., 1549, "in the likeness."

[f] In three eds., 1549, "may so be."

ALMIGHTY everliving [g] God, whose most dearly beloved Son Jesus Christ for the forgiveness of our sins did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go [h] teach all nations, and baptize them in the name of the Father, the Son, and the Holy Ghost: Regard, we beseech thee, the supplications of thy congregation, and grant that all thy servants which shall be baptized in this water, prepared for the ministration of thy holy sacrament, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus [i] Christ our Lord.

[The following appears only in ed. 1662.]

Charles II. 1662.

THE MINISTRATION OF

BAPTISM TO SUCH AS ARE OF RIPER YEARS,

AND ABLE TO ANSWER FOR THEMSELVES.

§ 231. ¶ *When any such persons as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*

§ 232. ¶ *And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.*

§ 233. ¶ *And standing there, the Priest shall ask whether any of the persons here presented be baptized or no: If they shall answer,* No: *then shall the Priest say thus,*

DEARLY beloved; Forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have, that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

[g] In one ed., 1549, "everlasting." [h] In one ed., 1549, "go and teach." [i] In one ed., 1549, "Jesu."

§ 234. ¶ *Then shall the Priest say,*

Let us pray.

§ 235. (¶ *And here all the Congregation shall kneel.*)

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan didst sanctify the element of water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants;* wash *them,* and sanctify *them* with the Holy Ghost, that *they* being delivered from thy wrath may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the Aid of all that need, the Helper of all that flee to thee for succour, the Life of them that believe, and the Resurrection of the dead; We call upon thee for *these persons,* that *they* coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them,* O Lord, and as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

§ 236. ¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel written by Saint *John,* in the third chapter beginning at the first verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

§ 237. ¶ *After which he shall say this Exhortation following.*

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his ascension into heaven (as we read in the last chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He

that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save your selves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe that he will favourably receive *these* present *persons*, truly repenting and coming unto him by faith, that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore: Give thy Holy Spirit to *these persons*, that *they* may be born again and be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

§ 238. ¶ *Then the Priest shall speak to the* persons *to be baptized on this wise.*

WELL-BELOVED, who are come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. *Ye* have heard also that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, *ye* must also faithfully for your part promise in the presence of these your witnesses, and this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

§ 239. ¶ *Then shall the Priest demand of each of the persons to be baptized severally these questions following.*

Question.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer.

I renounce them all.

Question.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he

was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

Question.

WILT thou be baptized in this faith?

Answer.

That is my desire.

Question.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer.

I will endeavour so to do, God being my helper.

§ 240. ¶ *Then shall the Priest say,*

O MERCIFUL God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit, may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they* being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

ALMIGHTY everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father[1], the Son, and[1] the Holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctify this Water to the mystical washing away of sin: and grant that *the persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

§ 241. ¶ *Then shall the Priest take each person to be baptized by the right hand, and placing* him *conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name: and then shall dip* him *in the water, or pour water upon* him, *saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

§ 242. ¶ *Then shall the Priest say,*

WE receive this person into the congregation of Christ's flock, and † do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* lives end. Amen.

† Here the Priest shall make a Cross upon the person's forehead.

§ 243. ¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *these persons are* re-

[1] In Sealed Book, "of" is printed, but struck through with a pen.

generate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

§ 244. ¶ *Then shall be said the Lord's Prayer, all kneeling.*

OUR Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, that being now born again, and made *heirs* of everlasting salvation through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same Holy Spirit everlastingly. *Amen.*

§ 245. ¶ *Then all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.*

FORASMUCH as *these persons have* promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put *them* in mind what a solemn vow, promise and profession *they have* now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word, that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously and soberly in this present world.

§ 246. (¶ *And then, speaking to the new baptized* persons, *he shall proceed, and say,*)

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God, and of the light by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light: remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

§ 247. ¶ *It is expedient that every person thus baptized should be confirmed by the Bishop so soon after* his *Baptism as conveniently may be; that so* he *may be admitted to the holy Communion.*

§ 248. ¶ *If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or* (*in case of extreme danger*) *the Office for Private Baptism, only changing the word* [Infant] *for* [Child *or* Person] *as occasion requireth.*

CONFIRMATION,

WHEREIN IS CONTAINED A CATECHISM FOR CHILDREN.

§ 250. *To the end that confirmation may be ministered to the more edifying of such as shall receive it (according to*[k] *St. Paul's doctrine, who teacheth that all things should be done in the church to the edification of the same) it is thought good that none hereafter shall be confirmed, but such as can say in their mother tongue the articles of the faith, the Lord's prayer, and the ten commandments; and can also answer to such questions of this short Catechism, as the Bishop (or such as he shall appoint) shall by his discretion appose them*[l] *in. And this order is most convenient to be observed for divers considerations.*

§ 251. ¶ *First, because that when children come to the years of discretion, and have learned what their Godfathers and Godmothers promised for them in Baptism, they may then themselves with their own mouth, and with their own consent, openly before the church, ratify and confess*[m] *the same, and also promise that by the grace of God they will*[n] *evermore endeavour themselves faithfully to observe and keep such things, as they by their own mouth and confession have assented unto.*

Second Edw. VI. 1552.

CONFIRMATION,

WHEREIN IS CONTAINED A CATECHISM FOR CHILDREN.

§ 250. *To the end that Confirmation, &c.*

§ 251. *First, because that, &c.*

§ 252. *Secondly, forasmuch as, &c.*

§ 253. *Thirdly, for that, &c.*
[Same as 1549 throughout.]

§ 254. *And that no man shall, &c.*
[Same as 1549, to]
being baptized, have all things necessary for their salvation, and be undoubtedly saved.

Elizabeth, 1559.

CONFIRMATION,

WHEREIN IS CONTAINED A CATECHISM FOR CHILDREN.

§ 250. *To the end that Confirmation, &c.*

§ 251. *First, because that, &c.*

§ 252. *Secondly, forasmuch as, &c.*

§ 253. *Thirdly, for that, &c.*
[Same as 1549 throughout.]

§ 254. *And that no man shall, &c.*
[Same as 1552.]

James I. 1604.

THE ORDER OF CONFIRMATION,

Or Laying on of Hands upon Children Baptized, and able to render an account of *their faith according to the Catechism following.*

§ 250. *To the end that Confirmation, &c.*

§ 251. *First, because that, &c.*

§ 252. *Secondly, forasmuch as, &c.*

§ 253. *Thirdly, for that, &c.*
[Same as 1549 throughout.]

§ 254. *And that no man shall, &c.*
[Same as 1552.]

Scotch Liturgy, 1637.

THE ORDER OF CONFIRMATION,

Or Laying on of Hands upon Children Baptized, and able to render an account of their Faith, according to the Catechism following.

§ 250. *To the end that Confirmation, &c.*

§ 251. *First, because that, &c.*

§ 252. *Secondly, forasmuch as, &c.*

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[k] In most eds., 1552, "according unto."
[l] In ed. 1604, "him."
[m] In eds. 1552, and all after, "confirm."
[n] In one ed., 1559, "shall."

§ 252. ¶ *Secondly, forasmuch as confirmation is ministered to them that be baptized, that by imposition of hands and prayer they may receive strength and defence against all temptations to sin, and the assault of the world, and the devil: it is most meet to be ministered, when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sin*[o].

§ 253. ¶ *Thirdly, for that it is agreeable with the usage of the church in times past, whereby*[p] *it was ordained, that Confirmation should be ministered to them that were of perfect age, that they being instructed in Christ's religion, should openly profess their own faith, and promise to be obedient unto the will of God.*

§ 254. ¶ *And that no man shall think that any detriment shall come to children by deferring of their confirmation: he shall know for truth, that it is certain by God's word, that children being baptized (if they depart out of this life in their infancy) are undoubtedly saved*[q].

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§ 253. *Thirdly, for that, &c.*
[Same as 1549.]

§ 254. *And that no man, &c.*
[Same as 1552.]

Charles II. 1662.

[r]THE ORDER OF

CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION.

§ 249. ¶ *Upon the day appointed all that are to be then confirmed, being placed, and standing in order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.*

§§ 250, 251. To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the ten Commandments; and can also answer to such other questions, as in the short Catechism are contained: which order is very convenient to be observed, to the end, that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratify and confirm the same; and also promise that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto.

[The Order of Confirmation is continued on p. 329.]

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[o] In eds. 1552, and after, "into sundry kinds of sin."

[p] In one ed., 1549, "where."

[q] In ed. 1578, the whole of these five introductory rubrics, §§ 250—254, are *omitted*. In ed. 1662, it will be seen that §§ 250, 251, are retained in substance in the Preface, at the commencement of the Order. Rubrics, §§ 252—254, are omitted, but the last is partly represented by rubric, § 210. (See p. 301.)

[r] In ed. 1662, "The Catechism" precedes these introductory Rubrics to Confirmation. (See pp. 321—327.)

A CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY CHILD, BEFORE HE BE BROUGHT TO BE CONFIRMED OF THE BISHOP[s].

Question. WHAT is your name?

Answer. *N.* or *M.*

Question. Who gave you this name?

Answer. My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an[t] inheritor of the kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name. First, that I should forsake[u] the devil and all his works and pomps[x], the vanities of the wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

Second Edw. VI. 1552.

A CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY CHILD, BEFORE HE BE BROUGHT TO BE CONFIRMED OF THE BISHOP.

Question. WHAT is your name? &c.

[Same throughout as 1549.]

Elizabeth, 1559.

A CATECHISM,

THAT IS TO SAY, &c.

[Same as 1549.]

Question. WHAT is your name? &c.

[Same throughout as 1549.]

James I. 1604.

A CATECHISM,

THAT IS TO SAY, &c.

[Same as 1549.]

Question. WHAT is your name? &c.

[Same throughout as 1549.]

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[s] In ed. 1578, "be confirmed, or admitted to receave the Holy Communion;" in ed. 1604, "be confirmed by the Bishop."

[t] In one ed., 1549, "and inheritor."

[u] In ed. 1662, "renounce."

[x] In Scotch ed., 1637, "all his works, the pomps and vanities of the wicked world;" in ed. 1662, "all his works, the pomps and vanity of this wicked world."

Answer. Yes verily. And by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray [y] God to give me his [z] grace, that I may continue in the same unto my life's end [a].

Question [b]. Rehearse the articles of thy belief.

Answer. I believe in God the Father Almighty, maker of heaven and [c] earth. And in Jesus Christ his only Son our Lord. Which [d] was conceived by [e] the Holy Ghost, born of the virgin Mary. Suffered under Ponce [f] Pilate, was crucified, dead, and buried, he descended into hell. The third day he rose again from the dead. He ascended into heaven, and sitteth on [g] the right hand of God the Father almighty. From thence shall he [h] come to judge the quick and the dead. I believe in the Holy Ghost. The holy catholic church. The communion of saints. The forgiveness of sins. The resurrection of the body. And the life everlasting. Amen.

Question. What dost thou chiefly learn in these articles of thy belief?

Answer. First, I learn to believe in God the Father, who hath made me and all the world.

Secondly, in God the Son, who hath redeemed me and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God.

Scotch Liturgy, 1637.

A CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY CHILD, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP: AND TO BE USED THROUGHOUT THE WHOLE CHURCH OF SCOTLAND.

Question. WHAT is your name? &c.

[Same throughout as 1549.]

Charles II. 1662.

A CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

Question.

WHAT is your name? &c.

[Same throughout as 1549.]

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[y] In ed. 1662, "unto God."
[z] In one ed., 1549, "the grace."
[a] In all the editions printed "lives end."
[b] In ed. 1662, "*Catechist.*"
[c] In eds. 1552 and 1559, "and of earth."
[d] In ed. 1662, "who."
[e] In eds. 1552 and 1559, "of the."
[f] In Scotch ed., 1637, and ed. 1662, "Pontius."
[g] In eds. 1552, and most afterwards, "at."
[h] In eds. 1552, and afterwards, "he shall."

Question. You said that your Godfathers and Godmothers did promise for you that ye[i] should keep God's commandments. Tell me how many there be.

Answer. Ten.

Question. Which be they?

Answer. Thou shalt have none other Gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor[k] in the water under the earth: thou shalt not bow down to them, nor worship them.

III. Thou shalt not take the name of the Lord thy God in vain.

Second Edw. VI. 1552.

Question. You said that your, &c.

[Same as 1549, to]

Question. Which be they?

Answer. The same which God spake in the xx. Chapter of Exodus, saying: I am the Lord thy God which have[l] brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image nor the likeness of any thing that is in heaven above, or in the earth beneath, nor[k] in the water under the earth; thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember thou[m] keep holy the Sabbath day. Six days shalt thou labour and do all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son and thy daughter, thy man servant, and thy maid servant, thy cattle, and the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the seventh[n] day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in[o] the land which the Lord thy God giveth thee.

VI. Thou shalt do no murther[p].

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid[q], nor his ox, nor his ass, nor any thing that is his[r].

Question. What dost thou, &c.

[Continued same as 1549.]

[i] In eds. 1552, and afterwards, "you."
[k] In ed. 1662, "or."
[l] In ed. 1662, "who brought."
[m] In one ed., 1559, and afterwards, "that thou."
[n] In Scotch ed., "Sabbath day."
[o] In Scotch ed., 1637, "upon."
[p] In Scotch ed., "Thou shalt not kill."
[q] In Scotch ed., "nor his man servant, nor his maid servant."
[r] In Scotch ed., "that is thy neighbour's."

IV. Remember that thou keep holy the Sabbath day.
V. Honour thy father and thy mother.
VI. Thou shalt do no murder.
VII. Thou shalt not commit adultery.
VIII. Thou shalt not steal.
IX. Thou shalt not bear false witness against thy neighbour.
X. Thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question. What dost thou chiefly learn by these commandments?

Answer. I learn two things: my duty towards God, and my duty towards[a] my neighbour.

Elizabeth, 1559.

Question. You said that, &c.
[Same as 1549, to]
Question. Which be they?
Answer. The same which, &c.
[Same throughout as 1552.]
Question. What dost thou, &c.
[Continued same as 1549.]

James I. 1604.

Question. You said that, &c.
[Same as 1549, to]
Question. Which be they?
Answer. The same which, &c.
[Same throughout as 1552.]
Question. What dost thou, &c.
[Continued same as 1549.]

Scotch Liturgy, 1637.

Question. You said that, &c.
[Same as 1549, to]
Question. Which be they?
Answer. The same which, &c.
[Same as 1552, to]

II. Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth. Thou shalt not bow down thy self to them, nor serve them, for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments.

III. Thou shalt not take, &c.
[Same as 1552.]

IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day *is* the Sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates. For in, &c.
[Continued same as 1552, to]
anything that is thy neighbour's.
Question. What dost thou, &c.
[Continued same as 1549.]

Charles II. 1662.

Question. You said that, &c.
[Same as 1549, to]
Question. Which be they?
Answer. The same which, &c.
[Same throughout as 1552.]
Question. What dost thou, &c.
[Continued same as 1549.]

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[a] In one ed., 1552, "toward."

Question. What is thy duty towards God?

Answer. My duty towards God is, to believe in him. To fear him. And to love him with all my heart, with all my mind, with all my soul, and [t] with all my strength. To worship him. To give him thanks. To put my whole trust in him. To call upon him. To honour his holy name and his word, and to serve him truly all the days of my life.

Question. What is thy duty towards [u] thy neighbour?

Answer. My duty towards [u] my neighbour is, to love him as myself. And to do to all men as I would they should do to [x] me. To love, honour, and succour my father and mother. To honour and obey the king [y] and his ministers [z]. To submit myself to all my governors, teachers, spiritual pastors, and masters. To order myself lowly and reverently to all my betters. To hurt no body by word nor [a] deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering. To keep my body in temperance, soberness, and chastity. Not to covet nor desire other men's goods. But learn [b] and labour truly to get my [c] own living, and to do my duty in that state of life, unto which [d] it shall please God to call me.

Second Edw. VI. 1552.

Question. What is thy duty, &c.

[Same throughout as 1549, to]

Amen. So be it.

Elizabeth, 1559.

Question. What is thy duty, &c.

[Same throughout as 1549, to]

Amen. So be it.

James I. 1604.

Question. What is thy duty, &c.

[Same throughout as 1549, to]

Amen. So be it.

Question.

How many Sacraments hath Christ ordained in his Church?

Answer.

Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question.

What meanest thou by this word *Sacrament*?

Answer.

I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question.

How many parts be [e] there in a Sacrament?

Answer.

Two: the outward visible sign, and the inward spiritual grace.

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[t] In one ed., 1549, "and" *omitted.*
[u] In one ed., 1559, "toward."
[x] In eds. 1552, and afterwards, "unto."
[y] In eds. 1559, this remains unaltered.
[z] In ed. 1662, "King, and all that are put in authority under him."
[a] In ed. 1604, "or;" and in Sealed Book, 1662, "n" added with a pen.
[b] In ed 1604, and after, "to learn."
[c] In eds. 1552, and afterwards, "mine."
[d] In eds. 1604, and 1637, "the which."
[e] In ed. 1662, "are."

Question. My good son[f], know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lord's prayer.

Answer. Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Question. What desirest thou of God in this prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies: And that he will be merciful unto us, and forgive us our sins: And that it will please him to save and defend us in all dangers ghostly and bodily: And that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this[g] I trust he will do of his mercy and goodness, through our Lord Jesu[h] Christ. And therefore I say, Amen. So be it.

Question.

What is the outward visible sign or form in Baptism?

Answer.

Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question.

What is the inward and spiritual grace?

Answer.

A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Scotch Liturgy, 1637.

Question. What is thy duty, &c.

[Same throughout as 1549, to]

Amen. So be it.

Question. How many Sacraments, &c.

[Same as ed. 1604, to]

the children of grace.

Charles II. 1662.

Catechist.

My good child, &c.

[Same as 1549, to]

Amen. So be it.

Question.

How many Sacraments, &c.

[Same as ed. 1604, to]

the children of grace.

[f] In eds. 1552, and afterwards, "My good child."

[g] In one ed., 1552, and 1559, "thus."

[h] In ed. 1596, and afterwards, "Jesus."

. . . . . .

Second Edw. VI. 1552.

§ 257. *So soon as the children, &c.*

§ 259. ¶ *And the Bishop shall, &c.*
[Same as 1549.]

Elizabeth, 1559.

§ 257. *So soon as children, &c.*

§ 259. *And the Bishop shall, &c.*
[Same as 1549.]

James I. 1604.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Question.

Why then are infants baptized, when by reason of their tender age they cannot perform them?

Answer.

Yes: they do perform them by their sureties: who promise and vow them both in their names, which when they come to age, themselves are bound to perform.

Question.

Why was the Sacrament of the Lord's Supper ordained?

Answer.

For the continual remembrance of the sacrifice of the death of Christ, and[i] the benefits which we receive thereby.

Question.

What is the outward part or sign of the Lord's Supper?

Answer.

Bread and Wine, which the Lord hath commanded to be received.

Question.

What is the inward part, or thing signified?

Answer.

The Body and Blood of Christ, which are verily and indeed taken and received of[k] the faithful in the Lord's Supper.

Question.

What are the benefits whereof we are partakers thereby?

Answer.

The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question.

What is required of them which[l] come to the Lord's Supper?

Answer.

To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

§§ 257, 259. *So soon as the children, &c. . . . And the Bishop shall, &c.*
[Same as 1549.]

[i] In ed. 1662, "and of the."
[k] In ed. 1662, "by."
[l] In ed. 1662, "who."

§ 257. ¶ *So soon as the children can say in their mother tongue the articles of the faith, the Lord's prayer, the*[m] *ten commandments, and also can answer to such questions*[n] *of this short Catechism as the Bishop (or such as he shall appoint) shall by his discretion appose them in: then shall they be brought to the Bishop by one that shall be his Godfather or Godmother, that every child may have a witness of his Confirmation.*

§ 259. ¶ *And the Bishop shall confirm them on this wise.*

Scotch Liturgy, 1637.

Question.

What is required, &c.

[Same as ed. 1604, to]

be in charity with all men.

§§ 257, 259. *So soon as children can, &c. . . . And the Bishop shall, &c.*

[Same as 1549.]

Charles II. 1662.

Question.

What is required, &c.

[Same as 1604, to]

Answer.

Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform.

Question.

Why was the Sacrament, &c.

[Same as ed. 1604, to]

be in charity with all men.

§ 255°. ¶ *The Curate of every Parish shall diligently upon Sundays and Holydays, after the second Lesson at Evening Prayer openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*

§ 256°. ¶ *And all Fathers, Mothers, Masters and Dames, shall cause their Children, Servants, and Apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

§ 257. ¶ *So soon as Children are come to a competent age, and can say in their Mother Tongue the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.*

§ 258°. ¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed.* § 259. *And, if the Bishop approve of them, he shall confirm them in manner following.*

[Here follows in ed. 1662, THE ORDER OF CONFIRMATION. See p. 319.]

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[m] In two eds., 1559, and most eds. afterwards, "and the."

[n] In one ed., 1552, "question."

° Rubrics, § 255, § 256, and § 258, are the rubrics, § 266, § 267, and § 268 of eds. 1549—1637, but transposed to this place in 1662. (See pp. 330—332.)

¶ CONFIRMATION.

Our help is in the name of the Lord.
Answer. Which hath made both [p] heaven and earth.
Minister. Blessed is [q] the name of the Lord.
Answer. Henceforth world without end.
Minister. The Lord be with you.
Answer. And with thy spirit.

Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed [r] to regenerate these thy servants of [s] water and the Holy Ghost: And hast given unto them forgiveness of all their sins: Send down from heaven, we beseech thee, O Lord, upon them thy

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Second Edw. VI. 1552.

¶ CONFIRMATION.

Our help is in the name of the Lord.
Answer. Which [t] hath, &c.
[Same as 1549, to]
Answer. Henceforth world without end.
Minister. Lord, hear our prayer [u].
Answer. And let our cry come to [x] thee.

Let us pray.

ALMIGHTY and everliving, &c.
[Same as 1549, to]
of all their sins: strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts, &c.
[Continued same as 1549, to]
thy holy fear. Amen.

§ 260. *Then the Bishop shall lay his hand upon every child severally, saying.*

DEFEND, O Lord, this child with thy heavenly grace, that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.

Elizabeth, 1559.

CONFIRMATION.

OUR help, &c.
[Same as 1552.]
ALMIGHTY and everliving, &c.
[Same as 1552.]
§ 260. *Then the Bishop, &c.*
DEFEND, O Lord, &c.
[Same as 1552.]

James I. 1604.

CONFIRMATION.

OUR help, &c.
[Same as 1552.]
ALMIGHTY and everliving, &c.
[Same as 1552.]
§ 260. *Then the Bishop, &c.*
DEFEND, O Lord, &c.
[Same as 1552.]

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[p] In eds. 1596, 1604, and afterwards, the word "both" *omitted*.
[q] In ed. 1596, 1604, and afterwards, "Blessed be."
[r] In eds. 1552, "which vouchsafed;" and one ed., 1552, and 1559, "which hast vouchedsafe;" in ed. 1604, 1637, and 1662, "who hast vouchsafed."
[s] In eds. 1552, and afterwards, "by."
[t] In ed. 1662, "who."
[u] In ed. 1604, and afterwards, "prayers."
[x] In ed. 1604, and afterwards, "unto."

Holy Ghost the Comforter, with the manifold gifts of grace, the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness, and fulfil them, O Lord, with the spirit of thy holy fear.

Answer. Amen.

Minister. Sign them, O Lord, and mark them to be thine for ever, by the virtue of thy holy cross and passion. Confirm and strength them with the inward unction of thy Holy Ghost, mercifully unto everlasting life. Amen.

§ 260. *Then the Bishop shall cross them in the forehead, and lay his hand upon their head*[y], *saying,*

N. I sign thee with the sign of the cross, and lay my hand upon thee: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Scotch Liturgy, 1637.

CONFIRMATION, OR LAYING ON OF HANDS.

The Bishop shall say,

OUR help is in the name of the Lord.

Answer. Which[z] hath made heaven and earth.

Bishop. Blessed be the name of the Lord.

Answer. Henceforth world without end.

Bishop. Lord, hear our prayers.

Answer. And let our cry come unto thee.

Let us pray.

ALMIGHTY and everliving, &c.

[Same as 1552.]

§ 260. *Then the Bishop, &c.*

DEFEND, O Lord, &c.

[Same as 1552.]

Charles II. 1662.

[The title and first Rubrics of the Order for Confirmation in this edition will be found already printed, p. 319.]

§ 259. ¶ *Then shall the Bishop say,*

Do ye here in the presence of God and this congregation renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging your selves bound to believe and to do all those things, which your Godfathers and Godmothers then undertook for you?

¶ *And every one shall audibly answer,*

I do.

The Bishop.

OUR help is in the Name, &c.

[Same as Scotch ed., 1637, to]

Bishop. Let us pray.

ALMIGHTY and everliving, &c.

[Same as 1552, to]

true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

§ 260. ¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

DEFEND, O Lord, this thy child [or *this thy servant*] with, &c.

[Same as 1552, to]

everlasting kingdom. Amen.

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[y] In two eds., 1549, "heads."

[z] In ed. 1662, "who."

§ 261. *And thus shall he do to every child one after another. And when he hath laid his hand upon every child, then shall he say.*

The peace of the Lord abide with you.
Answer. And with thy spirit.

§ 262. *Then shall the Bishop say*[a].

¶ Let us pray.

ALMIGHTY everliving[b] God, which makest us both to will and to do those things that be good and acceptable unto thy[c] majesty: we make our humble supplications unto thee for these children[d], upon whom (after the example of thy[e] holy apostles) we have[f] laid our hands, to certify them (by this sign) of thy favour and gracious goodness toward[g] them: let thy fatherly hand (we beseech thee) ever be over them, let thy Holy Spirit ever be with them, and so lead them in the knowledge and obedience of thy word, that in the end they

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Second Edw. VI. 1552.

§ 262. *Then shall the Bishop say.*

ALMIGHTY everliving God, &c.
[Same as 1549.]

§ 265. *Then the Bishop shall bless the children, thus saying.*

THE blessing of God, &c.
[Same as 1549.]

§ 266. *The Curate of every Parish, or some other at his appointment, shall diligently upon Sundays, and holy days half an hour, &c.*
[Same as 1549.]

Elizabeth, 1559.

§ 262. *Then shall the Bishop say,*

ALMIGHTY and everliving God, &c.
[Same as 1549.]

§ 265. *Then the Bishop shall bless, &c.*

THE blessing of God, &c.
[Same as 1549.]

§ 266. *The Curate of every, &c.*
[Same as 1552.]

James I. 1604.

§ 262. *Then shall the Bishop say,*

ALMIGHTY and everliving God, &c.
[Same as 1549.]

§ 265. *Then the Bishop shall bless, &c.*

THE blessing of God, &c.
[Same as 1549.]

§ 266. *The Curate of every, &c.*
[Same as 1552.]

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[a] In one ed., 1549, this Rubric is *omitted;* in one ed., 1559, and 1596, "Let us pray" is *added;* but in the others, and in all afterwards, these words are *omitted.*
[b] In one ed., 1549, "everlasting."
[c] In ed. 1662, "thy divine Majesty."
[d] In ed. 1662, "these thy servants."
[e] In Scotch ed., 1637, "the."
[f] In ed. 1662, "have now laid."
[g] In ed. 1662, "towards."

may obtain the life everlasting [h], through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth one [i] God world without end. Amen.

§ 265. *Then shall the Bishop bless the children, thus saying.*

The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen.

§ 266 [k]. *The Curate of every parish once in six weeks at the least, upon warning by him given, shall upon some Sunday or holy day, half an hour before evensong* [l], *openly in the church instruct and examine so many children of his parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechism.*

Scotch Liturgy, 1637.

§ 262. *Then shall the Bishop say,*

ALMIGHTY and everliving God, &c.

[Same as 1549.]

§ 265. *Then the Bishop shall bless the children, saying thus.*

THE Blessing of God, &c.

[Same as 1549.]

§ 266. *The Presbyter or Curate of every, &c.*

[Same as 1552.]

Charles II. 1662.

§ 262. ¶ *Then shall the Bishop say,*

The Lord be with you.

Answer.

And with thy spirit.

§ 263. ¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

§ 264. ¶ *And this Collect.*

ALMIGHTY and everliving God, who makest, &c.

[Same as 1549.]

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

§ 265. ¶ *Then the Bishop shall bless them, saying thus,*

THE blessing of God, &c.

[Same as 1549.]

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[h] In eds. 1552, and afterwards, "the everlasting life;" in ed. 1662, "everlasting life."

[i] In ed. 1662, "ever one."

[k] In ed. 1662, this rubric, with considerable variations, is transposed to the end of the Catechism. See § 255, p. 327.

[l] In one ed., 1552, in one ed., 1559, in ed. 1578, and in ed. 1662, "Evening prayer," (all the others "Evensong.")

§ 267. [m] *And all fathers, mothers* [n], *masters, and dames* [o], *shall cause their children, servants, and prentices (which are not yet confirmed* [p]*), to come to the church at the day* [q] *appointed, and obediently hear* [r] *and be ordered by the Curate* [s]*, until such time as they have learned all that is here appointed for them to learn.*

§ 268 [m]. ¶ *And whensoever the Bishop shall give knowledge for children to be brought afore* [t] *him to any convenient place, for their confirmation: Then shall the Curate* [s] *of every parish either bring, or send in writing, the names of all those* [u] *children of his parish which can say the articles of their* [x] *faith, the Lord's prayer, and the ten commandments. And also how many of them can answer to the other questions contained in this Catechism.*

§ 269. ¶ *And there shall none be admitted to the holy communion, until such time as he be confirmed.*

Second Edw. VI. 1552.

§ 267. *And all Fathers, Mothers, &c.*

[Same as 1549.]

§ 268. *And whensoever the Bishop, &c.*

[Same as 1549.]

§ 269. *And there shall none be admitted to the holy Communion, until such time as he can say the Catechism, and be confirmed.*

Elizabeth, 1559.

§ 267. *And all Fathers and Mothers, &c.*

§ 268. *And whensoever the Bishop, &c.*

[Same as 1549.]

§ 269. *And there shall none be admitted, &c.*

[Same as 1552.]

James I. 1604.

§ 267. *And all fathers, mothers, &c.*

§ 268. *And whensoever the Bishop, &c.*

[Same as 1549.]

§ 269. *And there shall none be admitted, &c.*

[Same as 1552.]

Scotch Liturgy, 1637.

§ 267. *And all fathers, and mothers, &c.*

§ 268. *And whensoever the Bishop, &c.*

[Same as 1549.]

§ 269. *And there shall none be admitted, &c.*

[Same as 1552.]

Charles II. 1662.

[For § 267 and § 268, see p. 327.]

§ 269. ¶ *And there shall none be admitted to the holy Communion, until such time as* he *be confirmed, or be ready and desirous to be confirmed.*

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[m] In ed. 1662, this rubric and the next, each with some variations, are transposed to the end of the Catechism. (See §§ 256, 258, page 327.)

[n] In two eds., 1559, "and mothers."

[o] In Scotch ed., 1637, "mistresses."

[p] In eds. 1552, and afterwards, "which have not learned their Catechism."

[q] In eds. 1552, and afterwards, "time."

[r] In eds. 1552, and afterwards, "to hear."

[s] In Scotch ed., 1637, "the Presbyter or Curate."

[t] In ed. 1604, and afterwards, "before him;" in ed. 1662, "unto him."

[u] In two eds., 1549, "all the children."

[x] In Scotch ed., 1637, "the Faith."

THE FORM OF SOLEMNIZATION OF MATRIMONY.

§ 270. ¶ *First the banns must be asked three several Sundays or holy days, in the service time*[y], *the people being present, after the accustomed manner.*

§ 271. *And if the persons that would be married dwell in divers parishes, the banns must be asked in both parishes, and the*[z] *Curate of the one parish shall not solemnize matrimony betwixt them, without a certificate of the banns being thrice asked, from the Curate*[z] *of the other parish.*

§ 272. *At the day appointed for Solemnization of Matrimony, the persons to be married shall come into the body of the Church, with their friends and neighbours. And there the priest*[a] *shall thus say*[b].

Second Edw. VI. 1552.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

§ 270. *First the banns must, &c.*

§ 271. *And if the persons that would be married, &c.*

§ 272. *At the day appointed, &c.*

[Same as 1549.]

Elizabeth, 1559.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

§ 270. *First the banns, &c.*

§ 271. *And if the persons that would be married, &c.*

§ 272. *At the day appointed, &c.*

[Same as 1549.]

James I. 1604.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

§ 270. *First the banns, &c.*

§ 271. *And if the persons that should be married, &c.*

§ 272. *At the day appointed, &c.*

[Same as 1549.]

Scotch Liturgy, 1637.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

§ 270. *First the banns, &c.*

§ 271. *And if the persons that should be married, &c.*

§ 272. *At the day appointed, &c.*

[Same as 1549.]

Charles II. 1662.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

§ 270. ¶ *First the Banns of all that are to be married together, must be published in the Church three several Sundays or Holydays, in the time of Divine Service, immediately before the sentences for the Offertory; the Curate saying after the accustomed manner,*

I PUBLISH the Banns of marriage between *M.* of —— and *N.* of ——. If any of you know cause or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it: this is the first [*second*, or *third*] time of asking.

§ 271. ¶ *And if the persons that are to be married, &c.*

[Same as 1549.]

§ 272. ¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,*

[y] In most editions, 1552, and all afterwards, "in the time of service."

[z] In Scotch ed., 1637, "the Presbyter or Curate."

[a] In ed. 1578, "the Minister;" in Scotch ed., 1637, "the Presbyter."

[b] In ed. 1604, and Scotch ed., 1637, "shall say thus."

DEARLY beloved friends, we are gathered together here in the sight of God, and in the face of his congregation [c], to join together this man and this woman in holy matrimony, which is an honourable estate [d], instituted of God in paradise [e], in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his church: which holy estate [d] Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not [f] to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding: but reverently, discreetly, advisedly, soberly, and in the fear of God: duly considering the causes for the [g] which matrimony was ordained. One cause was [h] the procreation of children, to be brought up in the fear and nurture of the Lord, and praise of God [i]. Secondly it was ordained for a remedy against sin, and to avoid fornication, that such persons as be married, might live chastely in matrimony [k], and keep themselves undefiled members of Christ's body. Thirdly [l] for the mutual society, help, and comfort, that the one ought to have of the

Second Edw. VI. 1552.

DEARLY beloved friends, we, &c.
[Same as 1549.]

§ 273. *And also speaking, &c.*
I REQUIRE and charge you, &c.
[Same as 1549.]

§§ 274, 275. *At which day of, &c.*
[Same as 1549.]

Elizabeth, 1559.

DEARLY beloved friends, we, &c.
[Same as 1549.]

§ 273. *And also speaking, &c.*
I REQUIRE and charge you, &c.
[Same as 1549.]

§§ 274, 275. *At which day of, &c.*
[Same as 1549.]

James I. 1604.

DEARLY beloved friends, we, &c.
[Same as 1549.]

§ 273. *And also speaking, &c.*
I REQUIRE and charge you, &c.
[Same as 1549.]

§§ 274, 275. *At which day of, &c.*
[Same as 1549.]

[c] In Scotch ed., 1637, "his Church;" in ed. 1662, "this congregation."
[d] In one ed., 1559, "state."
[e] In ed. 1662, the words, "in Paradise," *omitted.*
[f] In ed. 1662, "not by any."
[g] In most editions, 1552 and 1559, and all afterwards, "for which."
[h] In eds. 1552, and afterwards, "One was;" in ed. 1662, "First it was ordained for."
[i] In ed. 1662, "and to the praise of his holy Name."
[k] In eds. 1552, and all afterwards, "that such persons as have not the gift of continence might marry, and keep," &c.
[l] In ed. 1662, "Thirdly it was ordained for."

other, both in prosperity and adversity. Into the[m] which holy estate[d] these two persons present come now to be joined. Therefore if any man can shew any just cause why they may not lawfully be joined so[n] together: Let him now speak, or else hereafter for ever hold his peace.

§ 273. *And also speaking to*[o] *the persons that shall be married, he shall say.*

I REQUIRE and charge you (as you will[p] answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you do[q] know any impediment, why ye[r] may not be lawfully joined together in matrimony, that ye[s] confess it. For be ye well assured, that so many as be[t] coupled together otherwise than God's word doth allow, are not joined of[u] God, neither is their matrimony lawful.

§ 274. *At which day of marriage if any man do allege*[x] *any impediment why they may not be coupled together in matrimony*[y]*; and will be bound, and sureties*[z] *with him, to the parties, or else put in a caution to the full value of such charges as the persons to be married do*[a] *sustain, to prove his allegation: then the Solemnization must be deferred, unto*[b] *such time as the truth be tried.* § 275. *If no impediment be alleged, then shall the Curate*[c] *say unto the man.*

Scotch Liturgy, 1637.

DEARLY beloved Friends, we, &c.

[Same as 1549.]

§ 273. *And also speaking to, &c.*

I REQUIRE and charge you, &c.

[Same as 1549.]

§§ 274, 275. *At which day of, &c.*

[Same as 1549.]

Charles II. 1662.

DEARLY beloved, we are, &c.

[Same as 1549.]

§ 273. ¶ *And also speaking, &c.*

[Same as 1549.]

I REQUIRE and charge, &c.

[Same as 1549.]

§ 274. ¶ *At which day of Marriage, &c.*

§ 275. ¶ *If no impediment be, &c.*

[Same as 1549.]

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[m] In ed. 1662, "into which."

[n] In eds. 1552, and all afterwards, "so" *omitted.*

[o] In Sealed Book, "un" added with pen.

[p] In ed. 1662, "you both as ye will."

[q] In ed. 1662, "do" *omitted.*

[r] In Scotch ed., 1637, "you."

[s] In ed. 1662, "matrimony, ye do now confess it."

[t] In ed. 1662, "are."

[u] In eds. 1552, and afterwards, "joined together by God."

[x] In eds. 1552, and afterwards, "alledge and declare."

[y] In eds. 1552, and afterwards, "in matrimony by God's law, or the laws of this realm."

[z] In eds. 1552, and afterwards, "sufficient sureties."

[a] In two eds., 1552, and one ed., 1559, "doth sustain;" in ed. 1662, "do thereby sustain."

[b] In ed. 1662, "until."

[c] In Scotch ed., 1637, "Presbyter or Curate."

N. WILT thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health? and forsaking all other keep thee only to[f] her, so long as you[d] both shall live?

§ 276. *The man shall answer,*

I will.

§ 277. *Then shall the Priest*[e] *say to*[f] *the woman.*

N. Wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health? and forsaking all other keep thee only to[g] him, so long as you[h] both shall live?

Second Edw. VI. 1552.

N. Wilt thou have, &c.

§ 276. *The man shall, &c.*

§ 277. *Then shall the Priest, &c.*

N. Wilt thou have, &c.

[Same as 1549.]

§ 278. *The woman shall, &c.*

§ 279. *Then shall the Minister say.*

Who giveth this woman, &c.

§ 281. *And the Minister receiving the woman, &c.*

I *N.* take thee, &c.

[Same throughout as 1549.]

§ 282. *Then shall they loose, &c.*

I *N.* take thee, &c.

[Same throughout as 1549.]

Elizabeth, 1559.

N. Will you have, &c.

§ 276. *The man shall answer, &c.*

§ 277. *Then shall the Priest, &c.*

N. Wilt thou have, &c.

§ 278. *The woman shall, &c.*

§ 279. *Then shall the Minister say.*

Who giveth this woman, &c.

§ 281. *And the Minister receiving the woman, &c.*

I *N.* take thee *N.* to, &c.

§ 282. *Then shall they loose, &c.*

I *N.* take thee *N.* to, &c.

[Same as 1549.]

James I. 1604.

N. Wilt thou have, &c.

§ 276. *The man shall answer, &c.*

§ 277. *Then shall the Priest, &c.*

N. Wilt thou have, &c.

§ 278. *The woman shall, &c.*

§ 279. *Then shall the Minister say.*

Who giveth this woman, &c.

§ 281. *And the Minister receiving the woman, &c.*

I *N.* take thee *N.* to, &c.

§ 282. *Then shall they loose, &c.*

I *N.* take thee *N.* to, &c.

[Same as 1549.]

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[d] In ed. 1662, "ye."

[e] In ed. 1578, "the Minister:" in Scotch ed., 1637, "Presbyter or Minister."

[f] In one ed., 1549, and in ed. 1662, "unto."

[g] In most eds., 1552 and 1559, and afterwards, "unto."

[h] In ed. 1662, "ye."

§ 278. *The woman shall answer,*

I will.

§ 279. *Then shall the Minister*[i] *say,*

Who giveth this woman to be married to[g] this man?

§ 281. *And the minister*[i] *receiving the woman at her father*[k] *or friend's hands, shall cause the man to take the woman by the right hand, and so either to give their troth to other: The man first saying,*

I *N.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness, and in health, to love, and to cherish, till death us depart[l]: according to God's holy ordinance: And thereto I plight thee my troth.

§ 282. *Then shall they loose their hands, and the woman taking again the man by the right hand shall say,*

I *N.* take thee *N.* to my wedded husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness, and in health, to love, cherish, and to obey, till death us depart[l]: according to God's holy ordinance: And thereto I give thee my troth.

Scotch Liturgy, 1637.

N. WILT thou have, &c.

§ 276. ¶ *The Man shall answer, &c.*

§ 277. *Then shall the Presbyter, &c.*

N. Wilt thou have, &c.

§ 278. *The woman shall, &c.*

§ 279. *Then shall the Presbyter or Minister say.*

Who giveth this woman, &c.

§ 281. *And the Presbyter or Minister receiving the woman, &c.*

I *N.* take thee *N.* to, &c.

§ 282. *Then shall they loose, &c.*

I *N.* take thee *N.* to, &c.

[Same as 1549.]

Charles II. 1662.

N. Wilt thou have, &c.

§ 276. *The man shall answer, &c.*

§ 277. ¶ *Then shall the Priest, &c.*

N. Wilt thou have, &c.

§ 278. ¶ *The Woman shall, &c.*

§ 279. ¶ *Then shall the Minister say,*

Who giveth this woman, &c.

§ 280. ¶ *Then shall they give their troth to each other in this manner.*

§ 281. ¶ *The Minister receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.*

I *N.* take thee *N.*, &c.

[Same as 1549.]

§ 282. ¶ *Then shall they loose their hands, and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister;*

I *N.* take thee *N.*, &c.

[Same as 1549.]

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[i] In Scotch ed., 1637, "the Presbyter or Minister."

[k] In ed. 1604, and afterwards "father's."

[l] In Scotch ed., 1637, "death do us depart;" in ed. 1662, "death us do part."

§ 283. *Then shall they again loose their hands, and the man shall give unto the woman a ring, and other tokens of spousage, as gold or silver, laying the same upon the book. And the Priest*[m] *taking the ring shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man taught by the priest, shall say,*

¶ With this ring I thee wed: This gold and silver I thee give: with my body I thee worship: and with all my worldly goods I thee endow: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

§ 284. *Then the man leaving the ring upon the fourth finger of the woman's left hand, the minister*[n] *shall say,*

¶ Let us pray[o].

O ETERNAL God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life:

Second Edw. VI. 1552.

§ 283. *Then shall they again loose their hands, and the man shall give unto the woman a ring, laying the same upon the book with the accustomed duty to the Priest*[m] *and Clerk. And the Priest*[n] *taking the ring, shall deliver it unto the man to put it upon the fourth finger of the woman's left hand. And the man taught by the Priest*[n]*, shall say.*

With this ring I thee wed: with my body I thee worship: and with all my worldly goods I thee endow. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

§ 284. *Then the man leaving, &c.*

[Same as 1549.]

¶ Let us pray.

O ETERNAL God, creator, &c.

[Same as 1549.]

§ 285. *Then shall the Priest join, &c.*

Those whom God hath, &c.

[Same as 1549.]

§ 286. *Then shall the Minister speak, &c.*

FORASMUCH as *N.* and *N.*, &c.

[Same as 1549.]

Elizabeth, 1559.

§ 283. *Then shall they again, &c.*

With this ring, &c.

[Same as 1552.]

§ 284. *Then the man leaving, &c.*

Let us pray[l].

O ETERNAL God, Creator, &c.

[Same as 1549.]

§ 285. *Then shall the Priest join, &c.*

Those whom God hath, &c.

[Same as 1549.]

§ 286. *Then shall the Minister speak, &c.*

FORASMUCH as *N.* and *N.*, &c.

[Same as 1549.]

James I. 1604.

§ 283. *Then shall they again, &c.*

With this ring, &c.

[Same as 1552.]

§ 284. *Then the man leaving, &c.*

Let us pray.

O ETERNAL God, Creator, &c.

[Same as 1549.]

§ 285. *Then shall the Priest join, &c.*

Those whom God hath, &c.

[Same as 1549.]

§ 286. *Then shall the Minister speak, &c.*

FORASMUCH as *N.* and *N.*, &c.

[Same as 1549.]

[m] In Scotch ed., 1637, "the Presbyter."
[n] In Scotch ed., 1637, "the Presbyter or Minister."
[o] In two eds., 1559, the words, "Let us pray," *omitted.*

send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name, that as Isaac and Rebecca (after bracelets and jewels of gold given of the one to the other for tokens of their matrimony [p]) lived faithfully together; so these persons may surely perform and keep the vow and covenant betwixt them made, whereof this ring given and received is a token and pledge: and may ever remain in perfect love and peace together; and live according to [q] thy laws; through Jesus Christ our Lord. Amen.

§ 285. *Then shall the Priest* [r] *join their right hands* [s] *together, and say,*

¶ Those whom God hath joined together, let no man put asunder.

§ 286. *Then shall the minister* [r] *speak unto the people.*

FORASMUCH as *N.* and *N.* have consented together in holy wedlock, and have witnessed the same here [t] before God and this company; and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving gold and silver [u], and by joining of hands: I pronounce that they be man and wife together: In the name of the Father, of [x] the Son, and of the Holy Ghost. Amen.

Scotch Liturgy, 1637.

§ 283. *Then shall they again, &c.*

With this ring, &c.

[Same as 1552.]

§ 284. *Then the man leaving, &c.*

Let us pray.

O ETERNAL God, Creator, &c.

[Same as 1549.]

§ 285. *Then shall the Presbyter join, &c.*

Those whom God hath, &c.

[Same as 1549.]

§ 286. *Then shall the Presbyter or Minister speak, &c.*

FORASMUCH as *N.* and *N.*, &c.

[Same as 1549.]

Charles II. 1662.

§ 283. *Then shall they again, &c.*

[Same as 1552.]

With this ring I thee wed, &c.

[Same as 1552.]

§ 284. ¶ *Then the man leaving the ring upon the fourth finger of the Woman's left hand, they shall both kneel down, and the Minister shall say,*

Let us pray.

O ETERNAL God, Creator, &c.

[Same as 1549.]

§ 285. ¶ *Then shall the Priest, &c.*

Those whom God hath, &c.

[Same as 1549.]

§ 286. ¶ *Then shall the Minister speak, &c.*

FORASMUCH as *N.* and *N.*, &c.

[Same as 1549.]

[p] In eds. 1552, and in all afterwards, the words, "after bracelets and jewels of gold given of the one to the other for tokens of their matrimony," are *omitted.*

[q] In most eds., 1552, "unto."

[r] In Scotch ed., 1637, "*Presbyter.*"

[s] In ed. 1596, "*their hands.*"

[t] In eds. 1552, and afterwards, "here," *omitted.*

[u] In eds. 1552, and all afterwards, "receiving of a ring."

[x] In two eds., 1559, and afterwards, "and of."

§ 287. *And the minister shall add this blessing.*

¶ God the Father bless you. ✠ God the Son keep you: God the Holy Ghost lighten your understanding: The Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction, and grace, that you may have remission of your sins in this life, and in the world to come life everlasting. Amen.

§ 288. *Then shall they go into the quire, and the ministers or clerks shall say or sing this Psalm following.*

BLESSED are all they that fear the Lord: and walk in his ways. *Beati omnes.* cxxviii.

For thou shalt eat the labour of thy[y] hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thy house.

Second Edw. VI. 1552.

§ 287. *And the Minister shall add this blessing.*

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you: the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that you may so live together in this life, that in the world to come you[z] may have life everlasting. Amen.

§ 288. *Then the Ministers or Clerks, going to the Lord's table, shall say or sing this Psalm following.*

BLESSED are all they, &c.

[Same as 1549.]

§ 289. *Or else this Psalm following*[a].

GOD be merciful unto, &c.

[Same as 1549.]

Elizabeth, 1559.

§ 287. *And the Minister shall, &c.*

God the Father, God, &c.

[Same as 1552.]

§ 288. *Then the Ministers, or, &c.*

[Same as 1552.]

BLESSED are all they, &c.

[Same as 1549.]

§ 289. *Or else this Psalm, &c.*

GOD be merciful, &c.

[Same as 1549.]

James I. 1604.

§ 287. *And the Minister shall, &c.*

God the Father, God, &c.

[Same as 1552.]

§ 288. *Then the Ministers, or, &c.*

[Same as 1552.]

BLESSED are all they, &c.

[Same as 1549.]

§ 289. *Or else this Psalm, &c.*

GOD be merciful, &c.

[Same as 1549.]

Scotch Liturgy, 1637.

§ 287. *And the Presbyter or Minister shall, &c.*

God the Father, God, &c.

[Same as 1552.]

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y In ed. 1662, "thine."

z In Scotch ed., 1637, and ed. 1662, "ye."

a In ed. 1596, "Or this Psalm."

Thy children like the olive branches : round about thy table.

Lo, thus shall the man be blessed : that feareth the Lord.

The Lord from out of Sion shall [b] bless thee : that thou shalt see Hierusalem [c] in prosperity all thy life long.

Yea, that thou shalt see thy children's children : and peace upon Israel.

Glory be to the Father, &c.

As it was in the beginning, &c. [d]

§ 289. *Or else this Psalm following.*

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us. *Deus misereatur nostri*[e]. Psalm lxvii.[f]

That thy way may be known upon the [g] earth : thy saving health among all nations.

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§ 288. *Then the Presbyter, Minister, or Clerks going to the Lord's Table, shall say or sing this Psalm following.*

BLESSED is every one that feareth the Lord : that walketh in his ways. *Beati omnes.* Ps. 128.

For thou shalt eat the labour of thine hands : happy shalt thou be, and it shall be well with thee.

Thy wife shall be as a fruitful vine by the sides of thine house : thy children like olive plants, round about thy table.

Behold, that thus shall the man be blessed, that feareth the LORD.

The LORD shall bless thee out of Zion : and thou shalt see the good of Jerusalem, all the days of thy life.

Yea, thou shalt see thy children's children, and peace upon Israel.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

§ 289. *Or else this Psalm.*

GOD be merciful unto us, and bless us : and cause his face to shine upon us. Selah. *Deus misereatur.* Psal. 67.

That thy way may be known upon earth : thy saving health among all nations.

Charles II., 1662.

§ 287. ¶ *And the Minister shall add this Blessing.*

GOD the Father, God, &c.
[Same as 1552.]

§ 288. ¶ *Then the Minister or, &c.*
[Same as 1552.]

BLESSED are all they that, &c.
[Same as 1549, to]

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

§ 289. ¶ *Or this Psalm.*

GOD be merciful unto, &c.
[Same as 1549.]

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[b] In ed. 1596, 1604, and 1662, "shall so bless."

[c] In ed. 1662, "Jerusalem."

[d] In ed. 1604, the Doxology is printed entire.

[e] In one ed., 1549, in eds. 1552, and afterwards, "*nostri*" *omitted.*

[f] In one ed., 1559, *mispr.* "li."

[g] In ed. 1662, "upon earth."

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the flock [h] righteously, and govern the nations upon the [i] earth.

Let the people praise thee, O God : let [k] all the people praise thee.

Then shall the earth bring forth her increase : and God, even our [l] God, shall give us his blessing.

God shall bless us, and all the ends of the world shall fear him.

Glory be to the Father, &c.

As it was in the, &c.

§ 290. *The Psalm ended, and the man and woman kneeling afore the altar, the priest standing at the altar, and turning his face toward them, shall say,*

Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Minister [m]. Lord, have mercy upon us.

¶ Our Father which art in heaven, &c.

And lead us not into temptation.

Answer. But deliver us from evil. Amen.

Second Edw. VI. 1552.

Let the people praise thee, &c.

[Same as 1549.]

§ 290. ¶ *The Psalm ended, and the man and the woman kneeling afore* [n] *the Lord's table : the Priest* [o] *standing at the table, and turning his face toward them, shall say.*

Lord, have mercy, &c.

[Same throughout as 1549.]

The Minister.

O GOD of Abraham, &c.

[Same as 1549, to]

. . . and bless them.

Elizabeth, 1559.

Let the people praise thee, &c.

[Same as 1549.]

§ 290. *The Psalm ended, &c.*

[Same as 1552.]

LORD, have mercy, &c.

[Same throughout as 1549.]

The Minister.

O GOD of Abraham, &c.

[Same as 1549.]

James I. 1604.

Let the people praise thee, &c.

[Same as 1549.]

§ 290. *The Psalm ended, &c.*

[Same as 1552.]

Lord, have mercy, &c.

[Same throughout as 1549.]

The Minister.

O GOD of Abraham, &c.

[Same as 1549.]

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[h] In one ed., 1552, 1559, and in all after, "folk."

[i] In ed. 1662, "upon earth."

[k] In ed. 1662, "yea" added with a pen.

[l] In eds. 1596 and 1662, "our own."

[m] In Scotch ed., 1637, "Presbyter."

[n] In ed. 1662, "before."

[o] In ed. 1578, "Minister;" and in Scotch ed., 1637, "Presbyter."

Minister [q]. O Lord, save thy servant, and thy handmaid.
Answer. Which put their trust in thee.
Minister [q]. O Lord, send them help from thy holy place.
Answer. And evermore defend them.
Minister [q]. Be unto them a tower of strength [r].
Answer. From the face of their enemy.
Minister [q]. O Lord, hear my [s] prayer.
Answer. And let my [s] cry come unto thee.
The Minister [t]. Let us pray [u].

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their minds [v], that whatsoever in thy holy word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them:

Scotch Liturgy, 1637.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth yield her increase: and God, even our own God, shall bless us.

God shall bless us: and all the ends of the earth shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

§ 290. *The Psalm ended, &c.*

[Same as 1552.]

LORD, have mercy, &c.

[Same as 1549.]

Presbyter.

O GOD of Abraham, &c.

[Same as 1549.]

Charles II. 1662.

Let the people praise thee, &c.

[Same as 1549, to]

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

§ 290. ¶ *The Psalm ended, &c.*

[Same as 1552.]

LORD, have mercy, &c.

[Same as 1549, to]

OUR Father Which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

Minister. O Lord, save thy servant, and thy handmaid.
Answer. Who put, &c.

[Same as 1549.]

Minister.

O GOD of Abraham, &c.

[Same as 1549.]

[q] In Scotch ed., 1637, "Presbyter."
[r] In one ed., 1549, "a tower of defence."
[s] In eds. 1552, and in all afterwards, "our."
[t] In ed. 1596, and after, "*Minister.*"
[u] In eds. 1552, and afterwards, the words, "Let us pray," *omitted.*
[v] In ed. 1662, "hearts."

And as thou didst send thy Angel Raphael to Thobie and Sara, the daughter of Raguel, to their great comfort; so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end: through Jesu[x] Christ our Lord. Amen.

§ 291. *This prayer following shall be omitted where the woman is past child-birth.*

O MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased: We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children; and also live together so long in godly love and honesty, that they may see their childer's[y] children unto the third and fourth generation, unto thy[z] praise and honour: through Jesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also after other things set in order didst appoint that out of man (created after thine own image and similitude) woman should take her beginning: and, knitting

Second Edw. VI. 1552.

And as thou didst send thy blessing upon Abraham and Sara to their great comfort: so, &c.

[Continued the same as 1549.]

§ 291. *This prayer next following shall be, &c.*

O MERCIFUL Lord and, &c.

O GOD, which by thy, &c.

[Same as 1549.]

§ 292. *Then shall the Priest say,*

ALMIGHTY God, which at, &c.

[Same as 1549.]

Elizabeth, 1559.

And as thou didst send, &c.

[Same as 1552.]

§ 291. *This prayer next following, &c.*

O MERCIFUL Lord and heavenly, &c.

[Same as 1549.]

O GOD, which by thy, &c.

[Same as 1549.]

§ 292. *Then shall the Priest say,*

ALMIGHTY God, which at, &c.

[Same as 1549.]

James I. 1604.

And as thou didst send, &c.

[Same as 1552.]

§ 291. *This prayer next following, &c.*

O MERCIFUL Lord and heavenly, &c.

[Same as 1549.]

O GOD, which by thy, &c.

[Same as 1549.]

§ 292. *Then shall the Priest say,*

ALMIGHTY God, which at, &c.

[Same as 1549.]

[x] In ed. 1596, and afterwards, "Jesus."

[y] In most eds., 1552, and 1559, and all afterwards, "children's children."

[z] In one ed., 1549, "unto the praise."

them together, didst teach, that it should never be lawful to put asunder those, whom thou by matrimony hadst made one: O God, which[a] hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his church: Look mercifully upon these thy servants, that both this man may love his wife, according to thy word, (as Christ did love his spouse the church, who gave himself for it, loving and cherishing it even as his own flesh;) and also that this woman may be loving and amiable to her husband as Rachael, wise as Rebecca, faithful and obedient as Sara; and in all quietness, sobriety, and peace, be a follower[b] of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy[c] everlasting kingdom, through Jesus[d] Christ our Lord. Amen.

§ 292. *Then shall the Priest*[e] *bless the man and the woman, saying,*

ALMIGHTY God, which at the beginning did create our first parents Adam and Eve, and did sanctify and join them together in marriage: Pour upon you the riches of his grace, sanctify and ✠[f] bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. Amen.

Scotch Liturgy, 1637.

And as thou didst send, &c.
[Same as 1552.]

§ 291. *This prayer next following, &c.*

O MERCIFUL Lord, &c.
[Same as 1552.]

O GOD, which by thy, &c.
[Same as 1549.]

§ 292. *Then shall the Presbyter say,*
ALMIGHTY God, which at, &c.
[Same as 1549.]

Charles II. 1662.

And as thou didst send, &c.
[Same as 1552.]

§ 291. ¶ *This Prayer next following shall be, &c.*

O MERCIFUL Lord and, &c.
[Same as 1549, to]
that they may see their children christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. *Amen.*

O GOD, who by thy mighty power hast made all things of nothing. Who also, &c.
[Same as 1549, to]
may be loving and amiable, faithful and obedient to her husband, and in all quietness, &c.
[Continued same as 1549.]

§ 292. *Then shall the Priest say,*
ALMIGHTY God who at, &c.
[Same as 1549.]

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[a] In ed. 1662, "who."
[b] In one ed., 1559, *misp.* "flower."
[c] In one ed., 1549, "the everlasting."
[d] In one ed., 1549, "Jesu."
[e] In ed. 1578, "the Minister;" in Scotch ed., 1637, "the Presbyter."
[f] In eds. 1552, and afterwards, "the ✠" *omitted.*

§ 294. *Then shall be said after the gospel a sermon, wherein ordinarily (so oft as there is any marriage) the office of*[g] *man and wife shall be declared according to holy scripture. Or if there be no sermon, the minister*[h] *shall read this that followeth.*

ALL ye which be married, or which intend to take the holy estate of matrimony upon you: hear what[i] holy scripture doth say, as touching the duty of husbands toward their wives, and wives toward their husbands.

Saint Paul (in his Epistle to the Ephesians the fifth chapter) doth give this commandment to all married men.

Ye husbands, love your wives, even as Christ loved the church, and hath given himself for it, to sanctify it, purging it in the fountain of water, through the[k] word, that he might make it unto himself a glorious congregation, not having spot, or wrinkle, or any such thing; but that it should be holy and blameless. So men are bound to love their own wives as

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Second Edw. VI. 1552.

§ 293. *Then shall begin the Communion,* § 294. *and after the Gospel shall be said a sermon, wherein, &c.*

[Continued same as 1549.]

ALL ye which be married, &c.

[The same as 1549.]

Elizabeth, 1559.

§ 293. *Then shall begin the Communion,* § 294. *and after the Gospel shall be said a sermon, wherein, &c.*

[Same as 1549.]

ALL ye which be, &c.

[Same as 1549.]

James I. 1604.

§ 293. *Then shall begin the Communion,* § 294. *and after the Gospel shall be said a sermon, wherein, &c.*

[Same as 1549.]

ALL ye which be married, or which intend to take, &c.

[Same as 1549.]

Scotch Liturgy, 1637.

§ 293. *Then shall begin the Communion,* § 294. *and after the Gospel shall be said a sermon, wherein, &c.*

ALL ye which be married, or which intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth chapter, doth give this commandment to all married men. Eph. 5. 25.

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[g] In eds. 1552 and 1559, "of a man;" in Scotch ed., 1637, "of a husband and wife."

[h] In Scotch ed., 1637, "the Presbyter or Minister."

[i] In ed. 1662, "the holy."

[k] In most eds., 1552, and 1559, "thy word."

their own bodies: he that loveth his own wife, loveth himself. For never did any man hate his own flesh, but nourisheth and cherisheth it, even as the Lord doth the congregation; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave father and mother, and shall be joined unto his wife, and they two shall be one flesh. This mystery is great, but I speak of Christ and of the congregation. Nevertheless, let every one of you so love his own wife, even as himself.

Likewise the same Saint Paul (writing to the Colossians) speaketh thus to all men that be married: Ye men, love your wives and be not bitter unto them. Coloss. iii.[1]

Hear also what saint Peter the apostle of Christ, (which was himself a married man,) saith unto all men that are married. Ye husbands, dwell with your wives according to knowledge: giving honour unto the wife, as unto the weaker vessel, and as heirs together of the grace of life, so that your prayers be not hindered. 1 Pet. iii.

Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies: he that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular, so love his wife, even as himself.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be[m] married, Husbands, love your wives, and be not bitter against them. Col. 3. 19.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto all men[n] that are married, Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. 1 Pet. 3. 7.

Charles II. 1662.

§ 294. ¶ *After which, if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.*

ALL ye that are married, or that intend to take, &c.

[Same as 1637, except marginal references are omitted.]

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[1] In eds. 1552, and one ed., 1559, *misprr.* "Coloss. iv."
[m] In ed. 1662, "are." [n] In ed. 1662, "them."

Hitherto ye have heard the duty of the husband toward he wife.

Now likewise, ye wives, hear and learn your duty [o] toward [p] your husbands, even as it is plainly set forth in holy scripture [q].

Saint Paul (in the forenamed Epistle to the Ephesians [r]) teacheth you thus: Ye women submit yourselves unto your own husbands as unto the Lord: for the husband is the wife's head, even as Christ is the head of the church: And he also is [s] the Saviour of the whole body. Therefore as the church, or congregation, is subject unto Christ: so likewise let the wives also be in subjection unto their own husbands in all things. And again he saith: Let the wife reverence her husband. And in his Epistle to the Colossians Saint Paul giveth you this short lesson: Ye wives, submit yourselves unto your own husbands, as it is convenient in the Lord.

Ephes. v.

Coloss. iii. [t]

Second Edw. VI. 1552.

Hitherto ye have heard, &c.
[Same as 1549 to end.]

§ 295. *The new married persons, &c.*
[Same as 1549.]

Elizabeth, 1559.

Hitherto ye have heard, &c.
[Same as 1549.]

§ 295. *The new married persons, &c.*
[Same as 1549.]

James I. 1604.

Hitherto ye have heard, &c.
[Same as 1549.]

§ 295. *The new married persons, &c.*
[Same as 1549.]

Scotch Liturgy, 1637.

Hitherto ye have heard the duty of the husband towards [u] the wife. Now likewise, ye wives, hear and learn your duties towards your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforenamed Epistle to the Ephesians, teacheth you thus; Ye [v] wives, submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife [x] reverence her husband.

Eph. 5. 22.

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[o] In ed. 1604, "duties."

[p] In most eds., 1552, and afterwards, "towards."

[q] The two paragraphs beginning, "Hitherto ye have heard," "Now likewise, ye wives," are in some eds. of 1552 and 1559 printed in a smaller type, the same as that of the rubrics.

[r] In ed. 1552, and in most eds., 1559, the words, "fifth chapter," are inserted.

[s] In eds. 1552, and after, "he is also."

[t] In some eds., 1552, and in one ed., 1559, *misprr.* "Coloss. iv."

[u] In ed. 1662, "toward."

[v] In ed. 1662, "ye" *omitted.*

[x] In ed. 1662, "wife see that she."

Saint Peter also doth instruct you very godly, thus saying: Let[y] wives be subject to their own husbands, so that if any obey not the word, they may be won without the word, by the conversation of the wives; while they behold your chaste conversation, coupled with fear: whose apparel let it not be outward, with broided[a] hair, and trimming about with gold, either in putting on of gorgeous apparel: But let the hid man, which is in the heart, be without all corruption, so that the spirit be mild and quiet, which is a precious thing in the sight of God. For after this manner (in the old time) did the holy women, which trusted in God, apparel themselves, being subject to their own husbands: as Sara obeyed Abraham calling him lord, whose daughters ye are made, doing well and being not dismayed with any fear. 1 Pet. iii.[x]

§ 295. *The new married persons (the same day of their marriage) must receive the holy communion.*

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson, Wives, submit your selves unto your own husbands, as it is fit in the Lord. Col. 3. 18.

Saint Peter also doth instruct you very godly[b], thus saying, Ye wives, be in subjection to your own husbands; that if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. 1 Pet. 3. 1.

§ 295. *The new married persons, &c.*

[Same as 1549.]

Charles II. 1662.

Hitherto ye have heard, &c.

[Same as 1637.]

§ 295. ¶ *It is convenient that the new-married persons should receive the holy Communion at the time of their marriage, or at the first opportunity after their marriage.*

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[y] In one ed., 1549, "Let the wives." [x] In one ed., 1552, *mistr.* "1 Pet. iv."
[a] In most eds., 1552, and afterwards, "braided." [b] In ed. 1662, "very well."

THE ORDER FOR THE

VISITATION OF THE SICK,

AND THE COMMUNION OF THE SAME.

§ 297. ¶ *The Priest*[c] *entering into the sick person's house, shall say,*

PEACE be in this house, and to all that dwell in it.

§ 298. *When he cometh into the sick man's presence, he shall say this Psalm.*

HEAR my prayer, (O Lord,) and consider my desire: hearken unto me for thy truth and righteousness' sake. *Domine exaudi.* Psalm cxliii.

And enter not into judgement with thy servant: for in thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

Therefore is my spirit vexed within me: and my heart within me is desolate.

Second Edward VI. 1552.

THE ORDER FOR THE VISITATION OF THE SICK.

§ 297. ¶ *The Priest entering, &c.*
Peace be in this house, &c.
[Same as 1549.]

§ 298. *When he cometh into the sick man's presence,* § 299. *he shall say kneeling down.*
REMEMBER not, Lord, &c.
[Same as 1549.]

Elizabeth, 1559.

THE ORDER FOR THE VISITATION OF THE SICK.

§ 297. *The Priest entering, &c.*
Peace be in this house, &c.
[Same as 1549.]

§ 298. *When he cometh into the sick man's presence,* § 299. *he shall say kneeling down,*
REMEMBER not, Lord, &c.
[Same as 1549.]

James I. 1604.

THE ORDER FOR THE VISITATION OF THE SICK.

§ 297. *The Priest entering, &c.*
Peace be in this house, &c.
[Same as 1549.]

§ 298. *When he cometh into the sick man's presence,* § 299. *he shall say kneeling down,*
REMEMBER not, Lord, &c.
[Same as 1549.]

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[c] In ed. 1578, "Minister."

Yet do I remember the time past; I muse upon all thy works : yea, I exercise myself in the works of thy hands.

I stretch forth mine hands unto thee : my soul gaspeth unto thee as a thirsty land.

Hear me, (O lord,) and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

Deliver me, (O lord,) from mine enemies : for I fly unto thee to hide me.

Teach me to do the thing that pleaseth thee, for thou art my god, let thy loving spirit lead me forth unto the land of righteousness.

Quicken me, (O lord,) for thy name's sake, and for thy righteousness' sake bring my soul out of trouble.

And of thy goodness slay mine enemies : and destroy all them that vex my soul; for I am thy servant.

Glory be to the father, and to the son, &c.

As it was in the beginning, &c.

§ 299. ¶ *With this anthem.*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Scotch Liturgy, 1637.

THE ORDER FOR THE

VISITATION OF THE SICK.

§ 297. *The Presbyter entering into, &c.*

Peace be to this house, &c.

§ 298. *When he cometh into the sick man's presence,* § 299. *he shall say kneeling down,*

REMEMBER not, Lord, &c.

[Same as 1549.]

Charles II. 1662.

THE ORDER

FOR THE

VISITATION OF THE SICK.

§ 296. ¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish;* § 297. *who coming into the sick person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

§ 298. ¶ *When he cometh into the sick man's presence,* § 299. *he shall say, kneeling down,*

REMEMBER not, Lord, &c.

[Same as 1549, to]

with us for ever.

Answer.

Spare us, good Lord.

Lord, have mercy upon us.
Christ, have mercy upon us [d].
Lord, have mercy upon us.
Our Father, which art in heaven, &c.
And lead us not into temptation.
Answer. But deliver us from evil [e]. Amen.
The Minister [f]. O Lord, save thy servant.
Answer. Which putteth his [g] trust in thee.
Minister [f]. Send him help from thy holy place.
Answer. And evermore mightily defend him [g].
Minister [f]. Let the enemy have none [h] advantage of him.
Answer. Nor the wicked approach to hurt him.
Minister [f]. Be unto him, O Lord, a strong tower.
Answer. From the face of his enemy.
Minister [f]. Lord [i], hear my prayer [k].
Answer. And let my [l] cry come unto thee.

Second Edw. VI. 1552.

Lord, have mercy upon us, &c.
[Same throughout as 1549.]

Minister.

O LORD, look down, &c.

HEAR us, almighty and, &c.
[Same as 1549.]

Elizabeth, 1559.

Lord, have mercy upon us, &c.
[Same throughout as 1549.]

The Minister.

O LORD, look down, &c.

HEAR us, Almighty and, &c.
[Same as 1549.]

James I. 1604.

Lord, have mercy upon us, &c.
[Same throughout as 1549.]

The Minister.

O LORD, look down, &c.

HEAR us, Almighty and, &c.
[Same as 1549.]

Scotch Liturgy, 1637.

Lord, have mercy upon us, &c.
[Same throughout as 1549.]

Presbyter.

O LORD, look down, &c.

HEAR us, Almighty and, &c.
[Same as 1549.]

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[d] In ed. 1662, this line is printed in smaller type, as a response.
[e] In the Scotch ed., 1637, the words, "for thine is the kingdom, the power and the glory, for ever and ever," are added.
[f] In Scotch ed., 1637, "Presbyter" throughout.
[g] In ed. 1662, the words "his" and "him" are printed in italics, and so throughout the ORDER."
[h] In ed. 1662, "no."
[i] In Scotch ed., 1637, and in ed. 1662, "O Lord."
[k] In ed. 1552, and in all afterwards, "our prayers."
[l] In eds. 1552, and in all afterwards, "our."

Minister[m]. Let us pray.

O LORD, look down from heaven, behold, visit, and relieve this thy servant: Look upon him with the eyes of thy mercy, give him comfort, and sure confidence in thee: Defend him from the danger of the enemy, and keep him in perpetual peace, and safety: through Jesus Christ our Lord. Amen.

Hear us, Almighty and most merciful God and Saviour: extend thy accustomed goodness to this thy servant, which is grieved with sickness: Visit him, O Lord, as thou didst visit Peter's wife's mother and the Captain's servant. And as thou preservedst Thobie and Sara by thy Angel from danger[n]: So restore[o] unto[p] this sick person his former health, (if it be thy will,) or else give him grace so to take thy correction[q], that after this painful life ended, he may dwell with thee in life everlasting. Amen[r].

Charles II. 1662.

§ 300. ¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answer. Which putteth *his*, &c.

[Same as 1549, to]

. . . cry come unto Thee.

Minister.

O LORD, look down, &c.

[Same as 1549, to]

. . . Christ our Lord. Amen.

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him;* that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else give *him* grace so to take thy visitation, that after this painful life ended *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

[m] In most eds., 1559, "the Minister;" in Scotch ed., 1637, "Presbyter."

[n] In eds. 1552, and in all afterwards, the words, "and as thou preservedst Thobie and Sara by thy angel from danger," are *omitted.*

[o] In eds. 1552, and in all afterwards until 1662, "So visit and restore."

[p] In ed. 1604, and Scotch ed., 1637, "to this."

[q] In eds. 1552, and in all afterwards, "thy visitation."

[r] In ed. 1604, "Amen" *omitted.*

§ 301. *Then shall the Minister exhort the sick person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord over [s] life, and death, and over [t] all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of other [u], and that your faith may be found, in the day of the Lord, laudable, glorious, and honourable, to the increase of glory, and endless felicity: or else it be sent unto you to correct and amend in you, whatsoever doth offend the eyes of our [x] heavenly Father: know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly to [y] his will; it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life [z].

Second Edw. VI. 1552.

§ 301. *Then shall the Minister, &c.*
DEARLY beloved, know this, &c.
[Same as 1549.]

§ 302. *If the person visited be very sick, then the Curate [a] may end his exhortation in this place.*

¶ TAKE therefore in good worth, &c.
[The same as 1549.]

Elizabeth, 1559.

§ 301. *Then shall the Minister, &c.*
DEARLY beloved, know this, &c.
[Same as 1549.]

§ 302. *If the person visited, &c.*
[Same as 1552.]
TAKE therefore in good worth, &c.
[Same as 1549.]

James I. 1604.

§ 301. *Then shall the Minister, &c.*
DEARLY beloved, know this, &c.
[Same as 1549.]

§ 302. *If the person visited, &c.*
[Same as 1552.]
TAKE therefore in good worth, &c.
[Same as 1549.]

Scotch Liturgy, 1637.

§ 301. *Then shall the Presbyter or Minister, &c.*
DEARLY beloved, know this, &c.
[Same as 1549.]

§ 302. *If the person visited, &c.*
[Same as 1552.]
TAKE therefore in good worth, &c.
[Same as 1549.]

[s] In eds. 1552, and afterwards, "of."
[t] In ed. 1662, "of."
[u] In ed. 1662, "of others."
[x] In eds. 1596, 1604, and afterwards, "your."
[y] In Scotch ed., 1637, and ed. 1662, "unto."
[z] In ed. 1604, "unto life everlasting."
[a] In Scotch ed., 1637, "the Presbyter or Curate."

Take therefore in good worth the chastement[b] of the Lord: for whom the Lord loveth he chastiseth. Yea, (as Saint Paul saith,) he scourgeth every son, which he receiveth: if you[e] endure chastisement, he offereth himself unto you as unto his own children. What son is he that the father chastiseth not? If ye be not under correction (whereof all the[f] true children are partakers), then are ye bastards, and not children.

[e] If the person visited be very sick, then the Curate may end his exhortation at[d] this place.

Therefore seeing that when our carnal fathers do correct us, we reverently obey them, shall we not now much rather be obedient to our spiritual Father, and so live? And they for a few days do chastise[g] us after their own pleasure: but he doth chastise us for our profit, to the intent he may make us partakers of his holiness. These words, good brother, are God's words, and written in holy scripture for our comfort and instruction, that we should patiently and with thanksgiving bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us.

Charles II. 1662.

§ 301. ¶ *Then shall the Minister exhort, &c.*

DEARLY beloved, know this, &c.

[Same as 1549.]

§ 302. ¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us.

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[b] In Scotch ed., 1637, "chastisement."

[c] In one ed., 1549, this note *omitted*; in most eds. 1552, and 1559, and in all afterwards, it appears as an ordinary rubric.

[d] In eds. 1552, "in this place."

[e] In ed. 1604, and Scotch ed., 1637, "ye."

[f] In eds. 1552, and afterwards, "all true."

[g] In one ed., 1552, and 1559, "chasten."

And there should[h] be no greater comfort to christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain: he entered not into his glory, before he was crucified. So truly our way to eternal joy is to suffer here with Christ, and our door to enter into eternal life is gladly to die with Christ, that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently: I exhort you in the name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is account[i] to be given unto the righteous Judge, of[k] whom all must be judged without respect of persons: I require you to examine yourself and your state[l], both toward God and man, so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand, for Christ's

Second Edw. VI. 1552.

And there should be, &c.

[Same as 1549.]

§ 303. ¶ *Here the Minister shall, &c.*

DOST thou believe in God the Father Almighty?

§ 304. ¶ *And so forth, as it is in Baptism.*

§ 306. ¶ *Then shall the Minister examine, &c.*

[Same as 1549.]

Elizabeth, 1559.

And there should be, &c.

[Same as 1549.]

§ 303. *Here the Minister shall, &c.*

DOST thou believe in God the Father Almighty?

§ 304. *And so forth, as it is in Baptism.*

§ 306. *Then shall the Minister examine, &c.*

[Same as 1549.]

James I. 1604.

And there should be, &c.

§ 303. *Here the Minister shall, &c.*

DOST thou believe in God the Father Almighty, &c.

§ 304. *As it is in Baptism.*

§ 306. *Then shall the Minister examine, &c.*

[Same as 1549.]

Scotch Liturgy, 1637.

And there should be, &c.

[Same as 1549.]

§ 303. *Here the Presbyter or Minister shall, &c.*

DOST thou believe in God the Father Almighty?

§ 304. (*And so forth as it is in Baptism*).

§ 306. *Then shall the Presbyter or Minister examine, &c.*

[Same as 1549.]

[h] In one ed., 1559, "would."

[i] In most eds., 1559, in ed. 1604, and Scotch ed., 1637, "a count;" but in one ed., 1559, and in ed. 1662, "an account."

[k] In ed. 1662, "by whom."

[l] In ed. 1662, "estate."

sake, and not be[m] accused and condemned in that fearful judgment. Therefore I shall shortly rehearse the articles of our faith, that ye[n] may know whether you do believe as a christian man should believe[o] or no.

§ 303. *Here the minister shall rehearse the articles of the faith, saying thus.*

DOST thou believe in God the Father Almighty?

§ 304. *And so forth, as it is in Baptism.*

§ 306. *Then shall the minister examine whether he be in charity with all the world: Exhorting him to forgive from the bottom of his heart all persons that have offended him: and if he have offended other*[p] *to ask them forgiveness: and where he hath done injury or wrong to any man, that he make amends to his uttermost power*[q].

And if he have not afore disposed his goods, let him then make his will[r]. (*But men must be oft admonished that they set an order for their*[s] *temporal goods and lands when they be in health.*)

Charles II. 1662.

And there should be, &c.

[Continued the same as 1549, to]

Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

§ 303. ¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the holy Catholick Church, the Communion of Saints, the Remission of sins, the Resurrection of the flesh, and everlasting life after death?

§ 305. ¶ *The sick person shall answer,*

All this I stedfastly believe.

§ 306. ¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him, &c.*

[Same as 1549, to]

make amends to the uttermost of his power.

And if he hath not before disposed of his goods, let him then be admonished to make his Will, [Continued on p. 359.]

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[m] In ed. 1604, "not to be."
[n] In ed. 1596, "you."
[o] In eds. 1552, and afterwards, "believe" *omitted.*
[p] In ed. 1662, "hath offended any other."
[q] In eds. 1552, and afterwards, "to the uttermost of his power."
[r] In eds. 1578, 1604, and Scotch ed., 1637, this paragraph runs on, "make his will, and also declare his debts what he oweth," &c., down to "quietness of his executors;" and then follows the paragraph, "But men must be," &c.
[s] In two eds., 1549, *mispr.* "they."

And also to[t] *declare his debts, what he oweth, and what is owing unto*[u] *him: for*[x] *discharging of his conscience, and quietness of his executors* *.

* This may be done before the minister begin his prayers, as he shall see cause[y].

§ 308. *The minister may not forget nor omit to move the sick person (and that most earnestly) to liberality toward the poor.*

§ 309. ¶ *Here shall the sick person make a special confession, if he feel his conscience troubled with any weighty matter. After which confession, the Priest*[z] *shall absolve him after this form*[a].

and the same form of absolution shall be used in all private confessions[b].

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners, which[c] truly repent and believe in him, of his great mercy forgive thee[d] thine offences: and by his authority committed to me, I absolve thee from all thy

Second Edw. VI. 1552.

And also to declare, &c.
[Same as 1549.]

§ 307. ¶ *These words before rehearsed, may be said before the Minister*[e] *begin his prayer, as he shall see cause*[f].

§ 308. ¶ *The Minister may not, &c.*

§ 309. ¶ *Here shall the sick, &c.*
[Same as 1549, to]
absolve him after this sort.
OUR Lord Jesus Christ, &c.
[Same as 1549.]

§ 310. ¶ *And then the Priest, &c.*
¶ Let us pray.
O MOST merciful God, &c.
[The same as 1549.]

Elizabeth, 1559.

And also to declare, &c.

§ 307. *These words before, &c.*
[Same as 1552.]

§ 308. *The Minister may not, &c.*

§ 309. *Here shall the sick person, &c.*
OUR Lord Jesus Christ, &c.
[Same as 1549.]

§ 310. *And then the Priest, &c.*
Let us pray.
O MOST merciful God, &c.
[Same as 1549.]

James I. 1604.

And also to declare, &c.

§ 307. *These words before, &c.*
[Same as 1552.]

§ 308. *The Minister may not, &c.*

§ 309. *Here shall the sick person, &c.*
OUR Lord Jesus Christ, &c.
[Same as 1549.]

§ 310. *And then the Priest, &c.*
Let us pray.
O MOST merciful God, &c.
[Same as 1549.]

Scotch Liturgy, 1637.

And also to declare, &c.

§ 307. *These words before, &c.*
[Same as 1552.]

§ 308. *The Presbyter or Minister may not, &c.*

[t] In eds. 1552, and afterwards, "to" *omitted.*
[u] In one ed., 1549, "to."
[x] In one ed., 1549, "for" *omitted.*
[y] In most eds., 1552, and 1559, this note *omitted*, and the substance appears as a rubric.
[z] In eds. 1578, "the Minister;" in Scotch ed., 1637, "the Presbyter."
[a] In eds. 1552, and in all afterwards, "this sort."
[b] In eds. 1552, and in all afterwards, the words, "And the same form of absolution shall be used in all private confessions," are *omitted.*
[c] In ed. 1662, "who."
[d] In one ed., 1552, the word "thee" *omitted.*
[e] In Scotch ed., 1637, "the Presbyter or Minister."
[f] In one ed., 1552, and in one ed., 1559, the form of ed. 1549, beginning "This may be done," &c., is followed, and the words appear printed in the margin instead of as a distinct rubric.

sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen [g].

§ 310. *And then the Priest* [h] *shall say the* [i] *Collect following.*

Let us pray.

O MOST merciful God, which [k] according to the multitude of thy mercies dost so put away the sins of those which [k] truly repent, that thou rememberest them no more: open thy [l] eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness: Renew in him, most loving Father, whatsoever hath been decayed by the fraud [m] and malice of the devil, or by his own carnal will, and frailness: preserve and continue this sick member in the unity of thy [n] Church, consider his contrition, accept his tears, assuage his pain, as shall be seen [o] to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy: Impute not unto

him his former sins, but take him unto [p] thy favour: through the merits of thy most dearly beloved Son Jesus Christ. Amen.

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§ 309. *Here shall the sick person, &c.*
OUR Lord Jesus Christ, &c.
[Same as 1549.]

§ 310. *And then the Presbyter, &c.*
Let us pray.
O MOST merciful God, &c.
[Same as 1549, to]
him his former sins, but when the hour of his dissolution is come, take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ. Amen.

Charles II. 1662.

and to declare his Debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

§ 307. ¶ *These words before rehearsed, &c.*
[Same as 1552.]

§ 308. ¶ *The Minister should not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.*

§ 309. ¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*
OUR Lord Jesus Christ, &c.
[Same as 1549.]

§ 310. ¶ *And then the Priest, &c.*
Let us pray.
O MOST merciful God, who, &c.
[Same as 1549, to]
him his former sins; but strengthen *him* with thy blessed Spirit, and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

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[g] In two eds., 1549, also in 1552, the ending is abbreviated, and "&c." inserted.
[h] In ed. 1578, "*the Minister*;" in Scotch ed., 1637, "*the Presbyter*."
[i] In Scotch ed., 1637, "this."
[k] In ed. 1662, "who."
[l] In Scotch ed., 1637, ed. 1662, "thine."
[m] In one ed., 1549, "defraud."
[n] In eds. 1578, 1596, 1604, and afterwards, "the."
[o] In ed. 1662, "shall seem."
[p] In one ed., 1552, and 1559, "to."

§ 311. *Then the Minister shall say this Psalm.*

IN thee[q], O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me, into[s] thy righteousness; incline thine ear unto me, and save me. *In te Domine speravi.* Psal. 71[r].

Be thou my strong hold, (whereunto I may alway resort) thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me (O my God) out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou (O Lord God) art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born, thou art he that took me out of my mother's womb; my praise shall be always of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise (that I may sing of thy glory) and honour all the day long.

Cast me not away in the time of age, forsake me not when my strength faileth me.

For mine enemies speak against me: and they that lay wait for my soul take their counsel together, saying: God hath forsaken him; persecute him, and take him, for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Second Edw. VI. 1552.

§ 311. *Then the Minister shall say this Psalm.*

IN thee, O Lord, &c.
[Same as 1549.]

Elizabeth, 1559.

§ 311. *Then the Minister shall, &c.*

IN thee, O Lord, &c.
[Same as 1549.]

James I. 1604.

§ 311. *Then shall the Minister, &c.*

IN thee, O Lord, &c.
[Same as 1549.]

Scotch Liturgy, 1637.

§ 311. *Then shall the Presbyter or Minister say,*

IN thee, O Lord, do I put my trust, let me never be put to confusion. Deliver me, in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. *In te Domine speravi.* Psalm 71.

Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me, for thou art my rock and my fortress.

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[q] In one ed., 1559, "in the Lord."

[r] In one ed., 1549, *misprinted* Psalm xxi. The right Psalm is given, but the misprint is repeated, throughout all the editions of 1552 and 1559.

[s] In ed. 1662, "in."

Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway : and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

Thou (O God) hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

Forsake me not (O God) in mine old age, when I am gray-headed, until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness (O God), is very high : and great things are they that thou hast done ; O God, who is like unto thee?

Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

For thou art my hope, O Lord God, thou art my trust from my youth.

By thee have I been holden up from the womb : thou art he that took me out of my mother's bowels, my praise shall be continually of thee.

I am as a wonder unto many ; but thou art my strong refuge.

Let my mouth be filled with thy praise : and with thy honour all the day.

Cast me not off in the time of old age, forsake me not when my strength faileth.

For mine enemies speak against me : and they that lay wait for my soul take their counsel together.

Saying, God hath forsaken him : persecute him, and take him, for there is none to deliver him.

O God, be not far from me : O my God, make haste for my help.

Let them be confounded and consumed that are adversaries to my soul : let them be covered with reproach and dishonour that seek my hurt.

But I will hope continually : and will yet praise thee more and more.

My mouth shall shew forth thy righteousness and thy salvation all the day : for I know not the numbers thereof.

I will go in the strength of the Lord God : I will make mention of thy righteousness even of thine only.

O God, thou hast taught me from my youth : and hitherto have I declared thy wondrous works.

Now also when I am old and gray-headed, O God, forsake me not : until I have shewed thy strength unto this generation, and thy power to every one that is to come.

Thy righteousness also, O God, is very high, who hast done great things : O God, who is like unto thee?

Charles II. 1662.

§ 311. ¶ *Then shall the Minister say this Psalm.*

IN thee, O Lord, &c.

[Same as 1549, to]

who is like unto thee?

O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

Thou hast brought me to great honour : and comforted me on every side.

Therefore will I praise thee and thy faithfulness (O God) playing upon an instrument of musick, unto thee will I sing upon the harp, O thou holy one of Israel.

My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

My tongue also shall talk of thy righteousness all the day long, for they are confounded and brought unto shame that seek to do me evil.

Glory be to the Father, &c.

As it was in the beginning, &c.

Second Edw. VI. 1552.

O what great troubles, &c.

[Same as 1549.]

§ 312. ¶ *Adding this.*

O SAVIOUR of the world, &c.

[Same as 1549.]

§ 313. *Then shall the Minister say.*

THE Almighty Lord, &c.

[The same as 1549, to]

the name of our Lord Jesus Christ. Amen.

[In eds. 1552 the ORDER ends here.]

Elizabeth, 1559.

O what great troubles, &c.

[Same as 1549.]

§ 312. *Adding this.*

O SAVIOUR of the world, &c.

[Same as 1549.]

§ 313. *Then shall the Minister, &c.*

THE Almighty Lord, &c.

[Same as 1549, to]

our Lord Jesus Christ.

[In eds. 1559 the ORDER ends here.]

James I. 1604.

O what great troubles, &c.

[Same as 1549.]

§ 312. ¶ *Adding this.*

O SAVIOUR of the world, &c.

[Same as 1549.]

§ 313. *Then shall the Minister, &c.*

THE Almighty Lord, &c.

[Same as 1549, to]

our Lord Jesus Christ.

[In eds. 1604 the ORDER ends here.]

Scotch Liturgy, 1637.

Thou who hast shewed me great and sore troubles shalt quicken me again, and shalt bring me up again from the depths of the earth.

Thou shalt increase my greatness, and comfort me on every side.

I will also praise thee with the Psaltery, even thy truth, O my God : unto thee will I sing with the harp, O thou Holy One of Israel.

My lips shall greatly rejoice when I sing unto thee : and my soul which thou hast redeemed.

My tongue also shall talk of thy righteousness all the day long : for they are confounded, for they are brought unto shame that seek my hurt.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

§ 312. *Adding this Anthem.*

O SAVIOUR of the world, save us, which by thy cross and precious blood hast redeemed us, help us we beseech thee, O God.

§ 313. *Then shall the minister say,*

THE Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under[s] earth, do bow and obey: be now and evermore thy defence, and make thee know and feel, that there is no[t] other name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the name of our Lord Jesus Christ. Amen.

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§ 312. *Adding this.*

O SAVIOUR of the world, &c.

[Same as 1549.]

§ 313. *Then shall the Presbyter or Minister say,*

THE Almighty Lord, &c.

[Same as 1549, to]

. . . our Lord Jesus Christ. *Amen.

[In the Scotch ed., 1637, the ORDER ends here.]

Charles II. 1662.

[Verses 18—22 *omitted.*]

Glory be to the Father, &c.

[Same as 1637.]

§ 312. ¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us, Save us and help us, we humbly beseech thee, O Lord.

§ 313. ¶ *Then shall the Minister say,*

THE Almighty Lord, who is, &c.

[Same as 1549, to]

our Lord Jesus Christ. Amen.

§ 314. ¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

§ 315. *A Prayer for a sick Child.*

O ALMIGHTY God and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake. That if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

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[s] In one ed. 1549, and 1552, and 1559, and afterwards, "under the earth."

[t] In Scotch ed., 1637, and ed. 1662, "none."

§ 319. ¶ *If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus,*

As with this visible oil thy body outwardly is anointed: so our heavenly Father, Almighty God, grant of his infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness: and vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy bodily health, and strength, to serve him; and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever his goodness (by his divine and unsearchable providence) shall dispose of thee: we, his unworthy ministers and servants, humbly beseech the eternal majesty to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy sins and offences, committed by all thy bodily senses, passions, and carnal affections: who also vouchsafe mercifully to grant unto thee ghostly strength, by his Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail

Second Edw. VI. 1552, and in all eds. afterwards.

[Rubric § 319 with Prayer and Psalm wholly omitted.]

Charles II. 1662.

§ 316. *A Prayer for a sick Person, when there appeareth small hope of recovery.*

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

§ 317. *A commendatory Prayer for a sick person at the point of departure.*

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was

against thee, but that thou mayest have perfect victory and triumph against the devil, sin, and death, through Christ our Lord: Who by his death hath overcomed[u] the prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth God, world without end. Amen.

Usque quo, Domine? Psalm xiii.

How long wilt thou forget me, (O Lord,) for ever: how long wilt thou hide thy face from me? How long shall I seek counsel in my soul, and be so vexed in mine heart: how long shall mine enemy triumph over me? Consider, and hear me, (O lord my God): lighten mine eyes, that I sleep not in death. Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it. But my trust is in thy mercy: and my heart is joyful in thy salvation. I will sing of the lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord the most Highest. Glory be to the, &c. As it was in the, &c.

[Here follows immediately THE COMMUNION OF THE SICK.]

slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

§ 318. *A Prayer for persons troubled in mind or in conscience.*

O BLESSED Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

[Here follows immediately THE COMMUNION OF THE SICK.]

[u] In one ed., 1549, "overcome."

THE

COMMUNION OF THE SICK.

§ 320. *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses*[x], *and ever uncertain what time they shall depart out of this life: Therefore to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the curates*[y] *shall diligently from time to time, but specially in the plague time*[z], *exhort their parishioners*

to the oft receiving (*in the church*)[a] *of the holy Communion of the body and blood of our Saviour Christ: which if they do, they shall have no cause, in their sudden visitation, to be unquieted*[b] *for lack of the same. But if the sick person be not able to come to the church, and yet is desirous to receive the Communion in his house, then he*[c] *must give knowledge over night, or else early in the morning to the curate*[d], *signifying also how many be appointed to communicate with him.*

Second Edw. VI. 1552.

THE

COMMUNION OF THE SICK.

§ 320. *Forasmuch as all mortal men, &c.*

[Same as 1549, to]

appointed to communicate with him.

[In eds. 1552, and all after, § 321, &c., *omitted.*]

§ 322. *And having a convenient place in the sick man's house, where the Curate*[d] *may reverently minister, and a good number*[e] *to receive the communion with the sick person, with all things necessary for the same, he shall there minister the holy communion.*

Elizabeth, 1559.

THE COMMUNION OF THE SICK.

§ 320. *Forasmuch as all mortal men, &c.*

[Same as 1549.]

§ 322. *And having a convenient, &c.*

[Same as 1552.]

James I. 1604.

THE COMMUNION OF THE SICK.

§ 320. *Forasmuch as all mortal men, &c.*

[Same as 1549.]

§ 322. *And having a convenient, &c.*

[Same as 1552.]

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[x] In two eds., 1549, "sickness."

[y] In Scotch ed., 1637, "the Presbyters or Curates."

[z] In ed. 1662, "but especially in the time of pestilence or other infectious sickness."

[a] In ed. 1662, "(in the Church)" *omitted.*

[b] In ed. 1604, and Scotch ed., 1637, "unquiet."

[c] In one ed., 1559, "ye must."

[d] In Scotch ed., 1637, "the Presbyter or Curate."

[e] In Scotch ed., 1637, "and a sufficient number, at least two or three, to receive."

§ 321. *And if the same day there be a celebration of the holy Communion in the church, then shall the Priest reserve* (*at the open Communion*) *so much of the sacrament of the body and blood, as shall serve the sick person, and so many as shall communicate with him* (*if there be any*)*; and so soon as he conveniently may, after the open Communion ended in the church, shall go and minister the same, first to those that are appointed to communicate with the sick* (*if there be any*)*, and last of all to the sick person himself. But before the curate distribute the holy Communion, the appointed* general confession *must be made in the name of the communicants, the curate adding the* absolution with the comfortable sentences of scripture *following in the open Communion: and after the communion ended, the Collect*[g].

ALMIGHTY and everliving God, we most heartily thank thee, &c.[h]

§ 322. ¶ *But if the day be not appointed for the open communion in the church, then* (*upon convenient warning given*) *the curate shall come and visit the sick person afore noon.*

And having a convenient place in the sick man's house (*where he may reverently celebrate*) *with all things necessary for the same, and not being otherwise letted with the public service or any other just impediment; he shall there celebrate the holy communion after such form and sort as hereafter is appointed.*

Scotch Liturgy, 1637.

THE COMMUNION OF THE SICK.

§ 320. *Forasmuch as all mortal men, &c.*

[Same as 1549.]

§ 322. *And having a convenient, &c.*

[Same as 1552.]

Charles II. 1662.

THE COMMUNION OF THE SICK.

§ 320. ¶ *Forasmuch as all mortal men, &c.*

[Same as 1549, to]

to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing, they may in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him (*which shall be three, or two at the least*) (§ 322) *and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle and Gospel here following.*

[f] The head-line in the sealed book (ed. 1662) is printed, "The Communion, &c.", but the "&c." is altered with a pen to "of the Sick."

[g] In ed. 1578, the whole of these rubrics are *omitted*.

[h] This thanksgiving will be found, § 127, p. 257, but no direct reference is given. The Collect, with the preceding rubric, is wholly *omitted* in eds. 1552, and all eds. afterwards.

§ 323. *THE CELEBRATION*
of the Holy Communion for the Sick.

O PRAISE the Lord, all ye nations, laud him, all ye people: for his merciful kindness is confirmed toward us, and the truth of the Lord endureth for ever.

Glory be to the Father, and to the Son, &c.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
} Without any more repetition.

The Priest. The Lord be with you.
Answer. And with thy spirit.

Let us pray.

ALMIGHTY everliving God, maker of mankind, which[i] dost correct those whom thou dost love, and chastisest[k] every one whom thou dost receive: we beseech thee to have mercy upon this thy servant visited with thy[l] hand, and to grant that he may take his sickness patiently, and recover his bodily health

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Second Edw. VI. 1552.
[§ 323 and what follows is omitted in ed. 1552, and in all afterwards.]
§ 324. *The Collect.*
ALMIGHTY everliving God, &c.
[Same as 1549.]
§ 325. *The Epistle.*
MY son, despise not, &c.
§ 326. *The Gospel.*
VERILY, verily I say, &c.
[Same as 1549, to]
. . . from death unto life.

Elizabeth, 1559.
§ 324. *The Collects.*
ALMIGHTY everliving God, &c.
[Same as 1552.]
§ 325. *The Epistle.*
MY son, despise not, &c.
§ 326. *The Gospel.*
VERILY, verily I say, &c.
[Same as 1549, to]
. . . from death unto life.

James I. 1604.
§ 324. *The Collect.*
ALMIGHTY everliving God, &c.
[Same as 1552.]
§ 325. *The Epistle.*
MY son, despise not, &c.
§ 326. *The Gospel.*
VERILY, verily I say, &c.
[Same as 1549, to]
. . . from death unto life.

---

[i] In ed. 1662, "who."
[k] In ed. 1662, "chastise."
[l] In ed. 1604, and afterwards, "thine."

(if it be thy gracious will), and whensoever his soul shall depart from the [m] body, it may without spot be [n] presented unto thee: through Jesus Christ our Lord. Amen [o].

§ 325. *The Epistle* [p].

MY son, despise not the correction of the Lord, neither faint when thou art rebuked of him: for whom the Lord loveth, him he correcteth, yea and he scourgeth every son, whom he receiveth. Heb. xii.

§ 326. *The Gospel.*

VERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come unto damnation, but he passeth from death unto life. John v.

§ 327. *The Preface.*

The Lord be with you.

Answer. And with thy spirit.

¶ Lift up your hearts, &c.

§ 328. *Unto the end of the Canon.*

Scotch Liturgy. 1637.

§ 324. *The Collect.*

ALMIGHTY everliving God, &c.

[Same as 1549.]

§ 325. *The Epistle.*

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chastiseth; and scourgeth every son whom he receiveth. Heb. xii. 5.

§ 326. *The Gospel.*

VERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. S. John v. 24.

Charles II. 1662.

§ 324. *The Collect.*

ALMIGHTY everliving God, &c.

§ 325. *The Epistle.*

MY son, despise not thou, &c.

[Same as 1637.]

§ 326. *The Gospel.*

VERILY, verily I say unto, &c.

[Same as 1552, to]

. . . . from death unto life.

§ 329. ¶ *After which, the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words* [Ye that do truly, &c.]

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[m] In Scotch ed., 1637, "his body."

[n] In edn. 1552, and in all afterwards, "it may be without spot presented."

[o] In one ed., 1552, and one ed., 1552, "Amen" *omitted.*

[p] In one ed., 1552, the words, "The Epistle," *omitted.*

§ 330. ¶ *At the time of the distribution of the holy sacrament, the priest shall first receive the Communion himself, and after minister to them that be appointed to communicate with the sick (if there be any), and then to the sick person. And the sick person shall always desire some, either of his own house, or else of his neighbours, to receive the holy Communion with him; for that shall be to him a singular great comfort, and of their part a great token of charity.*

§ 331. ¶ *And if there be more sick persons to be visited the same day that the curate doth celebrate in any sick man's house: then shall the curate (there) reserve so much of the sacrament of the body*[q] *and blood, as shall serve the other sick persons, and such as be appointed to communicate with them, (if there be any); and shall immediately carry it, and minister it unto them.*

§ 332. ¶ *But if any man either by reason of extremity of sickness, or for lack*[r] *of warning given in due time to the curate*[s]*, or by any other just impediment,*

do not receive the sacrament of Christ's body and blood; then[t] *the curate*[u] *shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the*

Second Edw. VI. 1552.

§ 330. ¶ *At the time of the distribution of the holy Sacrament, the Priest*[u] *shall first receive the communion himself, and after minister unto them that be appointed to communicate with the sick.*

[In ed. 1552, and all after, § 331 *omitted.*]

§ 332. ¶ *But if any man, either by reason of extremity of sickness, or for lack*[r] *of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, &c.*

[Continued same as 1549.]

§ 333[v]. ¶ *When the sick person is visited, and receiveth the holy communion all at one time, then the priest*[x] *for more expedition, shall cut off the form of the visitation at the Psalm,* In thee, O Lord, have[y] I put my trust, *and go straight to the communion.*

§ 337. ¶ *In the time of plague, sweat, or such other like contagious times of sicknesses or diseases, when none of the parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the minister*[z] *may alonely communicate with him.*

Elizabeth, 1559.

§ 330. *At the time of the, &c.*

§ 332. *But if any man, &c.*

§ 333. *When the sick person, &c.*

§ 337. *In the time of plague, &c.*

[Same as 1552.]

James I. 1604.

§ 330. *At the time of the, &c.*

§ 332. *But if any man, &c.*

§ 333. *When the sick person, &c.*

§ 337. *In the time of plague, &c.*

[Same as 1552.]

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[q] In one ed., 1549, "of Christ's body."
[r] In ed. 1604, and afterwards, "want of."
[s] In Scotch ed., 1637, "Presbyter or Curate."
[t] In ed. 1662, "then" *omitted.*
[u] In Scotch ed., 1637, "Presbyter."
[v] In ed. 1578, this rubric only appears. The rubrics §§ 330, 331, 332, and 334 being *omitted.*
[x] In ed. 1578, "Minister;" in Scotch ed., 1637, "Presbyter."
[y] In Scotch ed., 1637, "do I."
[z] In ed. 1637, "Presbyter or Minister."

benefits he hath thereby, and giving him hearty thanks therefore; he doth eat and drink spiritually [a] *the body and blood of our Saviour Christ, profitably* [b] *to his soul's health, although he do not receive the sacrament with his mouth.*

§ 333. ¶ *When the sick person is visited and receiveth the holy Communion all at one time: then the priest for more expedition shall use this order at the visitation.*

§ 334. *The Anthem.*

Remember not, Lord, &c.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ Our Father which art in heaven, &c.
And lead us not into temptation.
Answer. But deliver us from evil. Amen.

Let us pray.

O Lord [c], look down from heaven, &c. [d]

§ 335. *With the first part of the exhortation and all other things unto the Psalm,*

In thee, O Lord, have I put my trust, &c.

§ 336. *And if the sick desire to be anointed, then shall the priest use the appointed prayer without any Psalm.*

Scotch Liturgy, 1637.

§ 330. *At the time of the, &c.*

§ 332. *But if any man, &c.*

§ 333. *When the sick person, &c.*

§ 337. *In the time of plague, &c.*

[Same as 1552.]

Charles II. 1662.

§ 330. ¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.*

§ 332. ¶ *But if a man, either by reason, &c.*

[Same as 1552.]

§ 333. ¶ *When the sick person is visited, &c.*

[Same as 1552.]

§ 337. ¶ *In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.*

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[a] In eds. 1552, and in all afterwards, the word "spiritually" is *omitted.*

[b] In one ed., 1552, "profitable."

[c] In two eds., 1549, the word "Lord" *omitted.*

[d] In one ed., 1549, "&c." *omitted.*

THE ORDER FOR THE

BURIAL OF THE DEAD.

§ 339. *The priest*[a] *meeting the corpse at the church stile, shall say: Or else the priests*[f] *and clerks shall sing, and so go either into*[g] *the church, or towards*[h] *the grave.*

I AM the resurrection and the life (saith the Lord): he that believeth in me, yea[i] though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall not die for ever[l]. John xi.[k]

Second Edw. VI. 1552.

THE ORDER FOR THE

BURIAL OF THE DEAD.

§ 339. *The Priest meeting the corpse, &c.*

I AM the resurrection, &c.

[Same throughout as 1549.]

Elizabeth, 1559.

THE ORDER FOR THE BURIAL OF THE DEAD.

§ 339. *The Priest meeting, &c.*

I AM the resurrection, &c.

[Same throughout as 1549.]

James I. 1604.

THE ORDER FOR THE BURIAL OF THE DEAD.

§ 339. *The Priest meeting, &c.*

I AM the resurrection, &c.

[Same throughout as 1549.]

Scotch Liturgy, 1637.

THE ORDER FOR THE BURIAL OF THE DEAD.

§ 339. *The Presbyter meeting, &c.*

I AM the resurrection, &c.

[Same as 1549.]

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body; yet in my flesh shall I see God: Whom I shall see for my self, and mine eyes shall behold, and not another. Job 19. 25.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 Tim. 6. 7. Job i. 21.

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[a] In ed. 1578, "*The Minister;*" in Scotch ed., 1637, "*The Presbyter.*"

[f] In ed. 1578, "*The Ministers and;*" in Scotch ed., 1637, "*The Presbyter and.*"

[g] In eds. 1552 and 1559, "unto;" but in eds. 1604, 1637, and 1662, again "into."

[h] In one ed. 1549, "toward."

[i] In Scoth ed., 1637, and in ed. 1662, "yea" *omitted.*

[k] In Scotch ed., 1637, and ed. 1662, "John xi. 25, 26."

[l] In ed. 1662, "shall never die."

I KNOW that my Redeemer liveth, and that I shall rise out of the earth in the last day, and shall be covered again with my skin, and shall see God in my flesh: yea and I myself shall behold him, not with other but with these[o] same eyes. Job xix. [n]

WE brought nothing into this world, neither may we carry any thing out of this world. The Lord giveth, and the Lord taketh away. Even as it pleaseth[p] the Lord, so cometh things to pass: blessed be the name of the Lord. 1 Tim. vi. Job i. [q]

Charles II. 1662.

THE ORDER FOR THE BURIAL OF THE DEAD.

§ 338. ¶ *Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.*

§ 339. ¶ *The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

I AM the resurrection and, &c.
[Same as 1549.]

I KNOW that my, &c.
[Same as Scotch ed., 1637.]

WE brought nothing, &c.
[Same as Scotch ed., 1637.]

§ 340. ¶ *After they are come into the Church, shall be read one or both of these Psalms following.*

I SAID, I will take heed to my ways: that I offend not in my tongue. *Dixi, custodiam.* Psal. xxxix.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

Lord, let me know mine[r] end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

[Continued on p. 374.]

[m] In Sealed Book, 1662, the head-line is printed "Burial of the Dead," and the words "at the" prefixed by a pen.

[n] In one ed., 1549, *misprr.* John xix.

[o] In one ed., 1559, "the."

[p] In eds. 1552, "as it hath pleased."

[q] In ed. 1662, the references in the side-notes are S. John xi. 25, 26; Job xix. 25, 26, 27; 1 Tim. vi. 7; and Job i. 21, respectively.

[r] Printed in Sealed Book "my," but altered with a pen to "mine."

§ 342. *When they come at*[a] *the grave, whiles the corpse is made ready to be laid into the earth, the priest*[b] *shall say, or else the priest*[c] *and clerks shall sing.*

MAN that is born of a woman, hath but a short time to live, and is full of misery: he cometh up and is cut down like a flower; he flieth as it were a shadow, and never continueth in one stay. Job ix.[x]

Second Edw. VI. 1552.

§ 342. *When they come to the grave, whiles the corpse, &c.*

MAN that is born, &c.
In the midst of life, &c.

[Same throughout as 1549.]

Elizabeth, 1559.

§ 342. *When they come to the grave, whiles the corpse, &c.*

MAN that is born, &c.
In the midst of life, &c.

[Same throughout as 1549.]

James I. 1604.

§ 342. *When they come to the grave, while the corpse, &c.*

MAN that is born, &c.
In the midst of life, &c.

[Same as 1549.]

Scotch Liturgy, 1637.

§ 342. *When they come to the grave, while the corpse, &c.*

MAN that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. Job 14. 1, 2.
In the midst of life, &c.

[Same as 1549.]

Charles II. 1662.

[Psalm xxxix. continued.]

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

LORD, thou hast been our refuge: from one generation to another. *Domine, refugium.* Psal. xc.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

[a] In one ed., 1552, and one ed., 1559, and in all afterwards, "to the."

[b] In ed. 1578, "*the Minister*;" in Scotch ed., 1637, "*the Presbyter*."

[c] In one ed., 1559, and in eds. 1604 and 1662, "or the priest;" in one ed., 1559, "or the priests;" in ed. 1578, "or the ministers." In Scotch ed., 1637, "or the *Presbyter*."

[x] Thus in all eds., 1549 and 1559, and in all eds., 1552, except one, where it is (rightly) Job xix.; the text is the same throughout.

¶ In the midst of life we be[y] in death: of whom may we seek for succour, but of thee, O Lord, which[z] for our sins justly art moved[a]? Yet, O Lord[b] God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death. Thou knowest, Lord, the secrets of our hearts: shut not up thy merciful eyes to our prayers[c]: But spare us, Lord most holy, O God most mighty, O holy and merciful[d] Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten, and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

O[e] teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy work.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now and ever shall be: world without end. Amen.

§ 343. ¶ *Then shall follow the Lesson taken out of the fifteenth chapter of the former Epistle of Saint Paul to the Corinthians.*

Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall

1 Cor. xv. 20.

[Continued on page 376.]

[y] In ed. 1662, "we are."

[z] In ed. 1662, "who."

[a] In eds. 1552 and 1604, "justly art displeased;" in Scotch ed., and 1662, "art justly displeased."

[b] In one ed., 1549, the line, "which for our sins justly art moved? Yet, O Lord," is accidentally *omitted*.

[c] In ed. 1662, "shut not thy merciful ears to our prayer."

[d] In Scotch ed., "most merciful."

[e] In Sealed Book apparently altered from "So" with a pen.

§ 344. *Then the priest casting earth upon the corpse, shall say,*

I COMMEND thy soul to God the Father Almighty, and thy body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of resurrection to[f] eternal life, through our Lord Jesus Christ, who shall change our vile

Second Edw. VI. 1552.

§ 344. *Then while the earth shall be cast upon the body, by some standing by, the Priest*[g] *shall say.*

FORASMUCH as it hath pleased almighty God of his great mercy to take unto himself the soul of our dear brother here departed: we therefore commit his body to the ground, earth to earth, &c.

[Same as 1549.]

§ 345. ¶ *Then shall be said or sung.*

I HEARD a voice from heaven, saying unto me, Write: from henceforth, blessed are the dead which die in the Lord. Even so saith the Spirit, that they rest from their labours.

Elizabeth, 1559.

§ 344. *Then while the earth, &c.*

FORASMUCH as it hath, &c.

[Same as 1552.]

§ 345. *Then shall be said or sung.*

I HEARD a voice, &c.

[Same as 1552.]

James I. 1604.

§ 344. *Then while the earth, &c.*

FORASMUCH as it hath, &c.

[Same as 1552.]

§ 345. *Then shall be said or sung.*

I HEARD a voice, &c.

[Same as 1552.]

Scotch Liturgy, 1637.

§ 344. *Then while the earth, &c.*

FORASMUCH as it hath, &c.

[Same as 1552.]

§ 345. *Then shall be said or sung.*

I HEARD a voice, &c.

[Same as 1552.]

Charles II. 1662.

have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same

[f] In ed. 1662, "of the resurrection."

[g] In Scotch ed., 1637, "Presbyter."

body, that it may be like to[h] his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

§ 345. *Then shall be said or sung,*

I HEARD a voice from heaven, saying unto me: Write, blessed are the dead which die in the Lord. Even so saith the Spirit, that they rest from their labours. Apoc. xiv.[i]

flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is[j] spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

§ 342. ¶ *When they come to the Grave, while the Corpse, &c.*

MAN that is born, &c.
In the midst of life, &c.
[Same throughout as 1549.]

§ 344. ¶ *Then while the earth, &c.*

FORASMUCH as it hath, &c.
[Same as 1552.]

§ 345. ¶ *Then shall be said or sung,*

I HEARD a voice, &c.
[Same as 1637, to]
for they rest from their labours.

[h] In eds. 1604, and afterwards, "unto."
[i] In eds. 1552, the reference is *omitted*; in eds. 1637 and 1662, Rev. 14. 13.
[j] In the Sealed Book (1662) "is" is printed, but altered with a pen to "was."

§ 346. Let us pray.

WE commend into thy hands of mercy, most merciful Father, the soul of this our brother departed, *N.* And his body we commit to the earth, beseeching thine infinite goodness, to give us grace to live in thy fear and love, and to die in thy favour: that when the judgment shall come which thou hast committed to thy well beloved Son, both this our brother, and we, may be found acceptable in thy sight, and receive that blessing, which thy well beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father: Receive the kingdom prepared for you before the beginning of the world. Grant this, merciful Father, for the honour of Jesu Christ our only Saviour, Mediator, and Advocate. Amen.

§ 347. *This prayer shall also be added.*

ALMIGHTY God, we give thee hearty thanks for this thy servant, whom thou hast delivered from the miseries of this wretched world, from the body of death and all temptation; and, as we trust, hast brought his soul, which he committed into thy holy hands, into sure consolation and rest: Grant, we beseech thee, that at the day of judgment his soul and all the souls of thy elect, departed out of this life, may with us, and we with them, fully receive thy promises, and be made perfit altogether, thorough the glorious resurrection of thy Son Jesus Christ our Lord.

§ 348. *These psalms with other suffrages following are to be said in the church, either before or after the burial of the corpse.*

I AM well pleased that the Lord hath heard the voice of my prayer. *Dilexi, quoniam.* Psalm cxvi[k].

That he hath inclined his ear unto me, therefore will I call upon him as long as I live.

The snares of death compassed me round about, and the pains of hell gat hold upon me: I shall find trouble and

Second Edw. VI. 1552.

[The Prayers ¶ 346, 347 and the Psalms following, are omitted in this and in all subsequent editions, but the latter part of the first prayer will be found incorporated in the prayer at the end of the Office, see § 352, p. 386.]

Elizabeth, 1559.

[The above Prayers, &c., are omitted.]

James I. 1604.

[The above Prayers, &c., are omitted.]

[k] In one ed., 1549, *misprr.* Psalm clxxvi.

heaviness, and I shall call upon the Name of the Lord, (O Lord), I beseech thee deliver my soul.

Gracious is the Lord, and righteous, yea, our God is merciful.

The Lord preserveth the simple : I was in misery, and he helped me.

Turn again then unto thy rest, O my soul, for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

I will walk before the Lord, in the land of the living.

I believed, and therefore will I speak : but I was sore troubled. I said in my haste : all men are liars.

What reward shall I give unto the Lord for all the benefits that he hath done unto me?

I will receive the cup of salvation, and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his Saints.

Behold (O Lord) how that I am thy servant : I am thy servant, and the son of thy handmaid, thou hast broken my bonds in sunder.

I will offer to thee the sacrifice of thanksgiving, and will call upon the Name of the Lord.

I will pay my vows unto the Lord, in the sight of all his people, in the courts of the Lord's house, even in the midst of thee, O Hierusalem.

Glory be to the Father, &c.

As it was in the beginning, &c.

PRAISE the Lord, (O my soul), while I live will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.

Lauda, anima, mea. Psal. cxlvi.

☞ *Note that* this Psalm is to be said after the other that followeth[1].

O put not your trust in princes, nor in any child of man, for there is no help in them.

For when the breath of man goeth forth, he shall turn again to his earth, and then all his thoughts perish.

Scotch Liturgy, 1637.
[The above Prayers, &c., are omitted.]

Charles II. 1662.
[The above Prayers, &c., are omitted.]

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[1] This appears thus in three eds., 1549; in one ed. the order is given correctly.

Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God.

Which made heaven and earth, the sea, and all that therein is : which keepeth his promise for ever.

Which helpeth them to right that suffer wrong, which feedeth the hungry.

The Lord looseth men out of prison, the Lord giveth sight to the blind.

The Lord helpeth them up that are fallen, the Lord careth for the righteous.

The Lord careth for the strangers, he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

The Lord thy God, O Sion, shall be King for evermore, and throughout all generations.

Glory be to the Father, &c.

As it was in the beginning, &c.

O LORD, thou hast searched me out, and known me.

Thou knowest my down-sitting, and mine up-rising : thou understandest my thoughts long before. *Domine, probasti.* Psalm cxxxix.

Thou art about my path, and about my bed, and spiest out all my ways.

For lo, there is not a word in my tongue, but thou (O Lord) knowest it altogether.

Thou hast fashioned me, behind and before, and laid thine hand upon me,

Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

Whither shall I go then from thy Spirit? or whither shall I go then from thy presence?

If I climb up into heaven, thou art there : if I go down to hell, thou art there also.

Second Edw. VI. 1552.

[The preceding Psalms of the 1549 edition are all omitted in ed. 1552, and subsequent editions. The next rubric, with the lesson, follows on immediately after § 345, see p. 377.]

Elizabeth, 1559.

[The above Psalms are omitted.]

James I. 1604.

[The above Psalms are omitted.]

If I take the wings of the morning, and remain in the uttermost parts of the sea;

Even there also shall thy hand lead me, and thy right hand shall hold me.

If I say: peradventure the darkness shall cover me, then shall my night be turned to day.

Yea, the darkness is no darkness with thee: but the night is all clear as the day, the darkness and light to thee are both alike.

For my reins are thine, thou hast covered me in my mother's womb: I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

My bones are not hid from thee, though I be made secretly, and fashioned beneath in the earth.

Thine eyes did see my substance, yet being unperfect: and in thy book were all my members written;

Which day by day were fashioned, when as yet there was none of them.

How dear are thy counsels unto me, O God! O how great is the sum of them!

If I tell them, they are more in number than the sand: when I wake up, I am present with thee.

Wilt thou not slay the wicked, O God! depart from me, ye blood-thirsty men.

For they speak unrighteously against thee: and thine enemies take thy Name in vain.

Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

Yea, I hate them right sore! even as though they were mine enemies.

Try me, O God, and seek the ground of mine heart: prove me, and examine my thoughts.

Look well if there be any way of wickedness in me, and lead me in the way everlasting.

Glory be to the Father, &c.

As it was in the beginning, &c.

Scotch Liturgy, 1637.
[The above Psalms are omitted.]

Charles II. 1662.
[The above Psalms are omitted.]

§ 349. *Then shall follow this lesson, taken out of the fifteenth chapter to the Corinthians, the first Epistle.*

CHRIST is risen from the dead, and become the first-fruits of them that slept [m]. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, even so by Christ shall all be made alive, but every man in his own order: The first is Christ; then they that are Christ's, at his coming. Then cometh the end, when he hath delivered up the kingdom to God the Father, when he hath put down all rule and all authority and power. For he must reign till he have put all [n] his enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. When all things are subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what do they which are baptized over the dead, if the dead rise not at all? Why are they then baptized over them? yea and why stand we alway then in jeopardy? By our rejoicing, which I have in Christ Jesu our Lord, I die daily. That I have fought with beasts at Ephesus after the manner of men, what advantageth it me, if the dead rise not again? Let us eat, and drink, for to-morrow we shall die. Be not ye deceived; evil words corrupt good manners. Awake truly out of sleep, and sin not. For some have not the knowledge of God. I speak this to your shame. But some man will say: How arise the dead? with what body shall they come? Thou fool, that which thou sowest is not quickened, except it die. And what sowest thou? Thou sowest not that body that shall be; but bare corn as of wheat, or of some other: but God giveth it a body, at his pleasure, to every seed his own body. All flesh is not one manner of flesh, but there is one manner of flesh of men, another [o] manner of flesh of beasts, another [o] of fishes,

1 Cor. 15.

Second Edw. VI. 1552.

§ 349. *Then shall follow this lesson, taken out of the, &c.*

[Same as 1549.]

Elizabeth, 1559.

§ 349. *Then shall follow, &c.*

[Same as 1549.]

James I. 1604.

§ 349. *Then shall follow, &c.*

[Same as 1549.]

[m] In one ed., 1559, and in ed. 1604, "sleep."

[n] In one ed., 1559, "all" *omitted.*

[o] In eds. 1559, "and other manner of."

another of birds. There are also celestial bodies, and there are bodies terrestrial. But the glory of the celestial is one, and the glory of the terrestrial is another. There is one manner glory of the sun, and another glory of the moon, and another glory of the stars. For one star differeth from another in glory. So is the resurrection of the dead. It is sown in corruption, it riseth again in incorruption. It is sown in dishonour, it riseth again in honour. It is sown in weakness, it riseth again in power. It is sown a natural body, it riseth again a spiritual body. There is a natural body, and there is a spiritual body: and as it is also written: The first man Adam was made a living soul, and the last Adam was made a quickening Spirit. Howbeit, that is not first which is spiritual: but that which is natural, and then that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven (heavenly). As is the earthy, such are they that are earthy. And as is the heavenly, such are they that are heavenly. And as we have borne the image of the earthy, so shall we bear the image of the heavenly. This say I, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit uncorruption. Behold, I shew you a mystery. We shall not all sleep: but we shall all be changed and that in a moment, in the twinkling of an eye, by the last trump. For the trump shall blow, and the dead shall rise incorruptible, and we shall be changed. For this corruptible must put on incorruption: and this mortal must put on immortality. When this corruptible hath put on incorruption [p], and this mortal hath put on immortality: then shall be brought to pass the saying that is written: Death is swallowed up in victory: Death, where is thy sting? Hell, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be unto God which hath given us victory, through our Lord Jesus Christ. Therefore, my dear brethren, be ye stedfast, and unmoveable, always rich in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Scotch Liturgy, 1637.

§ 345. *Then shall follow, &c.*

[Same rubric as 1552, but the version follows that printed at p. 375, under ed. 1662.]

Charles II. 1662.

[This Lesson is here omitted, having already been read, see § 331, p. 375.]

[p] In most eds. 1559, "uncorruption."

§ 350. *The lesson ended, then shall the Priest* [q] *say,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
¶ Our Father which art in heaven, &c.
And lead us not into temptation.
Answer. But deliver us from evil. Amen.
Priest. Enter not (O Lord) into judgment with thy servant.
Answer. For in thy sight no living creature shall be justified.
Priest. From the gates of hell.
Answer. Deliver their souls, O Lord.
Priest. I believe to see the goodness of the Lord.
Answer. In the land of the living.
Priest. O Lord, graciously hear my prayer.
Answer. And let my cry come unto thee.

Second Edw. VI. 1552.

§ 350. *The lesson ended, &c.*
Lord, have mercy, &c.
[Same as 1549, to]
. . . deliver us from evil. Amen.

§ 351. *The Priest* [q].

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity: We give thee hearty thanks, for that it hath pleased thee to deliver this *N.* our brother out of the miseries of this sinful world: beseeching thee, that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to haste [r] thy kingdom, that we with this our brother, and all other departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory. Amen.

Elizabeth, 1559.

§ 350. *The lesson ended, the Priest shall say,*
Lord, have mercy, &c.
[Same as 1549, to]
. . . deliver us from evil. Amen.
(§ 351.) *The Priest.*
ALMIGHTY God, with whom, &c.
[Same as 1552.]

James I. 1604.

§ 350. *The lesson ended, the Priest shall say,*
Lord, have mercy, &c.
[Same as 1549, to]
. . . deliver us from evil. Amen.
(§ 351.) *The Priest.*
ALMIGHTY God, with whom, &c.
[Same as 1552.]

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[q] In ed. 1578, "*Minister*;" and in Scotch ed., 1637, "*the Presbyter.*"
[r] In ed. 1604, and afterwards, "hasten."

(§ 351.) Let us pray.

O LORD, with whom do live the spirits of them that be dead: and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity: Grant unto this thy servant, that the sins which he committed in this world be not imputed unto him, but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible: set him on the right hand of thy Son Jesus Christ, among thy holy and elect, that then he may hear with them these most sweet and comfortable words: Come to me, ye blessed of my Father, possess the kingdom which hath been prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.

Scotch Liturgy, 1637.

§ 350. *The Lesson ended, the Presbyter shall say.*

Lord, have mercy, &c.

[Same as 1549, to]

. . . deliver us from evil. Amen.

§ 351. *Presbyter.*

ALMIGHTY God, with whom, &c.

[Same as 1552.]

Charles II. 1662.

§ 350. ¶ *Then the Priest shall say,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

§ 351. *Priest.*

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

. . . . . .

Second Edw. VI. 1552.

§ 352. *The Collect.*

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever believeth, shall live though he die; and whosoever liveth and believeth in him, shall not die eternally: who also taught [s] us (by his holy apostle [t] Paul) not to be sorry, as men without hope, for them that sleep in him: We meekly beseech thee (O Father) to raise us from the death of sin unto the life of righteousness, that when we shall depart this life, we may rest in him, as our hope is this our brother doth; and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy wellbeloved Son shall then pronounce to all that love and fear thee, saying: Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.

[The Office ends here.]

Elizabeth, 1559.

§ 352. *The Collect.*

O MERCIFUL God, &c.

[Same as 1552.]

James I. 1604.

§ 352. *The Collect.*

O MERCIFUL God, &c.

[Same as 1552.]

Scotch Liturgy, 1637.

§ 352. *The Collect.*

O MERCIFUL God, &c.

[Same as 1552.]

Charles II. 1662.

§ 352. *The Collect.*

O MERCIFUL God, the Father, &c.

[Same as 1552, to]

Mediator and Redeemer. *Amen.*

[In ed. 1662 only is added the following.]

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

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[s] In ed. 1662, "hath taught."

[t] In Scotch ed., 1637, "Apostle S. Paul;" and ed. 1662, "Apostle Saint Paul."

§ 353. *THE CELEBRATION*

of the holy communion when there is a burial of the dead.

LIKE as the hart desireth the water-brooks, so longeth my soul after thee, O God. *Quemadmodum* Psalm xlii.

My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

My tears have been my meat day and night, while they daily say unto me, Where is now thy God?

Now when I think thereupon, I pour out my heart by myself: for I went with the multitude, and brought them forth unto the house of God, in the voice of praise and thanksgiving, among such as keep holy-day.

Why art thou so full of heaviness, (O my soul): and why art thou so unquiet within me?

Put thy trust in God, for I will yet give him thanks for the help of his countenance.

My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermonim.

One deep calleth another, because of thy noise of thy water-pipes, all thy waves and storms are gone over me.

The Lord hath granted his loving-kindness on the day-time, and in the night-season did I sing of him, and made my prayer unto the God of my life.

I will say unto the God of my strength, why hast thou forgotten me? why go I thus heavily, while the enemy oppresseth me?

My bones are smitten asunder, while mine enemies (that trouble me) cast me in the teeth, namely, while they say daily unto me: where is now thy God?

Why art thou so vexed, (O my soul) and why art thou so disquieted within me?

O put thy trust in God, for I will yet thank him which is the help of my countenance, and my God.

Glory to the Father, &c.

As it was in the beginning, &c.

[" The Celebration of the Holy Communion when there is a Burial of the Dead," appears only in the eds. 1549. In all after it is omitted.]

§ 354. *The Collect*[a].

O MERCIFUL God the Father of our Lord Jesu Christ, who is the resurrection and the life: In whom whosoever believeth shall live, though he die: and whosoever liveth, and believeth in him, shall not die eternally: who also hath taught us (by his holy apostle Paul) not to be sorry as men without hope for them that sleep in him: We meekly beseech thee (O Father) to raise us from the death of sin unto the life of righteousness, that when we shall depart this life, we may sleep in him (as our hope is this our brother doth), and at the general resurrection in the last day both we and this our brother departed, receiving again our bodies, and rising again in thy most gracious favour, may with all thine elect Saints obtain eternal joy. Grant this, O Lord God, by the means of our Advocate Jesus Christ: which with thee and the Holy Ghost, liveth and reigneth one God for ever. Amen.

§ 355. *The Epistle.*

I WOULD not, brethren, that ye should be ignorant concerning them which are asleep, that ye sorrow not, even as other do, which have no hope. For if we believe that Jesus died and rose again; even so them also which sleep by Jesus, will God bring again with him. For this say we unto you in the word of the Lord, that we which shall live, and shall remain in the coming of the Lord, shall not come ere they which sleep. For the Lord himself shall descend from heaven with a shout, and the voice of the archangel, and trump of God: and the dead in Christ shall rise first: Then we which shall live (even we shall remain) shall be caught up with them also in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort yourselves one another with these words. 1 Thess. iv.

§ 356. ¶ *The Gospel.*

Jesus said to his disciples and to the Jews, All that the Father giveth me shall come to me; and he that cometh to me I shall not cast away. For I came down from heaven; not to do that I will, but that he will which hath sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I shall lose nothing; but raise them up again at the last day. John vi.

And this is the will of him that sent me: that every one which seeth the son and believeth on him, have everlasting life, and I will raise him up at the last day.

[a] In two eds., 1549, "Collect."

THE ORDER OF THE

PURIFICATION OF WOMEN[x].

§ 357. *The woman shall come into the church, and there shall kneel down in some convenient place, nigh unto the quire door: and the Priest standing by her shall say these words, or such like, as the case shall require.*

FORASMUCH as it hath pleased Almighty[y] God of his goodness to give you safe deliverance, and your child baptism[z], and hath preserved you in the great danger of childbirth: ye shall therefore give hearty thanks unto God, and pray.

Second Edw. VI. 1552.

THE THANKSGIVING OF WOMEN AFTER CHILD BIRTH,

COMMONLY CALLED

THE CHURCHING OF WOMEN.

§ 357. *The woman shall come into the church, and there shall kneel down in some convenient place, nigh unto the place where the table standeth: and the Priest[a] standing by her, shall say these words, or such like as the case shall require.*

FORASMUCH as it hath pleased almighty[y] God of his goodness to give you safe deliverance, and hath preserved you in the great danger of child birth: ye[b] shall therefore give hearty thanks unto God, and pray[c].

Elizabeth, 1559.

THE THANKS GIVING OF WOMEN, &c.

[Same as 1552.]

§ 357. *The woman shall come, &c.*

FORASMUCH as it hath, &c.

[Same as 1552.]

James I. 1604.

THE THANKSGIVING OF WOMEN, &c.

[Same as 1552.]

§ 357. *The woman shall come, &c.*

FORASMUCH as it hath, &c.

[Same as 1552.]

Scotch Liturgy, 1637.

THE THANKSGIVING OF WOMEN, &c.

[Same as 1552.]

§ 357. *The woman shall come, &c.*

FORASMUCH as it hath, &c.

[Same as 1552.]

Charles II. 1662.

THE THANKSGIVING OF WOMEN, &c.

[Same as 1552.]

§ 357. ¶ *The Woman at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,*

FORASMUCH as it hath, &c.

[Same as 1552.]

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[x] In ed. 1578, the Service *omitted* altogether.

[y] In one ed., 1559, "the Almighty."

[z] In eds. 1552, the words, "and your child baptism," are *omitted.*

[a] In Scotch ed., 1637, "the Lord's Table standeth: and the Presbyter."

[b] In ed. 1662, "you."

[c] In ed. 1662, "and say."

§ 358. *Then shall the Priest say this Psalm.*

I HAVE lifted[d] up mine eyes unto the hills, from whence cometh my help? *Levavi oculos.* Psalm cxxi.[e]

My help cometh even from the Lord, which hath made heaven and earth.

He will not suffer thy foot to be moved, and he that keepeth thee will not sleep.

Behold, he that keepeth Israel, shall neither slumber nor sleep.

The Lord himself is thy keeper, the Lord is thy defence upon thy right hand.

So that the sun shall not burn thee by day, neither the moon by night.

The Lord shall preserve thee from all evil, yea, it is even he that shall keep thy soul.

Second Edw. VI. 1552.

§ 358. *Then shall the Priest say this Psalm.*

Psalm cxxi.

I HAVE lifted up, &c.
[Same as 1549.]

Lord, have mercy upon us, &c.
[Same throughout as 1549.]

Elizabeth, 1559.

§ 358. *Then shall the Priest, &c.*

I HAVE lifted up, &c.
[Same as 1549.]

Lord, have mercy, &c.
[Same throughout as 1549.]

James I. 1604.

§ 358. *Then shall the Priest, &c.*

I HAVE lifted up, &c.
[Same as 1549.]

Lord, have mercy, &c.
[Same throughout as 1549, to]

Scotch Liturgy, 1637.

§ 358. *Then shall the Presbyter say this Psalm following. Or else Psalm the 27.*

I will lift up mine eyes unto the hills from whence cometh my help. Psalm cxxi.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved : he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper : the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day ; nor the moon by night.

The Lord shall preserve thee from all evil : he shall preserve thy soul.

The Lord shall preserve thy going out, and thy coming in, from this time forth and even for evermore.

Glory be to the Father, and to the Son : and to the holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Lord, have mercy, &c.
[Same as 1549.]

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[d] In one ed., 1559, "have lift."

[e] In one ed., 1549, *misp.* Psalm xxi.

The Lord shall preserve thy going out, and thy coming in, from this time forth for evermore.

Glory be to the Father, and to the Son, and to, &c.

As it was in the beginning, is now, and ever, &c.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Charles II. 1662.

§ 358. ¶ *Then shall the Priest say the cxvi.* [t] *Psalm.*

Dilexi, quoniam. Psal. cxvi.

I AM well pleased : that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

The snares of death compassed me round about : and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous : yea, our God is merciful.

The Lord preserveth the simple : I was in misery, and he helped me.

Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

I will walk before the Lord : in the land of the living.

I believed, and therefore will I speak, but I was sore troubled : I said in my haste, All men are liars.

What reward shall I give unto the Lord : for all the benefits that he hath done unto me?

I will receive the cup of salvation : and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

§ 359. *Or* Psal. cxxvii. [s]

Nisi Dominus. Psal. cxxvii.

EXCEPT the Lord build the house : their labour is but lost that build it.

Except the Lord keep the city : the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant : even so are the young children.

Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

§ 360. ¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

[t] In the Sealed Book, 1662, "cxvi. Psalm" is altered with a pen from "this psalm."

[s] In the Sealed Book, 1662, "Psalm cxxvii." is altered with a pen from "this psalm."

¶ Our Father which art in heaven, &c.
And lead us not into temptation.
Answer. But deliver us from evil. Amen [n].
Priest [i]. O Lord, save this woman thy servant.
Answer. Which [k] putteth her trust in thee.
Priest [i]. Be thou to her a strong tower.
Answer. From the face of her enemy.
Priest [i]. Lord [l], hear our prayer.
Answer. And let our [m] cry come to [n] thee.

Second Edw. VI. 1552.

Our Father which art, &c.

[Same as 1549.]

(§ 361.) *Priest.*

¶ Let us pray.

O ALMIGHTY God, &c.

[Same as 1549.]

§ 362. *The woman that cometh to give her thanks, must offer accustomed offerings: and if there be a Communion, it is convenient that she receive the holy Communion.*

Elizabeth, 1559.

Our Father which art, &c.

[Same as 1549.]

§ 361. *Priest.*

Let us pray.

O ALMIGHTY God, which, &c.

§ 362. *The woman that cometh, &c.*

[Same as 1552.]

James I. 1604.

Our Father which art, &c.

[Same as 1549.]

§ 361. *Priest.*

Let us pray.

O ALMIGHTY God, which, &c.

§ 362. *The woman that cometh, &c.*

[Same as 1552.]

Scotch Liturgy, 1637.

Our Father which art, &c.

[Same as 1549.]

§ 361. *Presbyter.*

Let us pray.

O ALMIGHTY God, which, &c.

[Same as 1549.]

§ 362. *The woman that cometh to give her thanks: it is convenient that she receive the holy Communion if there be any at that time.*

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[h] In ed. 1604, "Amen" *omitted.*
[i] In Scotch ed., 1637, "Presbyter;" in ed. 1662, "Minister."
[k] In ed. 1662, "who."
[l] In two eds., 1549, and in Scotch ed., 1637, "O Lord."
[m] In one ed., 1559, "my cry."
[n] In eds. 1552, and afterwards, "unto."

(§ 361.) *Priest.* ¶ Let us pray.

O ALMIGHTY God, which hast delivered this woman thy servant from the great pain and peril of childbirth: Grant, we beseech thee (most merciful Father), that she through thy help may both faithfully live, and walk in her vocation according to thy will in this life present; and also may be partaker of everlasting glory in the life to come: through Jesus Christ our Lord. Amen.

§ 362. *The woman that is purified, must offer her chrisom, and other accustomed offerings. And if there be a Communion, it is convenient that she receive the holy Communion.*

Charles II. 1662.

OUR Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom [p], the power, and the glory, for ever and ever. Amen.

Minister. O Lord, save this woman thy servant;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower;

Answer. From the face of her enemy.

Minister. Lord, hear our prayer.

Answer. And let our cry come unto thee.

(§ 361.) *Minister.*

Let us pray.

O ALMIGHTY God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of child-birth; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

§ 362. ¶ *The Woman that cometh to give, &c.*

[Same as 1552.]

[o] In the Sealed Book throughout the heading is altered with a pen to "The Churching of Women," written above the words "The Thanksgiving."

[p] In the Sealed Book "and" is here printed, but marked through with a pen.

THE FIRST DAY OF LENT

COMMONLY CALLED

ASH-WEDNESDAY.

363. ¶ *After Matins ended, the people being called together by the ringing of a bell, and assembled in the church, the English Litany shall be said after the accustomed manner*[p]*: which ended, the Priest*[v] *shall go into the pulpit, and say thus:*

BRETHREN, in the primitive church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners[q], were put to open penance[r], and punished in this world[s], that their souls might be saved in the day of the Lord; and that other[t] admonished by their example, might be more[u] afraid to offend. In the stead[x] whereof, until the said discipline may be restored again,

Second Edw. VI. 1552.

A

COMMINATION AGAINST SINNERS,

WITH CERTAIN

PRAYERS TO BE USED DIVERS TIMES IN THE YEAR.

§ 363. ¶ *After Morning prayer, the people, &c.*

BRETHREN, in the primitive church, &c.

CURSED is the man, &c.

[Same as 1549.]

§ 364. *And the people shall answer and say.*

Amen.

Elizabeth, 1559.

A COMMINATION AGAINST SINNERS, &c.

§ 363. *After Morning Prayer, &c.*

BRETHREN, in the Primitive, &c.

CURSED is the man, &c.

[Same as 1549.]

§ 364. *And the people shall answer and say,*

Amen.

James I. 1604.

A COMMINATION AGAINST SINNERS, &c.

§ 363. *After Morning Prayer, &c.*

BRETHREN, in the primitive, &c.

CURSED is the man, &c.

[Same as 1549.]

§ 364. *And the people shall answer and say,*

Amen.

[p] In one ed., 1549, "shall be said in such wise as in the end of this book is set forth, and in the accustomed places appointed by the King's injunctions."

[q] In ed. 1662, "persons as stood convicted of notorious sin."

[r] In one ed., 1549, the words, "put to open penance, and," are *omitted*.

[s] In Scotch ed., 1637, "and did humbly submit themselves to undergo punishment in this world."

[t] In most eds., 1552, and afterwards, "others."

[u] In eds. 1604, and after, "the more."

[v] In Scotch ed., 1637, "Presbyter."

[x] In ed. 1662, "instead."

(which thing[y] is much to be wished,) it is thought good, that at this time (in your presence[z]) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the xxviith[a] chapter of Deuteronomy, and other places of scripture: and that ye should answer to every sentence, Amen. To the intent that you[b] being admonished of the great indignation of God against sinners, may the rather be called[c] to earnest and true repentance, and may walk more warily in these dangerous days, fleeing[d] from such vices, for the[e] which ye affirm with your own mouths the curse of God to be due.

¶ CURSED is the man that maketh any carved or molten image, an abomination to the Lord, the work of the hands of the craftsman, and putteth it in a secret place to worship it.

§ 364. *And the people shall answer, and say,*

Amen.

Scotch Liturgy, 1637.

A COMMINATION AGAINST SINNERS, WITH CERTAIN PRAYERS TO BE USED DIVERS TIMES IN THE YEAR. AND ESPECIALLY ON THE FIRST DAY OF LENT, COMMONLY CALLED ASH-WEDNESDAY.

§ 363. *After Morning Prayer, &c.*

[Same as 1549, to]

. . . . *and say thus, the people sitting and attending with reverence.*

BRETHREN, in the Primitive, &c. CURSED is the man, &c.

[Same throughout as 1549, except that it has the marginal reference.]

Deut. 27. 15. . . . . place to worship it.

§ 364. *And the people shall answer and say,*

Amen.

Charles II. 1662.

A COMMINATION,

OR

DENOUNCING OF GOD'S ANGER AND JUDGEMENTS AGAINST SINNERS,

With certain Prayers to be used on the first day of Lent, and at other times, as the Ordinary shall appoint.

§ 363. ¶ *After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall in the reading Pew or Pulpit, say,*

BRETHREN, in the Primitive, &c.

[Same as 1549.]

CURSED is the man that maketh any carved or molten image, to worship it.

§ 364. ¶ *And the people shall answer and say,*

Amen.

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[y] In ed. 1662, "thing" *omitted.*

[z] In ed. 1662, "in the presence of you all."

[a] In ed. 1552, "xxvii.;" in eds. 1662, "the seven and twentieth."

[b] In ed. 1662, "you" *omitted.*

[c] In ed. 1662, "ye may the rather be moved to earnest."

[d] In two eds., 1549, and one ed., 1552, "flying."

[e] In ed. 1662, "for which."

Minister. Cursed is he that curseth his father, and [f] mother.

Answer. Amen.

Minister. Cursed is he that removeth away the mark of his neighbour's land [g].

Answer. Amen.

Minister. Cursed is he that maketh the blind to go out of his way.

Answer. Amen.

Minister. Cursed is he that letteth in judgment the right of the stranger, of them that be fatherless, and of widows.

Answer. Amen.

Minister. Cursed is he that smiteth his neighbour secretly.

Answer. Amen.

Minister. Cursed is he that lieth with his neighbour's wife.

Answer. Amen.

Minister. Cursed is he that taketh reward to slay the soul of innocent blood [h].

Answer. Amen.

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer. Amen.

Minister. Cursed are the unmerciful, the fornicators and advouterers [i], the covetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answer. Amen.

The Minister [k]. Now seeing that all they be [l] accursed (as

Second Edw. VI. 1552.

Minister. Cursed is he that, &c.
[Same throughout as 1549.]

The Minister. Now seeing that, &c.
[Same as 1549.]

Elizabeth, 1559.

Minister. Cursed is he that, &c.
[Same throughout as 1549.]

The Minister. Now seeing that, &c.
[Same as 1549.]

James I. 1604.

Minister. Cursed is he that, &c.
[Same throughout as 1549.]

Minister. Now seeing that, &c.
[Same as 1549.]

Scotch Liturgy, 1637.

Minister.

Cursed is he, &c.

[Same as 1549, except that it has the following series of marginal references.]

Deut: 27. 16. Prov: 20. 20. . . . . his father and mother.

Deut: 27. 17. . . . . his neighbour's land.

Deut. 27. 18. . . . . to go out of his way.

[f] In one ed., 1559, "or."
[g] In ed. 1662, "removeth his neighbour's land-mark."
[h] In ed. 1662, "to slay the innocent."
[i] In eds. 1552, and after, "adulterers."
[k] In one ed., 1559, and 1596, and afterwards, "*Minister*;" in Scotch ed., 1637, "*Presbyter*."
[l] In ed. 1662, "are."

the prophet David beareth witness) which[m] do err and go astray from the commandments of God, let us (remembering the dreadful judgment hanging over our heads, and being always[o] at hand[p]) return unto our Lord God, with all contrition and meekness of heart, bewailing and lamenting our sinful life, knowledging[q] and confessing our offences, and seeking to bring forth worthy fruits of penance. For even[r] now is the axe put unto the root of the trees, so that every tree which[s] bringeth not forth good fruit, is hewn down and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners[t], snares, fire and brimstone, storm and tempest[u], this shall be their portion to drink[x]. For lo, the Lord is coming[y] out of his place, to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. . . . . .

Psal. cxviii.[a]

Mat. iii.

Hebru. x.

Psal. x.

Esai. xxvi.

Mal. iii.[z]

Mat. iii.

Cursed is he that in judgment hindereth, stoppeth, or perverteth the right of the stranger, of them that be fatherless, and of widows.

Deut. 27. 19.

Deut. 27. 24. . . . . neighbour secretly.

Lev. 20. 10. . . . . his neighbour's wife.

Deut. 27. 25. . . . . soul of innocent blood.

Jer. 17. 5. . . . . goeth from the Lord.

Matt. 25. 41.
1 Cor. 6. 9. 10. . . . . drunkards and
Gal. 5. 19. 20. 21. extortioners.
Psalm 15. 3.

Presbyter. Now, seeing that, &c.

[Same as 1549.]

Charles II. 1662.

Minister. Cursed is he that, &c....

[Same as 1549, and so throughout, except where paragraph is printed.]

Minister. Cursed is he that, &c....

Minister. Cursed is he that, &c....

Minister. Cursed is he that perverteth the judgement of the stranger, the fatherless, and widow.

Answer. Amen.

Minister. Cursed is he that, &c....

[Same throughout as 1549, to]

Minister. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

Answer. Amen.

Minister. Now seeing that, &c.

[Same as 1549.]

[m] In ed. 1662, "who."
[a] In one ed., 1549, *misprr.* Ps. cxvii.
[o] In one ed., 1559, "alway."
[p] In ed. 1662, "and always ready to fall upon us."
[q] In Scotch ed., 1637, and in ed. 1662, "acknowledging."
[r] In ed. 1552, and afterwards, "For now."
[s] In ed. 1604 and 1662, "that."
[t] In Scotch ed., 1637, "for upon the wicked he shall rain snares."
[u] In Scotch ed., 1637, "brimstone and an horrible tempest."
[x] In Scotch ed., 1637, "the portion of their cup."
[y] In eds. 1559, "comen;" in three eds., 1549, in Scotch ed., 1637, and in ed. 1662, "is come."
[z] In one ed., 1549, *misprr.* Mal. xxv.

. . . . . The day of the Lord cometh as a thief upon [b] the night; and when men shall say peace, and all things are safe, then shall sudden [c] destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape: then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themself [d], which despised the goodness, patience and and long-sufferance of God, when he called [e] them continually to repentance. Then shall they call upon me (saith the Lord), but I will not hear: they shall seek me early, but they shall not find me, and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel and despised my correction: then shall it be too late to knock, when the door shall be shut, and too late to cry for mercy, when it is the time of justice. O terrible voice of most just judgment, which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime [f], while the day of salvation lasteth, for the night cometh when none can work: but let us, while we have the light, believe in the light, and walk as the [h] children of the light, that we be not cast into the [i] utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, which [k] calleth us mercifully to amendment, and of his endless pity promiseth [l] us forgiveness of that which is past, if (with [m] a whole mind and a [n] true heart) we

1 Thess. v.[a]

Rom. ii.

Proverb. i.

Math. xxv.

2 Cor. vi.[g]

John ix.

Mat. xxv.

Second Edw. VI. 1552.

. . . The day of the Lord, &c.

[Same as 1549.]

Elizabeth, 1559.

. . . The day of the Lord, &c.

[Same as 1549.]

James I. 1604.

. . . The day of the Lord, &c.

[Same as 1549.]

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[a] In one ed., 1549, reference *omitted*.
[b] In ed. 1604, and afterwards, "in the."
[c] In eds. 1552 and 1559, "suddenly."
[d] In ed. 1604, and afterwards, "themselves."
[e] In ed. 1662, "calleth."
[f] In two eds., 1552, and one ed., 1559, "by time."
[g] In one ed., 1549, *misprr.* 1 Cor. vi.
[h] In ed. 1662, "as children."
[i] In Scotch ed., 1637, and ed. 1662, "into utter."
[k] In ed. 1662, "who."
[l] In one ed., 1552, and 1559, "promised."
[m] In Scotch ed., 1637, "and true heart:" in ed. 1662, "if with a perfect and true heart."
[n] In eds. 1552, and afterwards, "true heart."

return unto him: for though our sins be red [o] as scarlet, they shall be as white [p] as snow; and [q] though they be like purple, yet shall they be as white [p] as wool. Esai. i. Turn you clean [r] (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Esech. xviii.[s] Cast away from you all your ungodliness that ye have done, make you new hearts, and a new spirit: wherefore will ye die, O ye house of Israel, seeing [t] I have no pleasure in the death of him that dieth? saith the Lord God. Turn you [u] hen, and you shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous, and he it is that obtaineth grace [x] for our sins; for he was wounded for our offences, and smitten for our wickedness: let us therefore return unto him, who is the merciful receiver of all true penitent sinners, assuring ourself [z] that he is ready to receive us, and most willing to pardon us, if we come to him with faithful repentance: if we will [a] submit ourselves unto him, and from henceforth walk in his ways: if we will take his easy yoke and light burden upon us to follow him in lowliness, patience, and charity, and be ordered by the governance of his holy Spirit, seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand: and he will set us on his right hand, and give us the blessed [b] benediction of his Father, commanding us to take possession of his glorious kingdom; unto the [d] which he vouchsafe to bring us all, for his infinite mercy. Amen.[e]

1 John ii. 1.[y] Esai. liii. Math. xi. Math. xxv.[c]

Scotch Liturgy, 1637.	Charles II., 1662.
. . . The day of the Lord, &c. [Same as 1549.]	. . . The day of the Lord, &c. [Same as 1549.]

[o] In one ed., 1549, and in Scotch ed., 1637, and in ed. 1662, "as red as."

[p] In ed. 1662, "they shall be made white."

[q] In one ed., 1549, "and" *omitted.*

[r] In ed. 1662, "Turn ye (saith the Lord) from all."

[s] In two eds., 1549, *mispr.* Ezech. xvii.; and in one ed., 1559, *mispr.* xxviii.

[t] In ed. 1604, and afterwards, "Seeing that I."

[u] In ed. 1604, and in Scotch ed., 1637, "Turn you then and ye shall;" in ed. 1662, "Turn ye then and ye shall."

[x] In ed. 1662, "he is the propitiation for."

[y] In one ed., 1559, reference *omitted.*

[z] In ed. 1604, and afterwards, "ourselves."

[a] In Sealed Book, 1662, the word "will" is marked through with a pen.

[b] In ed. 1662, "gracious benediction."

[c] In one ed., 1559, "xiii."

[d] In ed. 1662, "unto which."

[e] In one ed., 1559, and 1604, "Amen" *omitted.*

§ 365. ¶ *Then shall they all kneel upon their knees: and the Priest*[f] *and clerks kneeling* (*where*[g] *they are accustomed to say the Litany*) *shall say this psalm*[h].

Miserere mei Deus[i]. Psalm li.

HAVE mercy upon me, (O God,) after thy great goodness: according to the multitude of thy mercies, do away mine offences.

Wash me throughly from my wickedness, and cleanse me from my sin.

For I knowledge[k] my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward[l] parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoice.

Second Edw. VI. 1552.

§ 365. *Then shall they all, &c.*
[Same as 1549.]

HAVE mercy upon me, &c.
[Continued the same as 1549.]

Elizabeth, 1559.

§ 365. *Then shall they all, &c.*

HAVE mercy upon me, &c.
[Continued the same as 1549.]

James I. 1604.

§ 365. *Then shall they all, &c.*

HAVE mercy upon me, &c.
[Continued the same as 1549.]

Scotch Liturgy, 1637.

§ 365. *Then shall they all, &c.*
[Same as 1549.]

Miserere mei, Deus. Ps. 51.

HAVE mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me throughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions: and my sin *is* ever before me.

Against thee, thee only have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

Behold, I was shapen in iniquity: and in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

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[f] In eds. 1552 and 1559, "*Priests*;" in ed. 1578, "*Minister*;" in Scotch ed., 1637, "the Presbyter."

[g] In ed. 1662, "in the place where."

[h] In eds. 1559 and 1604, "this psalm *miserere mei Deus*."

[i] In ed. 1559, the reference is simply "Psalm li."

[k] In one ed., 1559, and afterwards, "acknowledge."

[l] In ed. 1559, "in inward parts."

Turn thy face[m] from my sins, and put out all my misdeeds.

Make me a clean heart, (O God) and renew a right spirit within me.

Cast me not away from thy presence, and take not thy holy Spirit from me.

O give me the comfort of thy help again, and stablish me with thy free spirit.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, (O God,) thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, (O Lord) and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offering[n].

Make me hear joy and gladness : *that* the bones *which* thou hast broken may rejoice.

Hide thy face from my sins ; and blot out all mine iniquities.

Create in me a clean heart, O God ; and renew a right spirit within me.

Cast me not away from thy presence ; and take not thy holy spirit from me.

Restore unto me the joy of thy salvation : and uphold me *with thy* free spirit.

Then will I teach transgressors thy ways, and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou God of my salvation : *and* my tongue shall sing aloud of thy righteousness.

O Lord open thou my lips, and my mouth shall shew forth thy praise.

For thou desirest not sacrifice, else would I give *it* : thou delightest not in burnt-offering.

Charles II. 1662.

§ 365. *Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.*

HAVE mercy upon me, O God, after thy great goodness : according, &c. *Miserere mei Deus.* Psal. li.

[Continued the same as 1549.]

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[m] In Sealed Book, 1662, "away" added with a pen.
[n] In ed. 1662, "burnt-offerings."

The sacrifice of God is a troubled spirit, a broken and contrite heart, (O God,) shalt thou not despise.

O be favourable and gracious unto Sion, build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Lord, have mercy upon us.

¶ Christ, have mercy upon us.

¶ Lord, have mercy upon us.

Our Father which art in heaven, &c.
And lead us not into temptation.

Answer. But deliver us from evil. Amen.

Minister [n]. O Lord save thy servants.

Answer. Which [o] put their trust in thee.

Second Edw. VI. 1552.

The sacrifice of God, &c.
[Same as 1549.]

Lord, have mercy, &c.
[Same as 1549.]

Let us pray.

O LORD, we beseech thee, &c.
[Same as 1549.]

Elizabeth, 1559.

The sacrifice of God, &c.
[Same as 1549.]

Lord, have mercy, &c.
[Same as 1549.]

Let us Pray.

O LORD, we beseech thee, &c.
[Same as 1549.]

James I. 1604.

The sacrifice of God, &c.
[Same as 1549.]

Lord, have mercy, &c.
[Same as 1549.]

Let us Pray.

O LORD, we beseech thee, &c.
[Same as 1549.]

Scotch Liturgy, 1637.

The sacrifices of God *are* a broken spirit : a broken and a contrite heart, O God, thou wilt not despise.

Do good in thy good pleasure unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole

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[n] In Scotch ed., 1637, "Presbyter" throughout.

[o] In ed. 1662, "that."

Minister. Send unto them help from above.

Answer. And evermore mightily defend them.

Minister. Help us, O God our Saviour.

Answer. And for the glory of thy name's sake [p] deliver us, be merciful unto [q] us sinners for thy name's sake.

Minister. O Lord, hear my [r] prayer.

Answer. And let my [s] cry come to thee.

Let us pray.

O LORD, we beseech thee mercifully hear our prayers, and spare all those which [t] confess their sins to [u] thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

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burnt-offering : then shall they offer bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Lord, have mercy, &c.

[Same as 1549.]

Let us Pray.

O LORD, we beseech thee, &c.

[Same as 1549.]

Charles II. 1662.

The sacrifice of God, &c.

[Same as 1549, to]

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation : But deliver us from evil. Amen.

Minister. O Lord, save, &c.

[Same throughout as 1549.]

Minister. Let us pray.

O LORD, we beseech thee, &c.

[Same as 1549.]

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[p] In ed. 1662, "of thy name."
[q] In ed. 1662, "to."
[r] In eds. 1552, "our prayers ;" in some eds., 1559, "our prayers," in others, "my prayers ;" in ed. 1604, and afterwards, "hear our prayer."
[s] In eds. 1552, "our cry ;" in some eds., 1559, "my cry," in others, "our cry ;" in ed. 1604, and all after, "our cry."
[t] In ed. 1662, "who."
[u] In Scotch ed., and ed. 1662, "unto."

O MOST mighty God and merciful Father, which[s] hast compassion of[t] all men, and hatest nothing that thou hast made: which[s] wouldest not the death of a sinner, but that he should rather turn from[u] sin and be saved: mercifully forgive us our trespasses, receive[x] and comfort us, which be[y] grieved and wearied with the burden of our sin[z]. Thy property is[a] to have mercy, to thee only it appertaineth to forgive sins: spare us therefore, good Lord, spare thy people whom thou hast redeemed. Enter not into judgment with thy servants, which be[y] vile earth, and miserable sinners: But so turn thy[b] ire from us, which[s] meekly knowledge[c] our vileness, and truly repent us of our faults: so[d] make haste to[e] help us in this world, that we may ever live with thee in the world to come: through Jesus Christ our Lord. Amen.

Second Edw. VI. 1552.

O MOST mighty God, &c.

[Same as 1549.]

§ 366. *Then shall the people say this that followeth, after the Minister.*

TURN thou us, O good Lord, &c.

[Continued the same as 1549.]

Elizabeth, 1559.

O MOST mighty God, &c.

[Same as 1549.]

§ 366. *Then shall the people, &c.*

[Same as 1552.]

TURN thou us, O good Lord, &c.

[Continued the same as 1549.]

James I. 1604.

O MOST mighty God, &c.

[Same as 1549.]

§ 366. *Then shall the people, &c.*

[Same as 1552.]

TURN thou us, O good Lord, &c.

[Continued the same as 1549.]

Scotch Liturgy, 1637.

O MOST mighty God, &c.

[Same as 1549, to]

Enter not into judgement with thy servants, but turn thine anger from us, and so make haste, &c.

[Concluded the same as 1549.]

§ 366. *Then shall the people say this that followeth after the Presbyter or Minister.*

TURN thou us, O good Lord,

[Same as 1549, to]

. . . look upon us.

FINIS.

[All afterwards is omitted in the Scotch edition of 1637.]

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[s] In ed. 1662, "who."
[t] In ed. 1662, "upon."
[u] In ed. 1662, "his sin."
[x] In one ed., 1559, "receive" *omitted.*
[y] In ed. 1662, "who are."
[z] In ed. 1662, "sins."
[a] In ed. 1662, "is always to."
[b] In one ed., 1552, and 1559, "thine ire;" in ed. 1662, "thine anger."
[c] In ed. 1662, "acknowledge."
[d] In ed. 1662, "and so."
[e] In one ed., 1552, "make haste help us."

§ 366. *Then shall this anthem be said or sung.*

TURN thou us, good Lord, and so shall we be turned: be favourable (O Lord) be favourable to thy people, which[s] turn to thee in weeping, fasting and praying: for thou art a merciful God, full of compassion, long suffering, and of a great pity[f]: Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, and let not thine[g] heritage be brought to confusion: Hear us (O Lord) for thy mercy is great, and after the multitude of thy mercies look upon us.

OF CEREMONIES

WHY SOME BE ABOLISHED AND SOME RETAINED.

OF such Ceremonies as be used in the Church, &c.

[This has been already printed, and will be found at p. 14 of the present work, down to]

. . . . diversity in diverse countries.

Certain Notes for the more plain explication and decent ministration of things contained in the book.

In the saying or singing of Matins, &c.

[These Notes have been already printed, and will be found at p. 64 of the present work, down to]

. . . . the exhortation to the Communion.

FINIS.

[Here follows the Colophon. See next page.]

Charles II. 1662.

O MOST mighty God, &c.

[Same as 1549.]

§ 366. ¶ *Then shall the people, &c.*

[Same as 1552.]

TURN thou us, O good Lord,

[Same as 1549, to]

. . . . mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

§ 367. *Then the Minister alone shall say.*

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

[In the Sealed Book of 1662 here follow "The Psalms."]

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[f] In two eds., 1549, "of a great piety;" in ed. 1662, "of great pity."

[g] In one ed., 1549, in ed. 1552, and some afterwards, "thy heritage."

Imprinted at London in
Fletestrete, at the signe of the Sunne ouer against
the conduyte, by EdVVarde VVhitchurche.
The seventh daye of Marche, the
yeare of our Lorde,
1549.

There are also copies of books printed by Whitchurch, bearing date

The fourth daye of Maye.
The xvi. daye of June.

The Colophons in the books printed by Grafton are—

Imprinted at London the
viii. daye of Marche in the third yere
of the reyne of our Sovereigne Lord Kyng
Edward the VI. by Richard Grafton,
printer to his most royal majestie.

Or, as in some of the later books—

Excursum Londini in ædibus
RICHARDI GRAFTONI
Regii Impressoris
Mense Junii M.D.LIX.

In the more perfect copies a list of prices is found inserted at the end, which varies according to the different impressions.

[i]The Kinges Maiestie, by
the aduyse of his moste deare uncle the Lord Pro-
tector and other his highnes Counsell, streightly
chargeth and commaundeth, that no maner
of person do [k] sell this present booke un-
bounde, aboue the price of ii. shyl-
lynges & ii.[l] pence the piece[m]. And
the same bounde in paste or
in boordes[n], not aboue the
price of three[o] shyl-
lynges and viii.
pence the
piece.
GOD SAUE THE KING.

[i] In one ed., 1549, this is placed before the colophon.
[k] In one ed., 1549, "shall."
[l] In one ed., 1549, "six."
[m] In one ed., 1549, "the piece" *omitted*.
[n] In one ed., 1549, "covered with calves' leather;" in another, "in calves' leather."
[o] In most eds., 1549, "four shillings."

Second Edw. VI. 1552.

[Here follows, with a fresh title, which is surrounded by an ornamental border, "The Form and Manner of Making and Consecrating," &c. See page 417.]

Elizabeth, 1559.

[Some impressions of the eds. of 1559 end here, and have on the back of the leaf.]

This boke of praiers is to be solde as followeth, and not above.
In Queers vnbounde ii*s.* iiii*d.*
In parchement bounde iii*s.*
In paste, or Borde bounde iii*s.* viii*d.*

[Other impressions have a Psalter attached, and this is followed by]

GODLY PRAYERS.

CERTAIN GODLY PRAYERS TO BE USED FOR SUNDRY PURPOSES.

A general Confession of sins to be said every morning.

O ALMIGHTY God, our heavenly Father, &c.[P]

[In other impressions here follows "The Form and Manner of making and Consecrating," &c. See page 417.]

James I. 1604.

[The editions issued during this reign vary. Some end here, and have only an ornamental rule, thus



Some have the Psalms, and end afterwards with the word FINIS. Others have extra Prayers attached, as in the Prayer-Book of Elizabeth's reign.]

Scotch Liturgy, 1637.

[The Scotch editions appear to end here, with the word FINIS added, but editions of the Psalter were printed for binding up with the books. See next page.]

Charles II. 1662.

[Here follows immediately "The Psalms of David," &c. See next page.]

[P] It has not been thought right to print these prayers here. Though they occur frequently in the Prayer-Books, and parts of the Prayer-Book, in Elizabeth's reign, there is no evidence that they had any authority whatever so as to be considered as part of the Prayer-Book.

[The PSALTER or PSALMS of DAVID was printed separately, or with Litanies, &c., and not as part of the First Prayer-Book of Edward VI.]

. . . . . .

Second Edw. VI. 1552.

[The Psalter does not appear in any of the folio editions of 1552, but a Psalter was printed uniform with the small 4to. editions by Whitchurch, and is always found bound up with them.

Elizabeth, 1559.

[The Psalter does not appear in any of the editions of 1559, as if printed as part of the Prayer-Book, but together with "Godly Prayers," which are often bound up with the book [q].]

James I. 1604.

[The Psalter was usually printed separately in the early part of this reign, but sometimes bound up with the Prayer-Book. Later in the reign it was printed as an integral part of the Prayer-Book, and paged with it [r].]

Scotch Liturgy, 1637.

[The Psalter was printed separately from the Scotch edition of the Prayer-Book, but copies were frequently bound up with it [s].]

Charles II. 1662.

[After the end of the Commination Service follows immediately [t]]

THE

PSALMS OF DAVID.

THE FIRST PSALM.

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful. The j DAY *Morning Prayer.*

2. But his delight is in, &c.

[*And continued according to the Version in our present Book of Common Prayer.*]

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[q] In the folio edition of the Geneva Bible of 1578, as well as in the folio editions of the Bishops' Bible both of 1568 and 1572, the two versions appear side by side, in parallel columns, the one "*The Translation according to the Ebrewe ;*" and the other, "The Translation *used in Common Prayer.*" The latter, also, is duly divided into Morning and Evening Prayer.

In the Prayer-Books issued during this reign, the Psalter or Prose version of the Psalms does not appear. At the end of some, however, as early as 1585 and 1586, is found printed the metrical version by Sternhold and Hopkins.

[r] In one 4to. edition of 1604 occur the "Psalms after the translation of the great Bible, pointed to be sung in Churches ;" but it was not commonly the case. In later editions they occur also.

[s] There appear to have been two editions of the Psalter printed for the use of Scotland in the year 1636. The one has for a title, "The PSALTER or Psalmes of David : according To the last Translation in *King* James his time. As they shall be said or sung throughout all the Churches of Scotland." The other has for a title, "The PSALTER or Psalms of David : after the Translation set forth by Authority in King JAMES his time of blessed memory. As it shall be said or sung throughout all the Churches of Scotland." They both have the same imprint, "EDINBURGH. Printed by Robert Young, Printer to the King's most excellent Majestie. Anno M.DC.XXXVI. *Cum* privilegio."

[t] In the Sealed Book the separate titlepage to the Psalter is marked through. It stands thus in the printing. "The Psalter or Psalms of DAVID After the Translation of the Great BIBLE. Pointed as they are to be Sung or Said in CHURCHES. London, Printed by the Printers to the King's most Excellent Majesty MDCLXII. *Cum privilegio.*"

FORMS OF PRAYER

TO BE

USED AT SEA.

[These Forms were first added to the Prayer-Book of Charles II. 1662, and in the Sealed Book follow on immediately after the Psalms. They commence on page 551 of that book.]

FORMS OF PRAYER

TO BE

USED AT SEA.

§ 368. ¶ *The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the book of Common Prayer.*

§ 369. ¶ *These two following Prayers are to be also used in His Majesty's Navy every day.*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious sovereign lord King Charles, and his Kingdoms, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

§ 370. *The Collect.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

§ 371. *Prayers to be used in Storms at Sea.*

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see, how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake in Jesus Christ thy Son, our Lord. *Amen.*

§ 372. *Or this.*

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

§ 373. ¶ *The Prayer to be said before a Fight at Sea against any Enemy.*

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging

right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

§ 374. *Short Prayers for single persons, that cannot meet to join in Prayer with others, by reason of the Fight, or Storm.*

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercy's sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

§ 375. *Special Prayers with respect to the Enemy.*

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

§ 376. *Short Prayers in respect of a Storm.*

THOU, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ §377. *When thereshall beimminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sins to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth,*

§ 378. *The Confession.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And be heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our

Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

§ 379. ¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

§ 380. *Thanksgiving after a Storm.*

Jubilate Deo. Psalm lxvi.

O BE joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever; his eyes behold the people: and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidest trouble upon our loins.

Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thy house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with mine[u] mouth: and gave him praises with my tongue.

If I incline unto wickedness with my heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Confitemini Domino. Psalm cvii.

O GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in;

[u] In Sealed Book printed "my," and altered with a pen to "mine."

Hungry and thirsty : their soul fainted in them.

So they cried unto the Lord in their trouble : and he delivered them from their distress.

He led them forth by the right way : that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the children of men.

For he satisfieth the empty soul : and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;

Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most High[x] ;

He also brought down their heart through heaviness : they fell down, and there was none to help them.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the children of men.

For he hath broken the gates of brass : and smitten the bars of iron in sunder.

Foolish men are plagued for their offence : and because of their wickedness.

Their soul abhorred all manner of meat : and they were even hard at death's door.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

He sent his word, and healed them : and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the children of men ;

That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

They that go down to the sea in ships : and occupy their business in great waters ;

These men see the works of the Lord : and his wonders in the deep.

For at his word the stormy wind ariseth : which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wit's end.

So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men ;

That they would exalt him also in the congregation of the people : and praise him in the seat of the elders ;

Who turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh he barren : for the wickedness of them that dwell therein.

Again he maketh the wilderness a standing water : and water-springs of a dry ground.

And there he setteth the hungry : that they may build them a city to dwell in ;

That they may sow their land,

[x] In Sealed Book, "est" has been erased, and a semicolon added with a pen.

and plant vineyards : to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

And again, when they are minished, and brought low : through oppression, through any plague, or trouble ;

Though he suffer them to be evil entreated through tyrants : and let them wander out of the way in the wilderness ;

Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things : and they shall understand the loving kindness of the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

§ 381. *Collects of Thanksgiving.*

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy ; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress : Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance ; for which we, now being in safety, do give all praise and glory to thy holy Name ; through Jesus Christ our Lord. *Amen.*

§ 382. *Or this :*

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art ; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command ; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger : And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us ; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life ; through Jesus Christ our Lord and Saviour. *Amen.*

§ 383. *A Hymn of Praise and Thanksgiving after a dangerous Tempest.*

O COME, let us give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Great is the Lord, and greatly to be praised ; let the redeemed of the Lord say so : whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been his mercy towards us.

We found trouble and heaviness : we were even at death's door.

The waters of the sea had well-nigh covered us : the proud waters had well-nigh gone over our soul.

The sea roared : and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us, because of trouble ;

Then cried we unto thee, O Lord : and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the Lord by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands : and we will triumph in thy praise.

Blessed be the Lord God : even the Lord God, who only doeth wondrous things ;

And blessed be the Name of his Majesty for ever : and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all[y] evermore. *Amen.*

§ 384. *After Victory or Deliverance from an Enemy.*

§ 385. *A Psalm or Hymn of Praise and Thanksgiving after Victory.*

IF the Lord had not been on our side, now may we say : if the Lord himself had not been on our side, when men rose up against us ;

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the glory.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord : who hath made heaven and earth.

Blessed be the Name of the Lord : from this time forth for evermore.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

[y] In Sealed Book, the words "now and for" are here printed, but are struck through with a pen.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

§ 386. ¶ *After this Hymn may be sung the* Te Deum.

§ 387. ¶ *Then this Collect.*

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand ; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord ; to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. *Amen.*

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

§ 388. *At the Burial of their Dead at Sea.*

§ 389. ¶ *The Office in the Common Prayer-book may be used ; only instead of these words* [We therefore commit his body to the ground, earth to earth, &c.] *say,*

WE therefore commit his body to the Deep, to be turned into corruption, looking for the resurrection of the body, (when the Sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

[a]The forme and maner of makyng and consecratyng of Archebishoppes Bishoppes Priestes and Deacons M.D.XLIX.

Second Edw. VI. 1552.

The fourme and maner of makynge *and consecratynge, Bis-*shoppes, Priestes, *and Deacons.*

[*Anno a salutifero Virginis partu*[b].

1552.

Elizabeth, 1559.

THE FORM AND MANER OF MAKING AND CONSECRATING BISHOPS, PRIESTS, AND DEACONS

Anno[c] a salutifero Virginis partu.

1559.

James I. 1604.

[The Form of Making and Consecrating Bishops, Priests, and Deacons, does not appear to have been specially set forth in 1604, but that of Elizabeth to have continued in use.]

Scotch Liturgy, 1637.

[There seems to have been no Form of Making and Consecrating Bishops, Presbyters, and Deacons, specially set forth for the Scotch edition of 1637.]

Charles II. 1662.

THE FORM AND MANNER OF MAKING, ORDAINING, AND CONSECRATING OF BISHOPS, PRIESTS, AND DEACONS, ACCORDING TO THE ORDER OF The Church of England.

London: Printed by the Printers to the King's most excellent Majesty.

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[a] This Ordinal was not printed as part of the First Prayer-Book of Edward VI., but was issued separately. It is, however, printed here for the sake of comparison with that which is found printed at the end of several copies of the Second Prayer-Book of Edward VI.

[b] In one ed., 1552, "Anno Domini M.D.L.II."

[c] In one ed., "Anno domini 1559."

THE PREFACE.

IT is evident unto all men, diligently reading holy scripture, and ancient authors, that from the Apostles' time there hath [d] been these orders of Ministers in Christ's church: Bishops, Priests, and Deacons: which Offices [e] were evermore had in such reverent estimation, that no man by his own private authority [f] might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as were [g] requisite for the same; and also, by public prayer, with imposition of hands, approved [h] and admitted thereunto [i]. And therefore, to the intent these orders should [k] be continued, and reverently used, and esteemed in this [l] Church of England, it is requisite, that [m] no man (not being at this present Bishop, Priest, nor Deacon) shall [n] execute any of them [o], except he be called, tried, examined, and admitted [p], according to the form hereafter following [q]. And none shall be admitted a Deacon, except he be twenty-one years of age at the least [r]. And every man which is to be admitted a Priest, shall be full twenty-four years old [s]. And every man, which is to be consecrated a Bishop [t], shall be fully thirty

Second Edw. VI. 1552.

THE PREFACE.

IT is evident unto all men, &c.
[Same as 1549, to]
as hereafter followeth.

Elizabeth, 1559.

THE PREFACE.

IT is evident unto all men, &c.
[Same as 1549, to]
as hereafter followeth.

Charles II. 1662.

THE PREFACE.

IT is evident unto all men, &c.
[Same as 1549, to]
. . . . may at the times appointed in the Canon, or else on [u] urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

[d] In ed. 1662, "have,"
[e] In ed. 1559, *misprr.* "officers."
[f] In ed. 1662, the words "by his own private authority" *omitted*.
[g] In ed. 1662, "are."
[h] In ed. 1662, "were approved."
[i] In ed. 1662, "admitted thereunto by lawful authority."
[k] In ed. 1662, "intent that these orders may."
[l] In ed. 1662, "the."
[m] In ed. 1662, the words "it is requisite that" *omitted*.
[n] In ed. 1662, "no man shall be accounted or taken to be a lawful bishop, priest, or deacon in the Church of England, or suffered to execute."
[o] In ed. 1662, "the said functions."
[p] In ed. 1662, "admitted thereunto."
[q] In ed. 1662, "following, or hath had formerly episcopal consecration or ordination."
[r] In ed. 1662, "except he be twenty-three years of age, unless he have a faculty."
[s] In ed. 1662, "four-and-twenty years old."
[t] In ed. 1662, "to be ordained or consecrated Bishop."
[u] In Sealed Book printed "upon," but "up" struck through with a pen; and in the next word but two, it is printed "on," and the "up" added with a pen.

years of age. And the Bishop knowing, either by himself, or by sufficient testimony, any person to be a man of virtuous conversation, and without crime, and after examination and trial, finding him learned in the Latin tongue, and sufficiently instructed in holy scripture,

may, upon a Sunday or holyday, in the face of the church, admit him a Deacon, in such manner and form, as hereafter followeth.

THE FORM AND MANNER OF ORDERING OF DEACONS.

§ 390. ¶ *First, when the day appointed by the Bishop is come, there shall be an exhortation, declaring the duty and office of such as come to be admitted Ministers, how necessary such orders are in the church of Christ, and also, how the people ought to esteem them in their vocation.*

§ 391. ¶ *After the exhortation ended, the Archdeacon, or his deputy, shall present such as come to be admitted, to the Bishop*[1]*; every one of them, that are presented, having upon him a plain Albe: and the Archdeacon, or his deputy, shall say these words.*

Second Edw. VI. 1552.

THE FORM AND MANNER OF ORDERING OF DEACONS.

§ 390. *First when the day, &c.*
[Same as 1549.]

§ 391. ¶ *After the Exhortation ended, the Archdeacon, or his deputy, shall present such as come to the Bishop to be admitted, saying these words.*

Elizabeth, 1559.

THE FORM AND MANNER OF ORDERING DEACONS.

§ 390. *First, when the day, &c.*
[Same as 1549.]

§ 391. *After the Exhortation, &c.*
[Same as 1552.]

Charles II. 1662.

THE FORM AND MANNER OF MAKING OF DEACONS.

§ 390. ¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office.*

§ 391. ¶ *First the Archdeacon, or his Deputy, shall present unto the Bishop (sitting in his chair near to the holy Table) such as desire to be ordained Deacons, (each of them being decently habited,) saying these words,*

[1] In eds. 1552 and 1559, "as come to the Bishop to be admitted."

REVEREND Father in GOD, I present unto you these persons present, to be admitted Deacons.

¶ *The Bishop.* Take heed that the persons whom ye present unto us, be apt and meet, for their learning, and Godly conversation, to exercise their ministry duly, to the honour of God, and [y] edifying of his Church.

§ 392. *The Archdeacon shall answer.*

I have enquired of them, and also examined them, and think them so to be.

§ 393. ¶ *And then the Bishop shall say unto the people,*

BRETHREN, if there be any of you, who knoweth any impediment, or notable crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to the same [z], let him come forth, in the name of God, and shew what the crime, or impediment is.

§ 394. ¶ *And if any great crime or impediment be objected, the Bishop shall surcease from ordering that person, until such time as the party accused shall try himself clear* [a] *of that crime.*

§ 395. *Then the Bishop, commending such as shall be found meet to be ordered, to the prayers of the congregation, with the Clerks, and people present, shall say or sing the Litany as followeth.*

The Litany and Suffrages.

O GOD the Father of heaven : have mercy upon us miserable sinners.

Second Edw. VI. 1552.

REVEREND Father in God, &c.
[Same as 1549.]

§ 392. *The Archdeacon, &c.*
I have inquired, &c.

§ 393. ¶ *And then the Bishop, &c.*
BRETHREN, if there be, &c.
[Same throughout as 1549.]

§ 394. ¶ *And if any great crime, &c.*

§ 395. ¶ *Then the Bishop, commending, &c.*
[Same as 1549, to]
Litany as followeth with the prayers.

THE LITANY AND SUFFRAGES.

O GOD the Father, &c.
[Same throughout as 1549.]

Elizabeth, 1559.

REVEREND Father in God, &c.
[Same as 1549.]

§ 392. *The Archdeacon, &c.*
I have inquired, &c.

§ 393. ¶ *And then the Bishop, &c.*
BRETHREN, if there be, &c.
[Same throughout as 1549.]

§ 394. *And if any great crime, &c.*

§ 395. ¶ *Then the Bishop, commending, &c.*
[Same as 1549, to]
Litany as followeth with the prayers.

THE LITANY AND SUFFRAGES.

O GOD the Father, &c.
[Same throughout as 1549.]

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[y] In ed. 1662, "the edifying."
[z] In ed. 1662, "to that office."
[a] In ed. 1662, "shall be found clear."

O God the Father of heaven[b] *: have mercy upon us miserable sinners.*

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From[c] blindness of heart, from pride, vainglory, and hypocrisy, from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all[d] deadly sin ; and from all the deceits of the world, the flesh, and the devil.

Good Lord, deliver us.

From Lightning and Tempest[e], from Plague, Pestilence, and Famine, from Battle and murther[f], and from sudden death.

Good Lord, deliver us.

Charles II. 1662.

REVEREND Father in God, &c.
[Same as 1549.]

§ 392. ¶ *The Archdeacon shall, &c.*
I HAVE enquired, &c.

§ 393. ¶ *Then the Bishop, &c.*
BRETHREN, if there be, &c.

§ 394. ¶ *And if any great Crime, &c.*
[Same as 1549.]

§ 395. ¶ *Then the Bishop, &c.*
[Same as 1549, to]

shall, with the Clergy and people present, sing or say the Litany, with the prayers as followeth.

The Litany and Suffrages.

O GOD, the Father of heaven, &c.
[Same throughout as 1549.]

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[b] In one ed., 1559, this and the three following responses are abridged.
[c] In ed. 1552, and after, "all blindness."
[d] In ed. 1552, and after, "all other."
[e] In ed. 1552, "Lightnings & Tempests."
[f] In ed. 1662, "murder."

From all sedition and privy conspiracy, from the tyranny of the Bishop of Rome, and all his detestable enormities, from all false doctrine and heresy, from hardness of heart, and contempt of thy word and commandment.

Good Lord, deliver us.

By the mystery of thy holy incarnation, by thy holy nativity and Circumcision, by thy baptism, fasting, and temptation.

Good Lord, deliver us.

By thine agony and bloody sweat, by thy Cross and passion, by thy precious death and burial, by thy glorious resurrection and ascension [g], by the coming of the Holy Ghost.

Good Lord, deliver us.

In all time of our tribulation, in all time of our wealth, in the hour of death [h], in the day of judgment.

Good Lord, deliver us.

We sinners do beseech thee to hear us (O Lord God), and that it may please thee to rule and govern thy holy church universal [i] in the right way.

We beseech thee to hear us, good Lord.

That it may please thee, to keep EDWARD the VI. thy servant, our King and governor.

We beseech thee to hear us, good Lord.

That it may please thee, to rule his [k] heart in thy faith, fear and love, that he [l] may always [m] have affiance in thee, and ever seek thy honour and glory.

We beseech thee to hear us, good Lord.

Second Edw. VI. 1552.

From all sedition and, &c.

[Same as 1549.]

Good Lord, deliver us.

[Continued the same as 1549.]

That it may please thee to keep Edward the Sixth, &c.

[Continued the same as 1549.]

Elizabeth, 1559.

From all sedition and privy conspiracy; from all false doctrine and heresy, from hardness of heart, and contempt of thy word and commandment: &c.

[Continued the same as 1549, to]

That it may please thee, to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant Elizabeth, our most gracious Queen and Governour,

We beseech thee to hear us, good Lord.

That it may please thee, to rule her heart, &c.

[Continued the same as 1549, to]

. . . shew it accordingly.

[The next petition, "That it may please thee, to bless these men," &c. is *omitted*, and the one after is repeated twice.]

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[g] In eds. 1552, and after, "and by."

[h] In eds. 1552, and afterwards, "and in."

[i] In eds. 1552 and 1559, "universally;" but in ed. 1662, again "universal."

[k] In ed. 1559, "her."

[l] In ed. 1559, "she;" in ed. 1662, "and that he."

[m] In ed. 1662, "evermore."

That it may please thee, to be his [n] defender and keeper, giving him [n] the victory over all his [n] enemies.

We beseech thee to hear us, good Lord.

That it may please thee, to illuminate all Bishops, Pastors, and ministers of the church, with true knowledge, and understanding of thy word, and that both by their preaching and living they may set it forth, and shew it accordingly.

We beseech thee to hear us, good Lord.

That it may please thee, to bless these men, and send thy grace upon them, that they may duly execute the office, now to be committed unto them, to the edifying of thy Church, and to thy honour, praise, and glory.

We beseech thee to hear us, good Lord.

That it may please thee to endue the lords of the council, and all the nobility, with grace, wisdom, and understanding.

We beseech thee to hear us, good Lord.

That it may please thee, to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth.

We beseech thee to hear us, good Lord.

That it may please thee, to bless and keep all thy people.

We beseech thee to hear us, good Lord.

Charles II. 1662.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, schism and heresy [o], from hardness of heart, and contempt of thy Word and commandment, &c.

[Continued the same as 1549, to]

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant *CHARLES*, our most gracious King and Governour;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart, &c.

That it may please thee to be his defender, &c.

[Continued the same as 1559, to]

That it may please thee to bless and preserve [p] [our gracious Queen Catherine, Mary the Queen Mother, James, Duke of York, and all the royal family,]

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding, &c.

[Same as 1549, to]

That it may please thee to bless these thy servants, now to be admitted to the order of Deacons [or *Priests*,] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name;

We beseech thee to hear us, good Lord.

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[n] In ed. 1559, "her."

[o] In Sealed Book, 1662, printed "heresy and schism," but altered with a pen to "schism and heresy."

[p] The words printed here within brackets are all struck through with a pen in the Sealed Book of 1662, but no others are added in their place.

That it may please thee, to give to all nations, unity, peace, and concord.

We beseech thee to hear us, good Lord.

That it may please thee, to give us an heart, to love and dread thee, and diligently to live after thy commandments.

We beseech thee to hear us, good Lord.

That it may please thee, to give all [q] thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to hear us, good Lord.

That it may please thee, to bring into the way of truth all such as have erred and are [r] deceived.

We beseech thee to hear us, good Lord.

That it may please thee, to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise them up [s] that fall, and finally to beat down Sathan [t] under our feet.

We beseech thee to hear us, good Lord.

That it may please thee, to succour, help and comfort, all that be [u] in danger, necessity and tribulation.

We beseech thee to hear us, good Lord.

That it may please thee, to preserve all that travel by land, or by water, all women labouring of child, all sick persons, and young children, and to shew thy pity upon all prisoners and captives.

We beseech thee to hear us, good Lord.

That it may please thee, to defend and provide for the fatherless children and widows, and all that be [u] desolate and oppressed.

We beseech thee to hear us, good Lord.

That it may please thee, to have mercy upon all men.

We beseech thee to hear us, good Lord.

That it may please thee, to forgive our enemies, persecutors, and slanderers, and to turn their hearts.

We beseech thee to hear us, good Lord.

Second Edw. VI. 1552.

That it may please thee, &c.

[Continued the same as 1549, to]

¶ Our Father, which art in heaven, &c.

And lead us not into temptation,
But deliver us from evil.

The Versicle. O Lord, &c.

[Same as 1549.]

Elizabeth, 1559.

That it may please thee, &c.

[Continued the same as 1549.]

Our Father, which art in heaven, &c.

And lead us not into temptation,
But deliver us from evil.

The Versicle. O Lord, &c.

[Same as 1549.]

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[q] In ed. 1662, "to all."
[r] In one ed., 1552, "be."
[s] In ed. 1662, "raise up them."
[t] In ed. 1662, "Satan."
[u] In Sealed Book, 1662, "are" altered with a pen to "be."

That it may please thee, to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee to hear us, good Lord.

That it may please thee, to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit to amend our lives, according to thy holy word.

We beseech thee to hear us, good Lord.

Son of GOD : we beseech thee to hear us.

Son of God : we beseech thee to hear us

O Lamb of God, that takest away the sins of the world.

Grant us thy peace.

O Lamb of God, that takest away the sins of the world.

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

(§ 396.)

Our Father, which art in heaven,

With the residue of the Pater Noster[v].

And lead us not into temptation.

But deliver us from evil.

The Versicle. O Lord, deal not with us after our sins.

The Answer. Neither reward us after our iniquities.

Charles II. 1662.

That it may please thee, &c.

[Continued the same as 1549.]

§ 396. ¶ *Then shall the Priest, and the people with him, say the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, &c.

Answer. Neither reward, &c.

[Same as 1549.]

[v] In eds. 1552 and 1559, "&c." is placed after the words, "art in heaven," and the words, "with the residue of the *Pater Noster*," are *omitted*.

(§ 397.) Let us pray.

O GOD merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before thee, in all our troubles and adversities, whensoever they oppress us : and graciously hear us, that those evils, which the craft and subtilty of the Devil, or man, worketh against us, be[x] brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto[y] thee, in thy holy Church : Through Jesu[z] Christ our Lord.

O Lord, arise, help us, and deliver us, for thy name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works, that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us, for thine[a] *honour.*

Glory be to the Father, the[b] Son, and to the Holy Ghost : as it was in the beginning, is now, and ever shall be, world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the dolor[c] of our heart.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ.

Graciously hear us, O Lord Christ.

Second Edw. VI. 1552.

(§ 397.) Let us pray.
O GOD merciful Father, &c.
O Lord, arise, help us, &c.
[Same throughout as 1549.]

(§ 398.) Let us pray.
WE humbly beseech thee, &c.
ALMIGHTY God, which hast, &c.
[Same as 1549.]

§ 399. *Then shall be said also this that followeth.*
ALMIGHTY God, which by, &c.
[Same as 1549.]

Elizabeth, 1559.

(§ 397.) Let us pray.
O GOD merciful Father, &c.
O Lord, arise, help us, &c.
[Same throughout as 1549.]

(§ 398.) Let us pray.
WE humbly beseech thee, &c.
ALMIGHTY God, which hast, &c.

§ 399. *Then shall be said also this that followeth.*
ALMIGHTY God, which by, &c.
[Same as 1549.]

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[x] In the Sealed Book, "may" inserted with a pen before "be."
[y] In one ed., 1552, "to thee."
[z] In one ed., 1552, and in 1662, "Jesus."
[a] In one ed., 1552, "thy," in the other, and eds. 1559 and 1662, "thine honour."
[b] In ed. 1552, and after, "and to the."
[c] In eds. 1552 and 1559, "the sorrows of our heart;" in ed. 1662, "the sorrows of our hearts."

¶ *The Versicle.* O Lord, let thy mercy be shewed upon us.
The Answer. As we do put our trust in thee.

(§ 398.) ¶ Let us pray [d].

WE humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy name's sake [e], turn from us all those evils, that we most righteously have deserved: And grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee, in [f] pureness of living, to thy honour and glory, through our only mediator and advocate Jesus Christ our Lord. Amen.

ALMIGHTY God, which hast given us grace at this time with one accord to make our supplications [g] unto thee, and dost promise, that when two or three be gathered in thy name, thou wilt grant their requests: fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

(§ 399.)

ALMIGHTY God, which by thy [h] divine providence hast appointed diverse [i] Orders of ministers in the [j] church, and didst inspire thine holy [k] Apostles to choose unto this [l] Order of Deacons thy [m] first Martyr saint Stephin, with other [n]: mercifully behold these thy servants, now called to the like Office

[Continued on next page.]

Charles II. 1662.

(§ 397.) Let us pray.
O GOD, merciful Father, &c.
[Same as 1549.]
O Lord, arise, help us, &c.
[Same as 1549, to]
Glory be to the Father, and to the Son: and to the Holy Ghost;
Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.
From our enemies defend, &c.
[Same as 1549, to]
Priest. O Lord, let thy mercy be shewed upon us;
Answer. As we do put our trust in thee.

(§ 398.) Let us pray.
WE humbly beseech thee, &c.
[Same as 1549.]
[The prayer, "Almighty God, which hast given," is *omitted* in this edition.]

§ 399. ¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.
ALMIGHTY God, who by thy Divine Providence, &c,
[Same as 1549.]

[d] In the Sealed Book, 1662, the words, "Let us pray," are written in with a pen.
[e] In ed. 1662, "thy name."
[f] In ed. 1552, and afterwards, "in holiness and pureness of living."
[g] In eds. 1552 and 1559, "our common supplications."
[h] In ed. 1559, *misp.* "the."
[i] In ed. 1662, "divers."
[j] In ed. 1662, "thy."
[k] In ed. 1662, "thine Apostles."
[l] In ed. 1662, "into the Order."
[m] In eds. 1552, and after, "the first."
[n] In ed. 1662, "others."

and ministration[o]; replenish them so with the truth of thy doctrine, and[p] innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy name, and profit of the congregation[q], through the merits of our Saviour Jesu[r] Christ, who liveth and reigneth with thee, and the Holy Ghost, now and[s] ever. Amen.

§ 400. *Then shall be sung or said, the Communion of the day, saving the Epistle shall be read out of Timothy, as followeth.*

LIKEWISE must the ministers be honest, not double-tongued, nor given unto much wine, neither greedy of filthy lucre, but holding the mystery of the faith with a pure conscience. And let them first be proved; and then let them minister so that no man be able to reprove them. Even so must their wives be honest, not evil speakers, but sober, and faithful in all things. Let the Deacons be the husbands of one wife, and such as rule their children well, and their own households. For they that minister well get themselves a good degree, and a great liberty in the faith which is in Christ Jesu. These things write I unto thee trusting to come shortly unto thee; but, and if I tarry long, that then thou mayest yet have knowledge how thou oughtest to behave thyself in the house of God, which is the congregation of the living God, the pillar and ground of truth. And without doubt great is that mystery of godliness. God was shewed in the flesh, was justified in the spirit, was seen among the angels, was preached unto the Gentiles, was believed on in the world, and received up in glory.

§ 401. *Or else this, out of the sixth of the Acts.*

THEN the twelve called the multitude of the disciples together, and said, It is not meet that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out

Second Edw. VI. 1552.	Elizabeth, 1559.
§ 400. *Then shall be sung or said, &c.*	§ 400. *Then shall be sung or said, &c.*
LIKEWISE must the ministers, &c.	LIKEWISE must the ministers, &c.
§ 401. *Or else this, out of, &c.*	§ 401. *Or else this, out of, &c.*
THEN the twelve called, &c. [Same throughout as 1549.]	THEN the twelve called, &c. [Same throughout as 1549.]
§ 402. *And before the Gospel, &c.* [Same as 1549.]	§ 402. *And before the Gospel, &c.* [Same as 1549.]

[o] In eds. 1552, and afterwards, "administration."
[p] In ed. 1662, "adorn them with innocency."
[q] In ed. 1662, "and the edification of thy church."
[r] In ed. 1662, "Jesus."
[s] In ed. 1662, "for ever."

among you seven men of honest report, and full of the holy Ghost and wisdom, to whom we may commit this business. But we will give ourselves continually to prayer, and to the administration of the Word. And that saying pleased the whole multitude. And they chose Stephen, a man full of faith, and full of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicolas a convert of Antioch; these they set before the Apostles; and, when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient unto the faith.

§ 402. ¶ *And before the Gospel, the Bishop sitting in a Chair, shall cause the Oath of the King's*[t] *Supremacy, and*[u] *against the usurped power and authority of the Bishop of Rome*[x]*, to be ministered unto every of them, that are to be ordered.*

Charles II. 1662.

The Epistle.

LIKEWISE must the Deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be[y] husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

1 Tim. iii. 8.

§ 401. *Or else this, out of the sixth of the Acts of the Apostles.*

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude. And they chose Steven, a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the Apostles; and, when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

Acts vi. 2.

§ 402. ¶ *And before the Gospel, the Bishop, sitting in his chair, shall cause the Oath of the King's Supremacy, and against the power and authority of all foreign Potentates, to be ministred unto every one of them that are to be Ordered.*

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[t] In ed. 1559, "Queen's."
[u] In one ed., 1552, "and" *omitted.*
[x] In ed. 1559, "and against the power and authority of all foreign potentates to be."
[y] In the Sealed Book, 1662, "the" marked through with a pen.

§ 403. ¶ *The Oath of the* King's Supremacy.

I FROM henceforth shall utterly renounce, refuse, relinquish, and forsake the Bishop of Rome, and his authority, power, and jurisdiction. And I shall never consent nor agree, that the bishop of Rome shall practise, exercise, or have, any manner of authority, jurisdiction, or power within this realm, or any other the king's dominions, but shall resist the same at all times, to the uttermost of my power. And I from henceforth will accept, repute, and take the King's Majesty to be the only supreme head in earth, of the church of England: And to my cunning, wit, and uttermost of my power, without guile, fraud, or other undue mean, I will observe, keep, maintain and defend, the whole effects and contents of all and singular acts and statutes made, and to be made within this realm, in derogation, extirpation, and extinguishment of the Bishop[a] of Rome, and his authority, and all other acts and statutes, made or to be made, in reformation[a] and corroboration of the King's power, of the supreme head in earth, of the

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Second Edw. VI. 1552.

§ 403. ¶ *The Oath of the King's Supremacy.*

I FROM henceforth, &c.
[Same as 1549, to]
as vain and annihilate: so help me God through Jesus Christ.

§ 404. *Then shall the Bishop, &c.*

Do you trust that, &c.
[Same as 1549.]

Elizabeth, 1559.

§ 403. *The Oath of the Queen's Sovereignty.*

I, A. B. do utterly testify and declare in my conscience, that the Queen's[b] highness is the only supreme governor of this realm, and of all other her[c] highness's dominions and countries, as well in all spiritual or ecclesiastical things or causes, as temporal: and that no foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, power, superiority, preeminence, or authority, ecclesiastical or spiritual, within this realm. And therefore I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities, and authorities; and do promise that from henceforth I shall bear faith and true allegiance to the Queen's[b] highness, her[c] heirs, and lawful successors, and to my power shall assist and defend all jurisdictions, privileges, preeminences, and authorities granted or belonging to the Queen's[b] highness, her[c] heirs and successors, or united and annexed to the imperial crown of this realm; so help me God, and the contents of this book.

§ 404. *Then shall the Bishop examine, &c.*

Do you trust that you, &c.
[Same as 1549.]

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[a] In one ed., 1552, "B. of Rome."
[a] In eds. 1552, "in confirmation."
[b] In ed. 1662, "King's."
[c] In ed. 1662, "his."

church of England: and this I will do[d] against all manner of persons, of what estate, dignity or degree, or condition they be, and in no wise do nor attempt, nor to my power suffer to be done or attempted, directly, or indirectly, any thing or things, privily or apertly, to the let, hinderance, damage, or derogation thereof, or any part thereof, by any manner of means, or for any manner of pretence. And in case any other[e] be made, or hath been made, by me, to any person or persons, in maintenance, defence, or favour of the Bishop of Rome, or his authority, jurisdiction, or power, I repute the same as vain and annihilate, so help me GOD, all saints and the holy Evangelist.

§ 404. *Then shall the Bishop examine every one of them, that are to be ordered, in the presence of the people, after this manner following.*

Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and ministration, to serve GOD, for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

The Bishop. Do ye think, that ye truly be[f] called, according to the will of our Lord Jesus Christ, and the due order of this realm to the ministry of the church?

Answer. I think so.

The Bishop. Do ye[g] unfeignedly believe all the Canonical scriptures, of the old and new Testament?

Answer. I do believe[h].

The Bishop. Will you diligently read the same unto the people assembled in the church where you shall be appointed to serve?

Answer. I will.

Charles II. 1662.

§ 403. *The Oath of the King's Sovereignty.*

I *A. B.* do utterly, &c.

[Same as 1559.]

§ 404. ¶ *Then shall the Bishop, &c.*

Do you trust that you, &c.

[Same as 1549.]

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[d] In one ed., 1552, "will I do."
[e] In eds. 1552 and 1559, "oath" (othe).
[f] In ed. 1662, "Do you think that you are truly called."
[g] In ed. 1662, "you."
[h] In ed. 1662, "believe them."

The Bishop. It pertaineth to the office of a Deacon[i] to assist the Priest in divine service, and specially when he ministereth the holy Communion, and help him in the distribution thereof, and to read holy scriptures and Homilies in the congregation, and instruct[k] the youth in the Catechism, and also to baptize and preach if he be commanded by the Bishop[l].

And furthermore, it is his office[m] to search for the sick, poor, and impotent people of the parish, and[n] to intimate their estates, names, and places where they dwell to[o] the Curate, that by his exhortation they may be relieved by the parish or other convenient alms[p]: will you do this gladly and willingly?

Answer. I will so do by the help of God.

The Bishop. Will you apply all your diligence to frame and fashion your own lives, and the lives of all your family[q],

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Second Edw. VI. 1552.

The Bishop. It pertaineth to the office of a Deacon in the Church where he shall be appointed, to assist the Priest in divine service, and specially when he ministereth the holy Communion, and to help him in distribution thereof, and to read holy scriptures and Homilies in the congregation, and to instruct the youth in the Catechism, to baptize and to preach if he be admitted thereto by the Bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poor, &c.

[Continued same as 1549.]

The Bishop. Will you apply, &c.

[Same throughout as 1549.]

§ 405. *Then the Bishop laying his hands, &c.*

TAKE thou authority, &c.

[Same as 1549.]

§ 406. *Then shall the Bishop deliver, &c.*

TAKE thou authority, &c.

[Same as 1549.]

Elizabeth, 1559.

The Bishop. It pertaineth to the office, &c.

[Same as 1549.]

The Bishop. Will you apply, &c.

[Same throughout as 1549.]

§ 405. *Then the Bishop, &c.*

§ 406. *Then shall the Bishop, &c.*

[Same throughout as 1549.]

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[i] In ed. 1559, "Deacon, in the church where he shall be appointed, to assist."

[k] In ed. 1559, "to instruct."

[l] In ed. 1559, "to Baptize, and to preach if he be admitted thereto by the Bishop."

[m] In ed. 1559, "office, where provision is so made."

[n] In ed. 1662, "and" *omitted.*

[o] In ed. 1662, "unto."

[p] In ed. 1662, "relieved with the alms of the Parishioners, or others."

[q] In ed. 1662, "lives of your families."

according to the doctrine of Christ, and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

The Bishop. Will you reverently obey your ordinary and other chief Ministers of the Church, and them to whom the government and charge is committed over you[r], following with a glad mind and will their godly admonitions?

Answer. I will thus[s] endeavour myself, the Lord being my helper.

§ 405. ¶ *Then the Bishop laying his hands severally upon the head of every one*[t] *of them, shall say.*

Take thou authority to execute the office of a Deacon in the Church of God committed unto thee: in the name of the Father, the Son, and the Holy Ghost[u]. Amen.

§ 406. *Then shall the Bishop deliver to every one of them the new Testament, saying.*

Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereunto ordinarily commanded.

Charles II. 1662.

The Bishop.

IT appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants, and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, &c.

[Continued same as 1549.]

The Bishop. Will you apply, &c.

[Same throughout as 1549.]

§ 405. ¶ *Then the Bishop laying his Hands severally upon the Head of every one of them, humbly kneeling before him, shall say,*

TAKE thou Authority, &c.

§ 406. ¶ *Then shall the Bishop, &c.*

TAKE thou Authority, &c.

[Same as 1549, to]

if thou be thereto licensed by the Bishop himself.

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[r] In ed. 1662, "to whom the charge and government over you is committed."

[s] In ed. 1662, "thus" *omitted.*

[t] In eds. 1552 and 1559, "every of them."

[u] In ed. 1662, "and of the Son, and of the Holy Ghost."

§ 407. *Then one of them, appointed by the Bishop, putting on a tunicle, shall read the Gospel of that day.*

§ 408. *Then shall the Bishop proceed to the Communion, and all that be*[x] *ordered, shall tarry and receive the holy communion the same day with the Bishop.*

§ 409. *The Communion ended, after the last collect and immediately before the benediction, shall be said this Collect following.*

ALMIGHTY God, giver of all good things, which[y] of thy great goodness hast vouchsafed to accept and take these thy servants unto the office of Deacons in thy church: make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and[z] to have a ready will to observe all spiritual discipline, that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well use[a] themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in thy Church, through the same thy Son our Saviour Christ[b], to whom be glory and honour world without end. Amen.

Second Edw. VI. 1552.

§ 407. *Then one of them appointed by the Bishop, shall read the Gospel of that day.*

§ 408. *Then shall the Bishop proceed, &c.*

[Same as 1549.]

§ 409. *The Communion ended, &c.*

ALMIGHTY God, giver of, &c.

[Same as 1549.]

§ 410. ¶ *And here it must be shewed, &c.*

[Same as 1549.]

Elizabeth, 1559.

§ 407. *Then one of them, &c.*

[Same as 1552.]

§ 408. *Then shall the Bishop, &c.*

§ 409. *The Communion ended, &c.*

ALMIGHTY God, giver of, &c.

[Same throughout as 1549.]

§ 410. *And here it must be shewed, &c.*

[Same as 1549.]

Charles II. 1662.

§ 407. ¶ *Then one of them, appointed by the Bishop, shall read*

The Gospel.

St. Luke xii. 35. LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return

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[x] In ed. 1662, "are."
[y] In ed. 1662, "who."
[z] In eds. 1552, and all after, "and" *omitted.*
[a] In ed. 1662, "behave."
[b] In ed. 1662, "Saviour Jesus Christ"

§ 410. ¶ *And here it must be shewed unto the Deacon, that he must continue in that office of a Deacon the space of a* [c] *whole year at the least (except for reasonable causes it be otherwise seen to his ordinary) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical administration, in executing whereof if he be found faithful and diligent, he may be admitted by his diocesan to the order of Priesthood.*

from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

§ 408. ¶ *Then shall the Bishop proceed in the Communion, &c.*

[Same as 1549.]

§ 409. ¶ *The Communion ended, after the last Collect, and immediately before the benediction, shall be said these Collects following.*

ALMIGHTY God, giver, &c.

[Same as 1549.]

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

§ 410. ¶ *And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.*

[c] In one ed., 1552, "an whole."

THE FORM

OF

ORDERING OF PRIESTS.

§ 411. *When the exhortation is ended, then shall be sung, for the Introit to the Communion, this Psalm.*

Expectans expectavi Dominum. Psalm xl.

§ 412. *Or else this Psalm.*

Memento Domine David. Psalm cxxxii.

§ 413. *Or else this Psalm.*

Laudate nomen Domini. Psalm cxxxv.

§ 414. *Then shall be read for the Epistle this out of the xx. Chapter of the Acts of the Apostles.*

FROM Mileto Paul sent messengers to Ephesus, and called the elders of the congregation, which when they were come to him, he said unto them, Ye know, that from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humbleness of mind, and with many tears and temptations which happened unto me by the layings await of the Jews; because I would keep back nothing that was profitable unto you, but to shew you, and teach you openly throughout every house: witnessing both to the Jews, and also to the Greeks, the repentance that is towards God, and the faith which is toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall come on me there; but that the Holy Ghost witnesseth in every city, saying, that bonds and trouble abide me. But none of these things move me, neither is my life dear unto myself, that I might fulfil my course with joy, and the ministration of the word which I have

Second Edw. VI. 1552.

¶THE FORM

OF

ORDERING PRIESTS.

§ 411. *When the exhortation is ended, then shall follow the Communion.*

§ 414. *And for the Epistle shall be read out of the twentieth chapter of the Acts of the Apostles as followeth.*

FROM Mileto Paul, &c.

[Same as 1549.]

§ 415. *Or else this third Chapter, &c.*

THIS is a true saying, &c.

[Same as 1549.]

Elizabeth, 1559.

THE FORM OF ORDERING PRIESTS.

§§ 411, 414. *When the exhortation, &c.*

[Same as 1552.]

FROM Mileto Paul sent, &c.

[Same as 1549.]

§ 415. *Or else this third chapter, &c.*

THIS is a true saying, &c.

[Same as 1549.]

Charles II. 1662.

[In ed. 1662, "The Communion" (see p. 442) follows after the "Presentation," with which the Form begins, (see p. 441.)]

received of the Lord Jesu, to testify the Gospel of the grace of God. And now behold, I am sure that henceforth ye all, through whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have spared no labour, but have shewed you all the counsel of God. Take heed therefore unto yourselves, and to all the flock amongst whom the Holy Ghost hath made you Overseers, to rule the congregation of God, which he hath purchased with his blood. For I am sure of this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Moreover of your own selves shall men arise speaking perverse things, to draw disciples after them. Therefore awake and remember, that by the space of three years, I ceased not to warn every one of you night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build further, and to give you an inheritance among all them which are sanctified. I have desired no man's silver, gold, or vesture; Yea, you know yourselves, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to receive the weak; and to remember the words of the Lord Jesu, how that he said, It is more blessed to give than to receive.

§ 415. *Or else this third Chapter of the first Epistle to Timothy.*

THIS is a true saying, If any man desire the Office of a Bishop, he desireth an honest work. A Bishop therefore must be blameless, the husband of one wife, vigilant, sober, discreet, a keeper of hospitality, apt to teach; not given to overmuch wine, no fighter, not greedy of filthy lucre, but gentle, abhorring fighting, abhorring covetousness; one that ruleth well his own house, one that hath children in subjection with all reverence. (For if a man cannot rule his own house, how shall he care for the congregation of God?) He may not be a young scholar, lest he swell and fall into the judgement of the evil speaker. He must also have a good report of them which are without; lest he fall into rebuke and snare of the evil speaker.

Likewise must the ministers be honest, not double-tongued, not given unto much wine, neither greedy of filthy lucre; but holding the mystery of the faith with a pure conscience; and let them first be proved, and then let them minister so that no man be able to reprove them.

Even so must their wives be honest; not evil-speakers, but sober and faithful in all things. Let the deacons be the husbands of one wife, and such as rule their children well and their own households, for they that minister well get themselves a good degree and great liberty in the faith which is in Christ Jesu.

These things write I unto thee, trusting to come shortly unto thee, but, and if I tarry long, that then thou mayest have yet knowledge how thou oughtest to behave thy self in the house of God, which is the congregation of the living God, the Pillar and ground of truth. And without doubt, great is that mystery of Godliness. God was shewed in the flesh, was Justified in the Spirit, was seen among the Angels, was preached unto the Gentiles, was believed on in the world, and received up in glory.

§ 416. *After this shall be read for the Gospel a piece of the last Chapter of Matthew, as followeth.*

JESUS came and spake unto them, saying: All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them In the name of the father, and of the son, and of the holy ghost. Teaching them to observe all things, whatsoever I have commanded you. And lo, I am with you alway, even until the end of the world.

§ 417. *Or else this that followeth, of the x. Chapter of John.*

VERILY, verily I say unto you, He that entereth not in by the door into the sheep-fold, but climbeth up some other way, the

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Second Edw. VI. 1552.

§ 416. *After this shall be read, &c.*

JESUS came and spake, &c.

[Same as 1549.]

§ 417. ¶ *Or else this that followeth, of the x. Chapter of John.*

VERILY, verily I say, &c.

[Same as 1549.]

§ 418. *Or else this, of the, &c.*

THE same day at night, &c.

[Same as 1549.]

Elizabeth, 1559.

§ 418. *After this shall be read, &c.*

JESUS came and spake, &c.

[Same as 1549.]

§ 417. *Or else this that followeth, out of the tenth chapter of John.*

VERILY, verily I say, &c.

[Same as 1549.]

§ 420. *Or else this of the, &c.*

THE same day at night, &c.

[Same as 1549.]

same is a thief and a murtherer. But he that entereth in by the door is the Shepherd of the sheep. To him the porter openeth, and the sheep heareth his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath sent forth his own sheep he goeth before them, and the sheep follow him, for they know his voice. A stranger will they not follow, but will flee from him; for they know not the voice of strangers. This Proverb spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All (even as many as come before me) are thieves and murtherers: but the sheep did not hear them. I am the door, by me if any man enter in, he shall be safe, and go in and out, and find pasture. A thief cometh not but for to steal, kill, and to destroy. I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: a good Shepherd giveth his life for the sheep. An hired servant, and he which is not the Shepherd (neither the sheep are his own) seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth and scattereth the sheep. The hired servant fleeth, because he is an hired servant, and careth not for the sheep. I am the good Shepherd and know my sheep, and am known of mine. As my Father knoweth me, even so know I also my Father. And I give my life for the sheep. And other sheep I have, which are not of this fold. Them also must I bring, and they shall hear my voice, and there shall be one fold, and one Shepherd.

§ 418. *Or else this, of the xx. chapter of John.*

THE same day at night, which was the first day of the Sabboths, when the doors were shut (where the disciples were assembled together for fear of the Jews) came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus unto them again, Peace be unto you. As my Father sent me, even so send I you also. And when he had said these words, he breathed on them, and said unto them, Receive ye the holy ghost: whosesoever sins ye remit, they are remitted unto them: and whosesoever sins ye retain, they are retained.

§ 419. *When the Gospel is ended, then shall be said or sung.*

COME Holy Ghost eternal God, proceeding from above,
Both from the Father and the Son, the God of peace and love:
Visit our minds, and into us thy heavenly grace inspire,
That in all truth and Godliness we may have true desire.

Thou art the very comforter, in all woe and distress,
The heavenly gift of God most high, which no tongue can express,
The fountain and the lively spring of joy celestial,
The fire so bright, the love so clear, and unction spiritual.

Thou in thy gifts art manifold, whereby Christ's Church doth stand,
In faithful hearts writing thy [d] law, the finger of God's hand:
According to thy promise made, thou givest speech of grace,
That through thy help, the praise of God may sound in every place.

O Holy Ghost, into our wits send down thy heavenly light,
Kindle our hearts with fervent love, to serve God day and night,
Strength and stablish all our weakness, so feeble and so frail,
That neither flesh, the world, nor devil, against us do prevail.

Put back our enemy far from us, and grant us to obtain
Peace in our hearts with God and man, without grudge or disdain.
And grant, O Lord, that thou being our leader and our guide,
We may eschew the snares of sin, and from thee never slide.

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§ 419. *When the Gospel is ended, then shall be said or sung.*

COME Holy Ghost, eternal, &c.
[Same as 1549.]

§ 421. *And then the Archdeacon shall present unto the Bishop all them that shall receive the order of Priesthood that day. The Archdeacon saying.*

REVEREND father in God, &c.
[Same as 1549.]

Elizabeth, 1559.

§ 419. *When the Gospel is ended, &c.*

COME Holy Ghost eternal, &c.
[Same as 1549.]

§ 421. *And then the Archdeacon, &c.*

[Same as 1552.]

REVEREND Father in God, &c.
[Same as 1549.]

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[d] In one ed., 1552, "the law."

To us such plenty of thy grace, good Lord, grant, we thee pray,
That thou Lord mayest be our comfort [e], at the last dreadful day.
Of all strife and dissension, O Lord, dissolve the bands,
And make the knots of peace and love throughout all Christian lands.

Grant us, O Lord, through thee to know the Father most of might,
That of his dear beloved Son we may attain the sight:
And that with perfit faith also we may acknowledge thee,
The Spirit of them both, alway one God in persons three.

Laud and praise be to the Father, and to the Son equal,
And to the Holy Spirit also, one God coeternal:
And pray we that the only Son vouchsafe his Spirit to send
To all that do profess his name, unto the world's end. Amen.

§ 421. *And then the Archdeacon shall present unto the Bishop all them that shall receive the order of Priesthood that day, every of them having upon him a plain Albe: The Archdeacon saying.*

REVEREND father in God, I present unto you these persons present, to be admitted to the Order of Priesthood, *cum interrogatione et responsione, ut in Ordine Diaconatus.*

Charles II. 1662.

THE

FORM AND MANNER

OF

ORDERING OF PRIESTS.

§ 420. ¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their Office.*

§ 421. ¶ *First, the Archdeacon, or, in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his chair near to the holy Table) all them that shall receive the Order of Priesthood that day (each of them being decently habited,) and say,*

REVEREND Father in God, I present unto you these persons present, to be admitted to the Order of the Priesthood.

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[e] In one ed., 1552, "That thou mayest be our comforter."

§ 423. *And then the Bishop shall say to the people.*

GOOD people, these be[f] they whom we purpose, God willing, to receive this day unto the holy office of Priesthood. For after due examination, we find not the[g] contrary, but that they be lawfully called to their function and ministry, and that they be persons meet for the same. But yet if there be any of you, which[h] knoweth any impediment, or notable crime in any of them, for the which he ought not to be received to[i] this holy ministry, now in the name of God declare the same.

Second Edw. VI. 1552.

§ 423. *And then the Bishop shall, &c.*

GOOD people, these be they, &c.
[Same as 1549.]

§ 424. *And if any great crime, &c.*

ALMIGHTY God, giver, &c.
[Same as 1549.]

Elizabeth, 1559.

§ 423. *And then the Bishop shall, &c.*

GOOD people, these be they, &c.
[Same as 1549.]

§ 424. *And if any great crime, &c.*

ALMIGHTY God, giver, &c.
[Same as 1549.]

Charles II. 1662.

§ 422. *The Bishop.*

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon shall answer.*

I HAVE enquired of them, and also examined them, and think them so to be.

§ 423. ¶ *Then the Bishop shall say unto the people;*

GOOD people, these are they, &c.
[Same as 1549, to]
holy Ministry, let him come forth in the Name of God, and shew what the Crime or Impediment is.

§ 424. ¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

§ 425. ¶ *Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; save only, that, in the proper Suffrage there added, the word* [Deacons] *shall be omitted, and the word* [Priests] *inserted instead of it.*

§ 426. ¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALMIGHTY God, giver of, &c.
[Same as 1549, to]
world without end. *Amen.*

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[f] In ed. 1662, "are."
[g] In ed. 1662, "to the."
[h] In ed. 1662, "who."
[i] In ed. 1552, and afterwards, "into."

§ 424. ¶ *And if any great crime or impediment be objected, &c.* ut supra in Ordine Diaconatus usque ad finem Litaniæ cum hac Collecta.

ALMIGHTY God, giver of all good things, which [h] by thy Holy Spirit hast appointed diverse [j] orders of Ministers in thy church: mercifully behold these thy servants, now called to the Office of Priesthood, and replenish them so with the truth of thy doctrine, and [k] innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and profit of the congregation [l], through the merits of our Saviour Jesu Christ, who liveth and reigneth, with thee and the Holy Ghost, world without end. Amen.

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

§ 427. ¶ *After this shall be read for the Gospel part of the ninth Chapter of Saint* Matthew, *as followeth.*

St. Matth. ix. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

§ 428. ¶ *Or else this that followeth, out of the tenth Chapter of Saint* John [m].

St. John x. 1.

VERILY, verily I say unto you, He that entreth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the Shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am

[j] In ed. 1662, "divers orders of Ministers in the."

[k] In ed. 1662, "and adorn them with."

[l] In ed. 1662, "and the edification of thy church."

[m] This is given in the previous editions as one of the Gospels in the Communion Service.

§ 429. ¶ *Then the Bishop shall minister unto every of them the oath, concerning the King's*[a] *Supremacy, as it is set out in the Order of Deacons.* (§ 430.) *And that done, he shall say unto them, which are appointed to receive the said Office, as hereafter followeth.*

YOU have heard, brethren, as well in your private examination, as in the exhortation, and in the holy lessons taken out of the Gospel, and of the writings of the Apostles, of what dignity, and of how great importance this office is, (whereunto ye be called). And now we exhort you, in the name of our Lord Jesus Christ, to have in remembrance, into how high a dignity, and to how chargeable an office ye be called, that is to say, to be the Messengers, the Watchmen, the Pastors, and the Stewards of the Lord, to teach, to premonish, to feed, and provide for the Lord's family: to seek for Christ's Sheep, that be dispersed abroad, and for his children, which be in the midst of this naughty world, to be saved through Christ for ever. Have always therefore printed in your remembrance, how great a treasure is committed to your charge: for they be the Sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and congregation, whom you must serve,

Second Edward VI. 1552.

§ 429. *Then the Bishop shall minister, &c.*

YOU have heard, brethren, &c.

[Same as 1549.]

Elizabeth, 1559.

§ 429. *Then the Bishop shall minister, &c.*

YOU have heard, Brethren, &c.

[Same as 1549.]

Charles II. 1662.

[Continued from previous page.]

the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.

[a] In ed. 1559, "Queen's."

is his spouse and his body. And if it shall chance the same Church, or any member thereof, to take any hurt or hinderance by reason of your negligence, ye know the greatness of the fault, and also of the horrible punishment which will ensue. Wherefore, consider with yourselves the end of your ministry, towards the children of God, toward the spouse and body of Christ, and see that ye never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, unto that agreement in faith, and knowledge of God, and to that ripeness, and perfectness of age in Christ, that there be no place left among them°, either for error in religion, or for viciousness in life.

§ 429. ¶ *Then the Bishop, sitting in his chair, shall minister unto every one of them the Oath concerning the King's Supremacy, as it is before set forth in the Form for the Ordering of Deacons.*

§ 430. ¶ *And that done, he shall say unto them as hereafter followeth.*

YOU have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that you have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called; that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen the same Church, or any Member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your Ministry towards the children of God, towards the Spouse and Body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to the ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

° In ed. 1559, and 1662, "among you."

Then forasmuch as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that you [p] may shew yourselves kind [q] to that Lord, who hath placed you in so high a dignity, as also to beware, that neither you yourselves offend, neither [r] be occasion that other offend. Howbeit ye cannot have a mind and a [s] will thereto of yourselves, for that power [t] and ability is given of God alone. Therefore ye see how ye [u] ought and have need, earnestly to pray [x] for his Holy Spirit. And seeing that ye [y] cannot, by any other means, compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation, taken out of holy Scripture [z] and with a life agreeable unto [a] the same, ye perceive [b] how studious ye ought to be in reading and [c] learning the holy [d] scriptures, and in framing the manners, both of yourselves, and of them that specially pertain unto you, according to the rule of the same scriptures. And for this selfsame cause, ye see how you [e] ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have a [f] good hope, that you have well weighed and pondered these things with yourselves, long before this time, and that you have clearly determined, by God's grace, to give yourselves wholly to this vocation [g], whereunto it hath pleased God to call you, so that (as much as lieth in you) you

Second Edw. VI. 1552.	Elizabeth, 1559.
Then forasmuch as, &c.	Then forasmuch as your, &c.
We have a good hope, &c.	We have a good hope, &c.
And that you will continually pray, &c.	And that you will continually pray, &c.
And that this present congregation, &c.	And that this present congregation, &c.
Do you think in your heart, &c. [Same throughout as 1549.]	Do you think in your heart, &c. [Same throughout as 1549.]

[p] In ed. 1662, "ye."
[q] In ed. 1662, "dutiful and thankful unto."
[r] In ed. 1662, "nor."
[s] In ed. 1662, "and will thereto."
[t] In ed. 1662, "will."
[u] In ed. 1662, "Therefore ye ought."
[x] In ed. 1662, "to pray earnestly."
[y] In eds. 1552, and in all after, "you."
[z] In ed. 1662, "the holy Scriptures."
[a] In ed. 1662, "to the."
[b] In ed. 1662, "the same, consider how."
[c] In eds. 1552, and 1559, "and in learning."
[d] In ed. 1662, "holy" *omitted*.
[e] In ed. 1662, "selfsame cause how ye."
[f] In eds. 1559, and 1662, "have good hope."
[g] In ed. 1662 "Office."

apply [h] yourselves wholly to this one thing, and draw all your cares and studies this way, and to this end [i].

And that you will continually pray for the heavenly assistance of the Holy Ghost, from God the Father, by the mediation [k] of our only Mediator and Saviour Jesus Christ, that by daily reading and weighing of the scriptures ye may wax riper and stronger in your Ministry: and that ye [l] may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them, after the rule and doctrine of Christ, and that ye may be wholesome and godly examples and patterns, for the rest of the congregation to follow:

and that this present congregation of Christ, here assembled, may also understand your minds and wills, in these things. ¶ [m] AND that this your promise shall more move you to do your duties, ye shall answer plainly to these things, which we in the name of the Congregation shall demand of you, touching the same.

Do you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church of England, to the [n] ministry of Priesthood?

Answer. I think it.

Charles II. 1662.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and, &c.

[Same as 1549, to]

and that you will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry, and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns, for the people to follow.

And now, that this present Congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

Do you think in your heart, &c.

[Same as 1549.]

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[h] In ed. 1662, "you will apply."

[i] In ed. 1662, the words "and to this end" *omitted.*

[k] In ed. 1559, *misprr.* "meditation."

[l] In one ed., 1552, "you."

[m] In eds. 1552, and 1559, there is no fresh paragraph; in ed. 1662, the paragraph begins, "And now that this present," &c.

[n] In ed. 1662, "to the order and ministry of."

The Bishop. Be you persuaded that the holy scriptures contain sufficiently all doctrine, required of necessity for eternal salvation, through faith in Jesu [o] Christ? And are you determined with [p] the said scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that [q] you shall be persuaded, may be concluded, and proved by the scripture?

Answer. I am so persuaded, and have so determined by God's grace.

The Bishop. Will you then give your faithful diligence always, so to minister the doctrine, and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as this realm [r] hath received the same, according to the commandments of God, so that ye [s] may teach the people committed to your cure and charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

The Bishop. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word, and to use both public and private monitions and exhortations, as well to the sick as to the

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Second Edw. VI. 1552.

The Bishop. Be you persuaded, &c.

The Bishop. Will you then give, &c.

The Bishop. Will you be ready, &c.

The Bishop. Will you be diligent, &c.

The Bishop. Will you be diligent, &c.

The Bishop. Will you maintain, &c.

The Bishop. Will you reverently obey, &c.

[Same throughout as 1549.]

Elizabeth, 1559.

The Bishop. Be you persuaded, &c.

The Bishop. Will you then give, &c.

The Bishop. Will you be ready, &c.

The Bishop. Will you be diligent, &c.

The Bishop. Will you be diligent, &c.

The Bishop. Will you maintain, &c.

The Bishop. Will you reverently obey, &c.

[Same throughout as 1549.]

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[o] In ed. 1662, "Jesus."
[p] In ed. 1662, "out of the."
[q] In ed. 1662, "that which."
[r] In ed. 1662, "as this Church and realm."
[s] In eds. 1552, and after, "you."

whole, within your cures, as need shall require and occasion be [t] given?

Answer. I will, the Lord being my helper.

The Bishop. Will you be diligent in prayers and in reading of the holy scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour myself so to do, the Lord being my helper.

The Bishop. Will you be diligent to frame and fashion your own selves and your families [u] according to the doctrine of Christ, and to make both yourselves [x] and them (as much as in you lieth) wholesome examples and spectacles [y] to the flock of Christ?

Answer. I will so apply myself [z], the Lord being my helper.

The Bishop. Will you maintain and set forwards (as much as lieth in you) quietness, peace, and love amongst [a] all Christian people, and specially amongst [a] them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

The Bishop. Will you reverently obey your ordinary, and other chief ministers, unto whom the government and charge is committed over you [b], following with a glad mind and will their godly admonition, and submitting yourselves to their godly judgments?

Answer. I will so do, the Lord being my helper.

Charles II. 1662.

The Bishop. Are you persuaded that, &c.

The Bishop. Will you then give, &c.

The Bishop. Will you be ready, &c.

The Bishop. Will you be diligent, &c.

The Bishop. Will you be diligent, &c.

The Bishop. Will you maintain, &c.

The Bishop. Will you reverently obey, &c.

[Same throughout as 1549.]

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[t] In ed. 1662, "shall be given."
[u] In ed. 1559, "your own self and your family."
[x] In ed. 1559, "yourself."
[y] In ed. 1662, "patterns."
[z] In ed. 1559, "I will apply myself;" in ed. 1662, "I will apply myself thereto."
[a] In one ed., 1552, and afterwards, "among."
[b] In ed. 1662, "unto whom is committed the charge and government over you."

§ 431. ¶ *Then shall the Bishop say,*

ALMIGHTY God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish his work

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Second Edw. VI. 1552.

§ 431. *Then shall the Bishop say.*

ALMIGHTY God, who hath given, &c.

[Same as 1549.]

§ 432. *After this, the congregation shall be, &c.*

[Same as 1549.]

Elizabeth, 1559.

§ 431. *Then shall the Bishop say.*

ALMIGHTY God, who hath, &c.

[Same as 1549.]

§ 432. *After this the congregation, &c.*

[Same as 1549.]

Charles II. 1662.

§ 431. ¶ *Then shall the Bishop, standing up, say,*

ALMIGHTY God, who hath, &c.

[Same as 1549, to]

which he hath begun in you; through Jesus Christ our Lord. *Amen.*

§ 432. *After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things: for the which Prayers there shall be silence kept for a space.*

§ 433. ¶ *After which shall be sung or said by the Bishop (the persons to be Ordained Priests all kneeling)* Veni, Creator Spiritus; *the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

which he hath begun in you, until the time he shall come at the latter day to judge the quick and the dead.

§ 432. ¶ *After this the congregation shall be desired secretly in their prayers to make humble supplications to God for the foresaid things, for the which prayers there shall be a certain space kept in silence.*

§ 434. *Or this:*

COME, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love;

Visit our minds, into our hearts
Thy heavenly grace inspire;
That truth and godliness we may
Pursue with full desire.

Thou art the very Comforter
In grief and all distress;
The heavenly gift of God most high,
No tongue can it express;

The fountain and the living spring
Of joy celestial;
The fire so bright, the love so sweet,
The Unction spiritual.

Thou in thy gifts art manifold,
By them Christ's Church doth stand:
In faithful hearts thou writ'st thy law,
The finger of God's hand.

According to thy promise, Lord,
Thou givest speech with grace;
That through thy help God's praises may
Resound in every place.

O Holy Ghost, into our minds
Send down thy heav'nly light;
Kindle our hearts with fervent zeal,
To serve God day and night.

Our weakness strengthen and confirm,
(For, Lord, thou know'st us frail;)
That neither devil, world, nor flesh,
Against us may prevail.

Put back our enemy far from us,
And help us to obtain
Peace in our hearts with God and man,
(*The best, the truest gain;*)

And grant that thou being, O Lord,
Our leader and our guide,
We may escape the snares of sin,
And never from thee slide.

Such measures of thy powerful grace
Grant, Lord, to us, we pray;
That thou may'st be our Comforter
At the last dreadful day.

Of strife and of dissention
Dissolve, O Lord, the bands,
And knit the knots of peace and love
Throughout all Christian lands.

Grant us the grace that we may know
The Father of all might,
That we of his beloved Son
May gain the blissful sight;

And that we may with perfect faith
Ever acknowledge thee,
The Spirit of Father, and of Son,
One God in Persons Three.

To God the Father laud and praise,
And to his blessed Son,
And to the Holy Spirit of grace,
Co-equal Three in One.

And pray we, that our only Lord
Would please his Spirit to send
On all that shall profess his Name,
From hence to the world's end.
Amen.

§ 435. *That done, the Bishop shall pray in this wise.*

The Lord be with you.
Answer. And with thy spirit.

¶ Let us pray.

ALMIGHTY God and heavenly Father, which of thy [c] infinite love and goodness towards us, hast given to us thy only and most dear [d] beloved Son Jesus Christ, to be our redeemer and author [e] of everlasting life: who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors, by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry of [f] the salvation of mankind, we render unto thee most hearty thanks, we worship and praise thee [g], and we humbly beseech thee by the same thy Son [h], to grant unto all us [i] which either here or elsewhere call upon thy name [k], that we may [l] shew ourselves thankful to [m] thee for

Second Edw. VI. 1552.

§ 435. *That done, the Bishop shall pray in this wise.*

¶ Let us pray.

ALMIGHTY God and heavenly, &c.

[Same as 1549.]

§ 436. ¶ *When this prayer is done, &c.*

RECEIVE the Holy Ghost, &c.

[Same as 1549.]

§ 437. ¶ *The Bishop shall deliver to every one of them the Bible in his hand, saying.*

TAKE thou authority to preach the word of God, and to minister the holy Sacraments in this congregation, where thou shalt be so appointed.

Elizabeth, 1559.

§ 435. *That done, the Bishop shall pray in this wise.*

Let us Pray.

ALMIGHTY God and heavenly, &c.

[Same as 1549.]

§ 436. *When this prayer is done, &c.*

RECEIVE the Holy Ghost, &c.

[Same as 1549.]

§ 437. *The Bishop shall deliver, &c.*

TAKE thou authority to preach, &c.

[Same as 1552.]

[c] In ed. 1662, "who of thine."
[d] In ed. 1662, "dearly."
[e] In ed. 1662, "the author."
[f] In ed. 1662, "ministry appointed for the."
[g] In ed. 1662, "we praise and worship thee."
[h] In ed. 1662, "thy blessed Son."
[i] In ed. 1662, "us" *omitted.*
[k] In ed. 1662, "thy holy Name."
[l] In ed. 1662, "may continue to shew."
[m] In ed. 1662, "unto."

these and all other thy[n] benefits, and that we ay daily increase and go forwards in the knowledge and faith of thee, and thy Son, by the Holy Spirit.

So that as well by these thy ministers, as by them to whom they shall be appointed ministers, thy holy name may be always glorified, and thy blessed kingdom enlarged: through the same thy Son our Lord Jesus Christ, which liveth and reigneth with thee in the unity of the same Holy Spirit world without end. Amen.

§ 436. ¶ *When this prayer is done, the Bishop with the Priests present shall lay their hands severally upon the head of every one that receiveth orders*[o]. *The receivers humbly kneeling upon their knees, and the Bishop saying:*

RECEIVE the Holy Ghost: whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained: and be thou a faithful dispenser of the word of God, and of his holy sacraments. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

§ 437. *The Bishop shall deliver to every one of them the Bible in the one hand, and the Chalice or cup with the bread, in the other hand, and say.*

TAKE thou authority to preach the word of God, and to minister the holy Sacraments in this Congregation.

Charles II. 1662.

§ 435. ¶ *That done, the Bishop shall pray in this wise, and say,*

Let us pray.

ALMIGHTY God, and, &c.

[Same as 1549, to]

So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

§ 436. ¶ *When this Prayer is done, &c.*

[Same as 1549.]

RECEIVE the holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, &c.

[Continued the same as 1549.]

§ 437. *Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,*

TAKE thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

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[n] In one ed., 1552, "the benefits."

[o] In ed. 1662, "the order of Priesthood."

§ 438. ¶ *When this is done, the Congregation shall sing the Creed, and also they shall go to the Communion, which all they that receive orders shall take together, and remain in the same place where the hands were laid upon them, until such time as they have received the Communion.*

§ 439. ¶ *The Communion being done, after the last Collect, and immediately before the benediction, shall be said this Collect:*

MOST merciful Father, we beseech thee, so [p] to send upon these thy Servants thy heavenly blessing, that they may be clad about with all justice [q], and that thy word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive the same as thy most holy word and the mean

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Second Edw. VI. 1552.

§ 438. ¶ *When this is done, &c.*

§ 439. ¶ *The Communion being done, &c.*

MOST merciful Father, we, &c.

§ 440. *And if the Orders of Deacon and Priesthood, be given both upon one day: then shall all things at the holy Communion be used as they are appointed at the ordering of Priests. Saving that for the Epistle, the whole third Chapter, &c.*

[Continued the same as 1549.]

Elizabeth, 1559.

§ 438. *When this is done, &c.*

§ 439. *The Communion being done, &c.*

MOST merciful Father, we, &c.

[Same as 1549.]

§ 440. *And if the Orders of Deacon, &c.*

[Same as 1552.]

Charles II. 1662.

§ 438. ¶ *When this is done, the* Nicene *Creed shall be sung or said; and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.*

[Continued the same as 1549.]

§ 439. ¶ *The Communion being done, after the last Collect, and immediately before the Benediction, shall be said these Collects.*

MOST merciful Father, &c.

[Same as 1549, to]

grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious fa-

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[p] In ed. 1662, "thee to send."

[q] In ed. 1662, "clothed with righteousness."

of our salvation, that in all our words and deeds we may seek thy glory and the increase of thy kingdom, through Jesus Christ our Lord. Amen.

§ 440. ¶ *If the orders of Deacon and Priesthood be given both upon one day, then shall the Psalm for the Introit and other things at the holy Communion be used as they are appointed at the ordering of Priests. Saving that for the Epistle, the whole iii. chapter of the first to Timothy shall be read, as it is set out before in the order of Priests. And immediately after the Epistle, the Deacons shall be ordered. And it shall suffice the Litany to be said once.*

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vour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

§ 440. ¶ *And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be* Ephes. iv. 7—13, *as before in this Office. Immediately after which, they that are to be made Deacons shall take the Oath of Supremacy, be examined and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of* St. Matth. ix. 36—38, *as before in this Office; or else* St. Luke xii. 35—38, *as before in the Form for the Ordering of Deacons), they that are to be made Priests shall likewise take the Oath of Supremacy, be examined, and Ordained, as is in this Office before appointed.*

THE FORM OF CONSECRATING OF AN ARCHBISHOP OR BISHOP.

§ 441. *The Psalm for the Introit at the Communion, as at the Ordering of Priests.*

§ 442. *The Epistle.*

THIS is a true saying, If a man desire the office of a Bishop, he desireth an honest work. A Bishop therefore must be blameless, the husband of one wife, diligent, sober, discreet, a keeper of hospitality, apt to teach, not given to overmuch wine, no fighter, not greedy of filthy 1 Tim. iii.

Second Edw. VI. 1552.

FORM OF CONSECRATING OF AN ARCHBISHOP OR BISHOP.

§ 441. ¶ *At the Communion*[r].

§ 442. *The Epistle.*

This is a true saying, If a man desire, &c. 1 Tim. iii.[s]

[Same as 1549.]

Elizabeth, 1559.

THE FORM OF CONSECRATING OF AN ARCHBISHOP OR BISHOP.

§ 442. *The Epistle at the Communion, &c.*

THIS is a true saying, &c.

[Same as 1549.]

Charles II. 1662.

THE FORM OF ORDAINING OR CONSECRATING OF AN ARCHBISHOP, OR BISHOP; WHICH IS ALWAYS TO BE PERFORMED UPON SOME SUNDAY OR HOLY-DAY.

§ 441. ¶ *When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion Service; in which this shall be*

The Collect.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

§ 442. ¶ *And another Bishop shall read the Epistle.*

THIS is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own 1 Tim. iii. 1.

[r] In one ed., 1552, "The Epistle at the Communion."

[s] In one ed., 1552, reference *omitted.*

lucre, but gentle, abhorring fighting, abhorring covetousness, one that ruleth well his own house; one that hath children in subjection with all reverence. For if a man cannot rule his own house, how shall he care for the congregation of God? he may not be a young scholar, lest he swell, and fall into the judgment of the evil speaker. He must also have a good report of them which are without, lest he fall into rebuke and snare of the evil speaker.

house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

§ 443. *Or this,*

For the Epistle.

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. Acts xx. 17. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befel me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befal me there; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive[t].

[t] It will be observed that in eds. 1549, 1552, and 1559, this served for one of the Epistles in the "Ordering of Priests." (See p. 436.)

(§ 444.) *The Gospel.*

JESUS said to Simon Peter, Simon Johanna, lovest thou me more than these? He said unto him, Yea, Lord, thou knowest that I love thee. He said unto him, Feed my lambs. He said to him again the second time: Simon Johanna, lovest thou me? He said unto him, Yea, Lord, thou knowest that I love thee. He said unto him, Feed my sheep. He said unto him the third time, Simon Johanna, lovest thou me? Peter was sorry because he said unto him the third time, Lovest thou me? and he said unto him: Lord, thou knowest all things, thou knowest that I love thee. Jesus said unto him, Feed my sheep. John xxi.

§ 445. ¶ *Or else out of the x. Chapter of John, as before in the order of Priests.*

Second Edw. VI. 1552.

§ 444. *The Gospel.*

JESUS said to Simon Peter, Simon Johanna, lovest, &c. John iiij.[u]

§ 445. ¶ *Or else out of the tenth Chapter, &c.*

[Same as 1549.]

§ 447. ¶ *After the gospel and* Credo *ended, first the elected Bishop shall be presented by two Bishops unto the Archbishop of that Province, or to some other Bishop appointed by his commission: The Bishops that present him, saying.*

MOST reverend father in God, &c.

[Same as 1549.]

§ 448. ¶ *Then shall the Archbishop demand the king's* mandate *for the consecration, and cause it to be read. And the oath touching the knowledge of the King's supremacy, &c.*

[Continued the same as 1549.]

Elizabeth, 1559.

§ 444. *The Gospel.*

JESUS said to Simon Peter, &c.

[Same as 1549.]

§ 445. *Or else out of the tenth chapter, &c.*

[Same as 1549, and immediately followed but without a break by § 447, according to ed. 1552.]

MOST reverend father in God, &c.

[Same as 1549.]

§ 448. *Then shall the Archbishop demand the Queen's* mandate, *for the consecration, and cause it to be read. And the oath touching the knowledge of the Queen's supremacy, &c.*

[Continued the same as 1549.]

Charles II. 1662.

§ 444. ¶ *Then another Bishop shall read the Gospel.*

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He said[v] unto him the third time, Simon, son of Jonas, lovest thou me? Peter St. John xxi. 15.

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[u] In one ed., 1552, *misprr.* for xxi.

[v] In Sealed Book "th" altered to "d" with a pen.

§ 447. ¶ *After the Gospel and Credo ended, first the elected Bishop, having upon him a surplice and a cope, shall be presented by two Bishops (being also in surplices and copes, and having their pastoral staves in their hands) unto the Archbishop of the Province, or to some other Bishop appointed by his commission: the Bishops that present, saying:*

MOST reverend Father in God, we present unto you this godly and well learned man to be consecrated Bishop.

§ 448. ¶ *And then the King's mandate to the Archbishop for the consecration shall be read. And the oath touching the knowledging of the King's supremacy shall be ministered to the person elected, as it is set out in the order of Deacons. And then shall be ministered also the Oath of due obedience unto the Archbishop as followeth.*

was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

§ 445. *Or else*[x] *this.*

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained[y]. St. John xx. 19.

§ 446. *Or this.*

JESUS came and spake unto them, saying, All power is given unto me in heaven and earth[z]. Go ye therefore and teach all nations, baptizing them In the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world[a]. St. Matt. xxviii. 18.

§ 447. ¶ *After the Gospel, and the* Nicene *Creed, and the Sermon are ended, the Elected Bishop (vested with his Rotchet) shall be presented by two Bishops unto the Archbishop of that province (or to some other Bishop appointed by lawful commission) the Archbishop sitting in his chair near the holy Table, and the Bishops that present him saying,*

MOST Reverend Father, &c.

[Same as 1549, to]

to be Ordained and Consecrated Bishop.

§ 448. ¶ *Then shall the Archbishop demand the King's Mandate for the Consecration, and cause it to be read. And the Oath touching the acknowledgment of the King's Supremacy, shall be ministered to the persons elected, as it is set down before in the Form for the Ordering of Deacons. And then shall also be ministered unto them the Oath of due Obedience to the Archbishop, as followeth,*

[x] In the Sealed Book, 1662, the word "else" is inserted with a pen.

[y] This will be found in eds. 1549, 1552, and 1559, to serve for the last of the Gospels in the Ordering of Priests. (See p. 439.)

[z] In the Sealed Book, 1662, printed "in earth" but "in" marked through with a pen.

[a] This for the first of the Gospels. (See p. 438.)

§ 449. ¶ *THE OATH OF DUE OBEDIENCE to the Archbishop.*

IN the name of GOD, Amen. I, *N.* chosen Bishop of the church and see of *N.* do profess and promise all due reverence and obedience to the Archbishop and to the Metropolitical church of *N.* and to their successors, so help me God and his holy Gospel.

§ 451. ¶ *Then the Archbishop shall move the congregation present to pray, saying thus to them.*

BRETHREN, it is written in the Gospel of Saint Luke, that our Saviour Christ continued the whole night in prayer or ever that [b] he did choose and send forth his xii.[c] Apostles. It is written also in the Acts of the Apostles, that the disciples which [d] were at Antioch did fast and pray or ever they laid hands upon or sent forth Paul and Barnabas [e]. Let us there-

Second Edw. VI. 1552.

§ 449. ¶ *THE OATH OF DUE OBEDIENCE to the Archbishop.*

IN the name of God, &c.
[Same as 1549, to]
so help me God, through Jesus Christ.

§ 450. ¶ *This oath shall not be made at the consecration of an Archbishop.*

§ 451. ¶ *Then the Archbishop shall move, &c.*
[Same as 1549.]

BRETHREN, it is written in, &c.
[Same as 1549.]

§ 452. ¶ *And then shall be said, &c.*

THAT it may please thee, &c.
Answer. We beseech thee, &c.
[Same as 1549.]

§ 453. ¶ *Concluding the Litany in the end, with this prayer.*

ALMIGHTY God, giver of, &c.
[Same as 1549.]

Elizabeth, 1559.

§ 449. THE OTHE OF DUE OBEDIENCE TO THE ARCHBISHOP.

IN the name of God, &c.
[Same as 1552.]

§ 450. *This oath shall not be made at the Consecration of an Archbishop.*

§ 451. *Then the Archbishop shall, &c.*

BRETHREN, it is written in, &c.

§ 452. *And then shall be said, &c.*
THAT it may please thee, &c.
[Same as 1549.]

§ 453. *Concluding the Litany in the end, with this prayer.*

ALMIGHTY God, giver of, &c.
[Same as 1549.]

[b] In ed. 1662, "before he did."
[c] In eds. 1552, and after, "his twelve."
[d] In ed. 1662, "who."
[e] In ed. 1662, "before they laid hands on Paul and Barnabas, and sent them forth."

fore, following the example of our Saviour Christ and his Apostles, first fall to prayer or that [f] we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

§ 452. ¶ *And then shall be said the Litany as afore in the order of Deacons. And after this place: That it may please thee to illuminate all Bishops, &c., he shall say.*

THAT it may please thee to bless this our brother elected, and to send thy grace upon him, that he may duly execute the office whereunto he is called, to the edifying of thy church, and to the honour, praise and glory of thy name.

Answer. We beseech thee to hear us, good Lord.

§ 453. *Concluding the Litany in the end with this prayer:*

ALMIGHTY God, giver of all good things, which [g] by thy Holy Spirit hast appointed divers orders of Ministers in thy Church: mercifully behold this thy servant now called to the work and ministry of a Bishop, and replenish him so with the truth of thy doctrine and [h] innocency of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy name, and profit of thy congregation [i]: through the merits of our Saviour Jesu [k] Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

Charles II. 1662.

§ 449. *The Oath of due Obedience to the Archbishop.*

IN the Name of God, &c.

[Same as 1549, to]

So help me God, through Jesus Christ.

§ 450. ¶ *This Oath shall not be made at the Consecration of an Archbishop.*

§ 451. ¶ *Then the Archbishop shall, &c.*

BRETHREN, it is written, &c.

[Same as 1549.]

§ 452. ¶ *And then shall be said the Litany as before in the Form of Ordering Deacons, save only, that after this place* That it may please thee to illuminate all Bishops, *&c., the proper Suffrage there following shall be omitted, and this inserted instead of it;*

THAT it may please thee, &c.

Answer. *We beseech thee, &c.*

[Same as 1549.]

§ 453. ¶ *Then shall be said this Prayer following.*

ALMIGHTY God, giver of, &c.

[Same as 1549.]

---

[f] In ed. 1662, "before we."
[g] In ed. 1662, "who."
[h] In ed. 1662, "and adorn him with innocency of life."
[i] In ed. 1662, "Name, and the edifying and well governing of thy church."
[k] In ed. 1662, "Jesus."

§ 454. *Then the Archbishop sitting in a* [l] *chair, shall say this* [m] *to him that is to be consecrated.*

BROTHER, forasmuch as holy Scripture and the old Canons commandeth that we should not be hasty in laying on hands and admitting of any person to the government of the congregation of Christ, which he hath purchased with no less price than the effusion of his own blood, afore that [n] I admit you to this administration whereunto ye are called [o], I will examine you in certain articles, to the end [p] the Congregation present may have a trial and bear witness how ye [q] be minded to behave yourself in the church of God.

Are you persuaded that you be truly called to this ministration according to the will of our Lord Jesus Christ and the order of this realm.

Answer. I am so persuaded.

The Archbishop. Are you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through the faith in Jesu Christ [r]? And are you determined with [s] the same holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing, as required of necessity to eternal salvation, but that [t] you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded and determined by God's grace.

The Archbishop. Will you then faithfully exercise yourself in the said [u] holy Scriptures, and call upon God by prayer for the true understanding of the same, so as ye may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of God.

The Archbishop. Be you [v] ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's word, and both privately and openly to call upon and encourage other [w] to the same?

Second Edw. VI. 1552.	Elizabeth, 1559.
§ 454. ¶ *Then the Archbishop, &c.* BROTHER, forasmuch as, &c. [The same throughout as 1549.]	§ 454. *Then the Archbishop, &c.* BROTHER, forasmuch as, &c. [The same throughout as 1549.]

[l] In ed. 1662, "in his chair."
[m] In ed. 1662, "this" *omitted.*
[n] In ed. 1662, "before I."
[o] In ed. 1662, "whereunto ye are called" *omitted.*
[p] In ed. 1662, "the end that."
[q] In ed. 1662, "you."
[r] In ed. 1662, "necessity to eternal salvation, through faith in Jesus Christ."
[s] In ed. 1662, "out of."
[t] In ed. 1662, "that which you."
[u] In ed. 1662, "the same."
[v] In Sealed Book, 1662, printed "Are you," but altered with a pen to "Be you."
[w] In ed. 1662, "others."

Answer. I am ready, the Lord being my helper.

The Archbishop. Will you deny all ungodliness, and worldly lusts, and live soberly, righteously, and Godly in this world [x], that you may shew yourself in all things an example of good works unto other [y], that the adversary may be ashamed, having nothing to lay [z] against you.

Answer. I will so do, the Lord being my helper.

The Archbishop. Will you maintain and set forward (as much as shall lie in you) quietness, peace, and love [a], among all men? And such as be unquiet, disobedient, and criminous within your diocese, correct and punish, according to such authority, as ye [b] have by God's word, and as to you shall be committed, by the ordinance of this realm?

Answer. I will so do, by the help of God.

The Archbishop. Will you shew yourself gentle, and be merciful for Christ's sake, to poor and needy people, and to all strangers destitute of help?

Answer. I will so shew myself by God's grace [c].

The Archbishop. Almighty God our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power, to perform the same, that he accomplishing in you the good work which he hath begun, ye [b] may be found perfect, and irreprehensible at the latter day, through Jesu [d] Christ our Lord. Amen.

Charles II. 1662.

§ 454. ¶ *Then the Archbishop, &c.*

BROTHER, forasmuch as the holy Scripture and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to Government in the Church of Christ, which he hath purchased, &c.

[Same as 1549.]

ARE you persuaded, &c.

[Same as 1549.]

The Archbishop.

ARE you persuaded that the, &c.

WILL you then faithfully, &c.

ARE you ready, with all, &c.

WILL you deny all ungodliness, &c.

WILL you maintain and set, &c.

[The same throughout as 1549, to]

The Archbishop.

WILL you be faithful in Ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

The Archbishop.

WILL you shew yourself gentle, &c.

[Same as 1549, to]

Answer. I will so shew myself, by God's help.

§ 455. ¶ *Then the Archbishop standing up shall say,*

ALMIGHTY God, our heavenly, &c.

[Same as 1549.]

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[x] In ed. 1662, "this present world."
[y] In ed. 1662, "others."
[z] In ed. 1662, "say."
[a] In ed. 1662, "love and peace."
[b] In ed. 1662, "you."
[c] In ed. 1552, and after, "help."
[d] In ed. 1662, "Jesus."

§ 456. *Then shall be sung or said,* Come Holy Ghost, *&c., as it is set out in the Order of Priests.*

§ 458. *That ended, the Archbishop shall say,*

The Lord be with you.
Answer. And with thy spirit.

¶ Let us pray.

ALMIGHTY God and most merciful Father, which of thy infinite goodness, hast given to us thy only and most dear beloved Son Jesus Christ, to be our redeemer and author[e] of everlasting life, who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly[f] upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect of his congregation; Grant, we beseech thee, to this thy servant such grace, that he may be evermore[g] ready to spread abroad thy Gospel, and glad

---

Second Edw. VI. 1552.

§ 456. *Then shall be sung or said. &c.*

§ 458. *That ended, the Archbishop shall say.*

Lord, hear our prayer.
Answer. And let our cry come unto thee.

¶ Let us pray.

ALMIGHTY God and most merciful, &c.

[Same as 1549.]

§ 459. *Then the Archbishop and Bishops, &c.*

TAKE the Holy Ghost, and, &c.

[Same as 1549.]

Elizabeth, 1559.

§ 456. *Then shall be sung or said, &c.*

§ 458. *That ended, the Archbishop, &c.*

[Same as 1549.]

Lord, hear our prayer.
Answer. And let our cry come unto thee.

Let us pray.

ALMIGHTY God and most merciful, &c.

[Same as 1549.]

§ 459. *Then the Archbishop and Bishops, &c.*

TAKE the Holy Ghost, and, &c.

[Same as 1549.]

Charles II. 1662.

§ 456. ¶ *Then shall the Bishop elect put on the rest of the Episcopal habit; and kneeling down,* Veni, Creator Spiritus, *shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

---

[e] In ed. 1662, "the Author."

[f] In the Sealed Book, 1662, printed, "poured down abundantly his gifts," but altered with a pen so as to bring it in accordance with the earlier editions.

[g] In eds. 1552, and after, "that he may evermore be."

tidings of reconcilement to God, and to use the authority given unto him, not to destroy, but to save, not to hurt, but to help, so that he as a faithful and a wise servant [h], giving to thy family meat in due season, may at the last day be received into joy, through Jesu Christ our Lord, who with thee and the Holy Ghost liveth and reigneth one God, world without end. Amen.

§ 459. *Then the Archbishop and Bishops present shall lay their hands upon the head of the elect* [i] *Bishop, the Archbishop saying.*

TAKE the Holy Ghost, and remember that thou stir up the grace of God, which is in thee, by imposition of hands: for God hath not given us the spirit of fear, but of power, and love, and of soberness.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

§ 457. *Or this:*

COME, Holy Ghost, eternal God, &c.

As before in the Form for Ordering Priests [k].

§ 458. ¶ *That ended, the Archbishop shall say,*

Lord, hear our prayer.

Answer. And let our cry come unto thee.

Let us pray.

ALMIGHTY God, and most merciful Father, who of thine infinite goodness hast given thy only and dearly beloved Son Jesus Christ, &c.

[Same as 1549, to]

to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, who, with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

§ 459. ¶ *Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them upon his knees, the Archbishop saying,*

RECEIVE the holy Ghost, for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this Imposition of our hands: for God hath not given us the spirit of fear, but of power, and love, and soberness.

---

[h] In eds. 1552 and 1559, "as a wise and a faithful servant."

[i] In eds. 1552, and after, "elected."

[k] In the Sealed Book, the whole is printed entire, but marked out with a pen, and these words written in.

§ 460. *Then the Archbishop shall lay the Bible upon his neck, saying.*

GIVE heed unto reading, exhortation and doctrine, think upon those[l] things contained in this book, be diligent in them, that the increase[m] coming thereby may be manifest unto all men. Take heed unto thyself, and unto teaching[n], and be diligent in doing them,

for by doing this thou shalt save thyself and them that hear thee, through Jesus Christ our Lord.

§ 461. *Then shall the Archbishop put into his hand the pastoral staff, saying:*

BE to the flock of Christ a shepherd, not a wolf, feed them, devour them not, hold up the weak, heal the sick, bind together[o] the broken, bring again the outcasts, seek the lost: Be so merciful, that you[p] be not too remiss, so minister discipline, that ye[q] forget not mercy, that

when the chief Shepherd shall come, ye may receive the immarcessible Crown of glory, through Jesus Christ our Lord.

Second Edw. VI. 1552.

§ 460. ¶ *Then the Archbishop shall deliver him the Bible, saying.*

GIVE heed unto reading, exhortation, &c.

[Same as 1549, to]

for by doing this, thou shalt save thyself, and them that hear thee: be to the flock of Christ a shepherd, not a wolf, &c.

[Continued the same as the next paragraph, omitting rubric § 471, and without any break, down to]

immarcessible crown of glory, through Jesus Christ our Lord. Amen.

§ 462. *Then the Archbishop shall proceed to, &c.*

MOST merciful Father, we beseech, &c.

[Same as 1549, to]

and the Holy Ghost, world without end. Amen.

Elizabeth, 1559

§ 460. *Then the Archbishop shall, &c.*

GIVE heed unto reading, exhortation, &c.

[Continued the same as 1552.]

§ 462. *Then the Archbishop shall proceed, &c.*

MOST merciful Father, we beseech, &c.

[Same as 1549, to]

and the Holy Ghost, world without end. Amen.

---

[l] In ed. 1552, "these;" in ed. 1662, "the."
[m] In one ed., 1552, "increasing."
[n] In ed. 1662, "and to doctrine."
[o] In ed. 1662, "bind up."
[p] In ed. 1662, "ye."
[q] In ed. 1662, "you."

§ 462. ¶ *Then the Archbishop shall proceed to the Communion, with whom the new consecrated Bishop*[r] *shall also communicate.* (§ 463.) *And after the last Collect, immediately afore*[s] *the benediction, shall be said this prayer:*

MOST merciful Father, we beseech thee to send down upon this thy Servant thy heavenly blessing, and so endue him with thy Holy Spirit, that he preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and Doctrine, but also may be to such as believe an[t] wholesome example in word, in conversation, in love, in faith, in chastity, and purity[u], that faithfully fulfilling his course, at the latter day he may receive the crown of righteousness, laid up by the Lord, the righteous Judge, who liveth and reigneth, one God with the Father and Holy Ghost, world without end. Amen.

Charles II. 1662.

§ 460. ¶ *Then the Archbishop shall deliver him the Bible, saying,*

GIVE heed unto reading, &c.

[Same as 1549, to]

for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf, &c.

[Continued same as 1549, to]

when the chief Shepherd shall appear, you[v] may receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*

§ 462. ¶ *Then the Archbishop shall proceed in the Communion-Service; with whom the new Consecrated Bishop (with others) shall also communicate.*

§ 463. ¶ *And for the last Collect, immediately before the Benediction, shall be said these Prayers.*

MOST merciful Father, we, &c.

[Same as 1549, to]

and the Holy Ghost, world without end. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. *Amen.*

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[r] In eds. 1552 and 1559, "Bishop with other shall."
[s] In eds. 1552 and 1559, "before."
[t] 1 ed. 1662, "a wholesome."
[u] In ed. 1662, "and in purity."
[v] In Sealed Book altered to "ye" with a pen.

RICHARDVS GRAFTON
typographus Regius excudebat.

Mense Martii
A.M.D.XLIX
Cum priuilegio ad imprimendum solum.

¶ This booke is truely and diligently imprynted.

¶ The prices thereof.

THE Imprinter to sell this Booke in Queres for two shillynges and sixe pence, and not aboue, bound in Parchement, or forell, for three shillynges and iiii. pence and not aboue: And bounde in Lether, in Paper Boordes or Claspes, for foure shillynges, and not aboue. And at the next impression, the imprinter leauyng out the fourme of makyng and consecratyng of Archebishoppes, Bishoppes, Priestes, and Deacons, shal sel the saied booke in queres, for twoo shillynges and not aboue, and bounde in forelle for twoo shillynges and eight pence, and not aboue. And bounde in lether, in paste bordes or claspes, for three shillynges and foure pence, and not aboue.

Second Edw. VI. 1552.
¶ *IMPRINTED AT LONDON*
in Flete-strete at the signe
of the Sunne ouer agaynste
the Conduite by Edvvarde
Whitchurche.
M.D.LII.
Cum priuilegio ad imprimendum solum[x].

Elizabeth, 1559.
Emprinted at London in Powles
Churche yarde
by Richard Jugge and John Cawood,
Printers to the Queene's Majestie.
Anno M.D.LIX.
Cum privilegio Regiæ Maiestatis[y].

Charles II. 1662.
FINIS.[z]

[x] Here follows a page of errata, and beneath it the following notice: "This boke is to be sold by the Imprinter in queres for ij. shillings & vi. pence, and not aboue. Bound in parchemente or forell for . iij. shillings . iiij. pence. And bound in leather, in paper bordes, or claspes, for . iiij. shillinges and not aboue. And at the nexte impression, the imprinter leauyng out the fourme of makynge and consecratynge of Archebisshops, Bisshops, Priestes, and Deacons, shal sell the sayd boke in queres for . ij. shillinges and not aboue. And bound in forell, for . ii. shillinges viii. pence, and not aboue. And bounde in leather, in paste boordes, or claspes, for . iij. shillinges . iiij. pence, and not aboue.

[y] Another edition of 1559 (i.e. Grafton's) had a large printer's device on the last page, and beneath it,

RICHARDUS GRAF-
tonus, Typographus Regius
excudebat.
Anno Domini, 1559.
Cum Privilegio ad Imprimendum Solum.

[z] In the Sealed Book, 1662, there is added in writing after the word FINIS, "*The Forms of Prayer for the v. of November, the xxx. of January, & for the xxix. of May, are to be printed at the end of this book.*"

A

CONCORDANCE

AND

INDEX TO THE RUBRICS, &c.

OBSERVANDA.

1. In the following Index the *chief* words only are included.

2. The references to the *numbered* rubrics are marked thus—§ 151, § 147.

3. The references to *Titles*, &c., and *unnumbered* rubrics are marked thus—p. 14, p. 32.

4. The *letters*, O.H.C., refer to the "Order of Holy Communion 1548," which will be found pp. 222—262.

5. The *asterisks* in the columns at the end of the lines shew in what editions the words of the rubric are found.

6. When a word *is within brackets*, it signifies that it is not *constant* throughout all the editions to which the asterisks refer; and when an *alternate* word is given, it is to be understood that some use the one word, and some the other. In the case of "Priest [Pbr.]," the word "Priest" is used in all the editions marked, except in the Scotch ed. of 1637, where "Presbyter" is used instead.

7. When two references are given (neither being within brackets), then the words occur under both numbers throughout all the editions marked by the asterisk. Where *a second reference* is given *within brackets*, it is to be understood that the words occur in some of the editions under one of the numbers, in other editions under the other number.

		1549	1552	1559	1604	1637	1662
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——— such as heretofore hath been—	§ 141 O.H.C.	*					
——— in some convenient place as hath been— .	§ 357						*
——— in the place where they are— . . .	§ 365	*	*	*	*	*	*
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accustomed duty, with the—to the Priest [Pbr.] .	§ 283		*	*	*	*	*
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——— must offer her Chrisom and other— .	§ 362	*					
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——— when it shall be publicly—in the church .	§ 320						*
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——— Office for the—of the Lord's Supper .	§ 151						*
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——— none be—to the Holy Communion . .	§ 269	*	*	*	*	*	*
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——— as come to be—to the Bishop . .	§ 391	*	*	*			
——— be—...to the Order of Priesthood . .	§ 410	*	*	*			*
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——— should be ministered to them...of perfect— § 253	*	*	*	*	*	
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alledged, if no impediment be— . . . . § 275	*	*	*	*	*	*
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——— An—for xxx. years [1559—1588] . . p. 33			*			
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——— An—for xxxiv. years [1637—1670] . . p. 34					*	
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——— setting both the bread and wine upon the— § 98	*					
——— standing humbly afore the midst of the— § 76	*					
——— then the Priest turning him to the— . § 105	*					
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Amen, The people shall answer— . . . § 10		*	*	*	*	
——— here, and at the end of all other prayers— § 10						*
amends, make—to [the] uttermost [of] his power § 306	*	*	*	*	*	*
ancient writers, although it be read in— . . § 148	*					
——— it appeareth by— . . . . § 178	*	*	*	*	*	
anoint, then the Priest shall—the infant . . § 199	*					
——— then shall the Priest—him . . . § 319	*					
anointed, if the sick person desire to be— . §§ 319, 336	*					
anointing, putting on the Chrisom and— . . § 204	*					
Anthem, except on Easter day...another— . . § 14						*
——— here followeth the— . . . §§ 28, 49						*
——— with this— . . . . . § 299	*					
——— adding this— . . . . . § 312	*					
——— the— . . . . . § 334	*					
——— then shall this—be said or sung . . § 366	*					
Anthems, These—shall be sung or said . . § 67		*	*	*	*	*
appertaineth, it—to offer for the charges . . § 145	*					

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appoint, he or his deputy shall—the place	§ 1	*					
appoint, as the Ordinary shall—	§ 150						*
——— as the Curate by his discretion shall—	§ 180	*	*	*	*	*	*
——— to the Bishop, or whom he shall—	§ 231						*
——— the Bishop, or such as he shall—	§ 250	*	*	*	*	*	
——— as the Bishop, or such as he shall—	§ 257	*	*	*	*	*	
appointed, the Churchwardens or other by them—	§ 95		*	*	*		
——— or other fit person—for that purpose	§ 95						*
——— suffice for the persons—to receive	§ 98	*					
——— how many be—to communicate with him	§ 320	*	*	*	*	*	
——— first to those that are—to communicate	§ 321	*					
——— to them that be [are]—to communicate	§ 330	*	*	*	*	*	*
——— and such as be—to communicate	§ 331	*					
——— of them—by the Bishop putting on a tunicle	§ 407	*					
——— one of them—by the Bishop shall read	§ 407		*	*			*
——— the Archdeacon, or one—in his stead	§ 421						*
——— which are—to receive the said office	§ 430	*	*	*			
——— the Archbishop or some other Bishop—	§ 441						*
——— other Bishop—by his [lawful] commission	§ 447	*	*	*			*
appointed, upon the Sunday or Holyday—	§ 232						*
——— upon the day—all that are to be	§ 249						*
——— to come to the church at the time—	§ 256						*
——— to come to the church at the day [time]—	§ 267	*	*	*	*	*	
——— at the day—for solemnization	§ 272	*	*	*	*	*	
——— at the day and time—	§ 272						*
——— day be not—for the open Communion	§ 322	*					
——— when the day—by the Bishop	§§ 390,[420	*	*	*			*
——— at the times—in the Canon	§ 410						*
appointed, for which particular Services are—	p. 32	*	*	*	*	*	*
——— how the PSALTER is—to be read	p. 17						*
——— Psalms in order as they be—	§§ 15, 38	*	*	*	*	*	*
——— proper Psalms—for that day	§§ 15, 38	*	*	*	*	*	
——— Lessons as [they be]—by [in] the Kalendar	§§ 16, 38	*	*	*	*	*	*
——— the same that is—at the Communion	§ 25	*	*	*	*	*	*
——— if there be any specially—	§ 101	*	*	*	*	*	*
——— shall be said all that is—	§ 135		*	*	*	*	*
——— suffrages, and due order—for the same	§ 145	*					
——— sacraments and rites in this book—	§ 146	*					
——— according to the order in this book—	§ 149		*	*	*	*	
——— when the Litany is not—	§ 169						*
——— to be said and done at the church door	§ 209	*					
——— and so many of the Collects—	§ 214						*
——— all that is here—for them to learn	§ 256						*
——— all that is here—for them to learn	§ 267	*	*	*	*	*	
——— the—general confession must be made	§ 321	*					
——— after such form and sort as hereafter is—	§ 322	*					
——— then shall the Priest use the—prayer	§ 336	*					
——— which is—in the Book of Common Prayer	§ 368						*
——— with the prayers as is before—	§ 425						*
——— as they are—at the Ordering of Priests	§ 440	*					

[See also supplementary list, p. 541.]

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appointment—or some other at his— . . .	§ 266		*	*	*	*	
appose, such questions...as he...shall—them in .	§ 250	*	*	*	*	*	
——— shall by his discretion—them in . .	§ 257	*	*	*	*	*	
apprentices, their children, servants and— . .	§ 256						*
approve, and if the Bishop shall— . . .	§ 259						*
approved, declared to the Curate, and by him— .	§ 212	*	*	*	*	*	
——— to be—by the Curate	§ 212						*
aptly, so that it may be—divided in divers pieces	§ 141	*					
Archbishop, being—or Bishop	§ 3		*				
——— the—or some other Bishop appointed .	§ 441						*
——— presented...unto the—of the [that] province	§ 447	*	*	*			*
——— the—sitting in his chair near the Holy Table	§ 447						*
[The word "Archbishop" occurs also elsewhere throughout the Ordinal, e.g. §§ 448, 450, 451, 456, and 458.]							
Archdeacon, and the—or his deputy, shall say .	§ 391	*					
——— the—or his deputy shall present . .	§ 391	*	*	*			
——— the—shall answer	§ 392	*	*	*			*
——— the—saying	§ 421	*	*	*			
——— the—shall present unto the Bishop . .	§ 421	*	*	*			*
Archdeacons, The—Deans, Provosts, &c. . .	§ 2	*					
Articles of the Faith, as they can say...the— .	§ 207	*	*	*	*	*	
——— but such as can say...the— . .	§ 250	*	*	*	*	*	
——— the children can say...the— . .	§ 257	*	*	*	*	*	
——— which can say the—. . . .	§ 268	*	*	*	*	*	
——— the [Pbr. or] Minister shall rehearse the—	§ 303	*	*	*	*	*	*
Ash Wednesday, commonly called— . . .	p. 394	*					
asked, banns must be—three several Sundays .	§ 270	*	*	*	*	*	
——— certificate of the banns being thrice— .	§ 271	*	*	*	*	*	*
assembled, the people being—upon the Sunday .	§ 232						*
——— called together...and—in the church .	§ 363	*	*	*	*	*	
——— the people be customably— . . .	§ 136	*					
assigned, proper lessons—for that day . .	§ 16	*	*	*	*	*	*
——— suffrages before—at matins . . .	§ 43	*					
audibly, and every one shall—answer . . .	§ 259						*
authority, Homilies set forth by [common]— .	§ 86		*	*	*	*	*
——— against the...—of the Bishop of Rome .	§ 402	*	*				
——— power and—of all foreign potentates .	§ 402						*
avoid, and to—the profanation and disorder .	§ 151		*				
avoiding, for—of all matters...of dissension .	§ 141	*					
——— and for the—of such profanation . .	§ 151						*
banns, first the—must be asked	§ 270	*	*	*	*	*	
——— first the—...must be published . .	§ 270						*
——— the—must be asked in both parishes .	§ 271	*	*	*	*	*	*
——— certificate of the—being thrice asked .	§ 271	*	*	*	*	*	*
Baptism, Of the ADMINISTRATION of Public— .	p. 285	*					
——— The MINISTRATION of— . . .	p. 285		*	*	*	*	
——— The MINISTRATION OF PUBLIC—of Infants	p. 285						*
——— be ministered in the English [vulgar] tongue	§ 178	*	*	*	*	*	*

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Baptism, that—should not be ministered	§ 178	*	*	*	*	*	*
—— because in the—of infants	§ 178	*	*	*	*	*	*
—— in the old time was not...ministered	§ 178	*	*	*	*	*	
—— profession made to God in his—	§ 178	*	*	*	*	*	*
—— use of the sign of the Cross in—	§ 211						*
—— that they defer not the—of infants	§ 212	*	*	*	*	*	*
—— then—shall be administered on this fashion	§ 213				*	*	*
—— may be certified of the true form of—	§ 216				*	*	*
—— which are essential parts of—	§ 229				*	*	*
—— so soon after his—as conveniently	§ 247						*
—— what their godfathers promised for them in—	§ 251	*	*	*	*	*	
—— [and so forth] as it is in—	§ 304	*	*	*	*	*	
baptize, they—not children at home in their houses	§ 213	*	*	*			
—— did himself—that child	§ 216				*	*	*
baptized, of them that be newly—	§ 178	*	*	*	*	*	*
—— at all times to be—	§ 178	*	*	*	*	*	
—— may be—upon any other day	§ 178						*
—— for every male child to be—	§ 179						*
—— where there are children to be—	§ 180	*	*	*	*	*	*
—— whether the child be—or no	§ 181	*	*	*	*	*	
—— as be present to be—	§ 184	*					
—— when there are many to be—	§ 204	*					
—— those that be first—departing	§ 204	*					
—— until all be—	§ 204	*					
—— if the number of children to be—	§ 209	*					
—— dying before they commit actual sin	§ 210						*
—— of them that be—in private houses	p. 302	*	*	*			
—— they procure not their children to be—	§ 213				*		
—— answer that he [the same] is already—	§§ [216, 217]	*	*	*	*	*	*
—— the child which is after this sort—	§ 216	*	*	*	*	*	*
—— whether the child be lawfully—	§§ [216, 217]	*	*	*	*	*	*
—— so—is lawfully and sufficiently—	§ 216	*	*	*	*	*	*
—— and ought not to be—again	§ 216	*	*	*	*	*	*
—— cannot appear that the child was—	§ 229				*	*	*
—— afore any child is—in the water	§ 230	*					
—— of riper years are to be—	§ 231						*
—— whether any...be—or no	§ 233						*
—— speak to the persons to be—	§ 238						*
—— of the persons to be—	§ 239						*
—— take each person to be—	§ 241						*
—— if any persons not—in their infancy	§ 248						*
—— shall be brought to be—	§ 248						*
—— confirmation is ministered to them that be—	§ 252	*	*	*	*	*	
—— it is certain...that children being—	§ 254	*	*	*	*	*	
baptizing, in—the Minister...shall use a surplice	§ 2	*					
—— this order of demanding,—,...	§ 204	*					
bason, in a—provided for that purpose	§ 95					*	
—— shall reverently bring the said—	§ 95					*	
—— in a decent—provided by the parish	§ 95						*
before, when the priest standing—the Table	§ 106						*
—— and woman kneeling—the Lord's Table	§ 290						*

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before, break the bread—the people	§ 106						*
——— he shall humbly present it—the Lord	§ 95					*	
bell, called together by the ringing of a—	§ 363	*	*	*	*	*	
Benediction, with the rest of the Prayers...and the—	§ 29					*	
——— shall say this—	§ 119					*	
——— he shall say this—	§ 117					*	
——— at the end of the Litany to the—	§ 50					*	
——— immediately before the—	§§ 405, 439	*	*	*			*
——— immediately afore [before] the—	§ 463	*	*	*			*
benefits, acknowledging of the—of Christ	§ 151		*				
——— acknowledgment of the—of Christ therein	§ 151						*
——— earnestly remembering the—he hath thereby	§ 332	*	*	*	*	*	*
best and purest wheat bread that...may be gotten	§ 141		*	*	*	*	*
Bible, shall deliver to every one of them the—	§ 437	*	*	*			*
——— the Archbishop shall lay the—upon his neck	§ 460	*					
——— the Archbishop shall deliver him the—	§ 460		*	*			*
biggest, he shall bless...the—chalice	§ 98 O.H.C.						
birth, the second Sunday next after their—	§ 212						*
Bishop, whensoever the—shall celebrate	§ 3	*					
——— being Archbishop or—	§ 3		*				
——— shall the Priest [Pbr.] or—being present	§ 113		*	*	*	*	*
——— then shall the—or else the Presbyter	§ 116					*	
——— then the Priest or—if he be present	§ 128		*	*	*	*	*
——— be brought to the—to be confirmed	§ 207	*	*	*	*	*	
——— timely notice shall be given to the—	§ 231						*
——— should be confirmed by the—	§ 247						*
——— standing in order before the—	§ 249						*
——— the—or such as he shall appoint	§§ 250, 257	*	*	*	*	*	
——— shall be brought to the—	§ 257	*	*	*	*	*	*
——— fit to be presented to the—	§ 258						*
——— and if the—approve	§ 259						*
——— the—shall cross them in the forehead	§ 260	*					
——— the—shall confirm them	§ 259	*	*	*	*	*	
——— whensoever the—shall give knowledge	§§ 268 [258]	*	*	*	*	*	*
——— the—shall lay his hand upon	§ 260		*	*	*	*	
——— in order kneeling before the—	§ 260						*
——— then the—shall say	§ 262	*	*	*	*	*	*
——— the—shall add	§ 263						*
——— shall the—bless [the children]	§ 264	*	*	*	*	*	*
——— day appointed by the—	§§ [390] 420	*	*	*			*
——— such as come to be admitted to the—	§ 391	*	*	*			
——— unto the—sitting in his chair	§§ 391, 421						*
——— the—shall say unto the people	§§ 393, 423	*	*	*			*
——— the—shall surcease from ordering	§§ 394, 424	*	*	*			*
——— the—commending such as be found	§§ 395, 425	*	*	*			*
——— the—sitting in a [his] chair	§ 402	*	*	*			*
——— shall the—examine every one	§ 404	*	*	*			*
——— shall the—deliver to every one	§§ 406, 437	*	*	*			*
——— one of them appointed by the—	§ 407	*	*	*			*
——— receive the Holy Communion...with the—	§ 408	*	*	*			*

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Bishop, shall the—proceed to the Communion	§ 408	■	■	■			*
——— the Archdeacon shall present unto the—	§ 421	■	*	■			*
——— the—[sitting in his chair] shall minister	§ 429	*	*	*			*
——— shall the—[standing up] say	§ 431	*	*	*			*
——— shall be sung or said by the—	§ 433						*
——— the—shall pray in this wise	§ 435	*	*	■			*
——— and the—saying	§ 436	*	■	*			*
——— the—with the Priests present	§ 436	■	■	*			*
——— the Archbishop or other—appointed	§ 441						*
——— another—shall read the Epistle	§ 442						*
——— another—shall read the Gospel	§ 444						*
——— other—appointed by his [lawful] commission	§ 447	*	*	■			*
——— the—laying his hands severally	§ 405	■	■	■			*
——— elect put on the rest of the episcopal habit	§ 456						*
——— the elected—vested with his rochet	§ 477						*
[The word "Bishop" occurs also elsewhere throughout the Ordinal, e.g. §§ 410, 422, 447, 452, and 456, and at pp. 329, 431, and 448.]							■ *
Bishop of Rome, against the...authority of the—	§ 402	■	*				
Bishops, deliver it to other—Presbyters, &c.	§ 116					■	
——— deliver the same to the—Priests, &c.	§ 116						■
bless, to prepare,—and consecrate	§ 98 O.H.C.						
——— he shall—and consecrate	§ 98 O.H.C.						
——— shall the Bishop—the children [them]	§ 265	■	*	*	*	*	*
——— shall the Priest—the man and woman	§ 292	■					
Blessing, with this [the accustomed]—[§ 134], § 128	O.H.C.	*	*	*	*	*	*
——— concluding with the—	§ 135						■
——— immediately after the—	§ 142						*
——— the Minister shall add this—	§ 287	■	■	■	■	*	*
blessing of the bread, for the—	§ 124						*
blessing of the cup, for the—	§ 124						*
Blood, shed his—for his redemption	§ 332	*	■	*	*	■	*
bodily, sacramental bread and wine there—received	§ 151		*				*
Body, the whole—of our Saviour	§ 141 O.H.C.	■					
——— sacrament of the blessed—	§ 145	■					
——— the Sacrament of the—of Christ	§ 148	■					
——— the Sacrament of Christ's—	§ 148	*					
——— the natural—and Blood	§ 151		*				■
——— receiving...of the—and Blood	§ 320	■	■	*	*	*	*
——— the sacrament of the—and Blood	§ 321	*					
——— so much of the Sacrament of the—and Blood	§ 331	*					
——— eat and drink [spiritually] the—and Blood	§ 332	*	*	*	*	*	*
——— Sacrament of the—and Blood of our Saviour	§ 86	*					
body of the Church, The Table shall stand in the—	§ 75		*	*	*		*
——— shall come into the—	§ 272	■	*	*	*	*	*
book, ministration of things contained in this—	p. 64	*					
——— laying the same upon the—	§ 283	*	■	■	■	■	*
Book of Common Prayer, appointed in the—	§ 368						*
books, to provide him—of holy divinity	§ 131					*	
borne, pastoral staff—by his chaplain	§ 3	*					
bound, every man and woman to be—	§ 146	*					

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bound, and will be—and sureties with him . . § 274	*	*	*	*	*	*
Bread, laying the—upon the corporas . . § 98	*					
——— break the—before the people . . § 106						*
——— here to break the— . . . p. 245						*
——— here the Priest must take the— . . p. 245	*					
——— here to lay his hand upon all the— . . p. 245						*
——— when he delivereth the— . . § 117		*	*	*	*	*
——— and as the Priest ministereth the— § 121 O.H.C.						
——— for the blessing of the— . . . § 124						*
——— if the consecrated—or wine be all spent . § 124						*
——— the—that shall be consecrated § 141 O.H.C.						
——— the—prepared for the Communion . . § 141	*					
——— best and purest wheat— . . . § 141		*	*	*	*	*
——— adoration is done...to the Sacramental— . § 151		*				
——— deliver the chalice...with the— . . § 437	*					
Bread and wine, shall then place...so much— . § 98						*
——— take so much— . . . § 98	*					
——— setting both the—upon the altar . § 98	*					
——— hath so ordered the— . . § 106						*
——— might have in [concerning] the— . § 141		*	*	*	*	*
——— if any of the—remain [unconsecrated] § 142		*	*	*	*	*
——— place the—prepared for the Sacrament § 98					*	
——— shall find...sufficient— . . § 144	*					
——— for the Communion— . . § 144		*	*	*	*	*
——— as concerning the Sacramental— . § 151		*				
——— for the Sacramental—remain . . § 151						*
Bread or wine, Sacramental—there bodily received § 151						*
——— over more, either— . . . § 142					*	
Breads, every of the said consecrated— § 141 O.H.C.						
break the bread before the people . . § 106						*
——— and here to—the bread . . . p. 245						*
breast, a cross upon the child's forehead and— . § 183	*					
——— anoint him upon the forehead or— . § 319	*					
briefs, citations, and excommunications . . § 85						*
bring, of such as—[brought] the child . . § 218	*	*	*	*	*	*
——— they which—the infants to the Church . § 229	*	*	*	*	*	*
——— the Curate...shall either—or send in writing § 258						*
——— either—or send in writing . . . § 268	*	*	*	*	*	
broken, shall be—in two pieces . . § 141 O.H.C.						
brought, the other being—after him . . § 191	*					
——— that the Chrisoms be—to the Church . § 206	*					
——— that he [it] be—into the Church . . § 216	*	*	*	*	*	*
——— shall be—to the Bishop . . . § 257	*	*	*	*	*	*
BURIAL OF THE DEAD, the ORDER for the . . p. 372	*	*	*	*	*	*
——— where there is a—of the dead . . § 353	*					
burial, said either before or after the—of the corpse § 348	*					
——— at the—of their dead at Sea . . § 388						*
burying, in—, the minister...shall use a surplice . § 2	*					
call, shall—upon God [for his grace] . . . § 214	*	*	*	*	*	*
——— shall please Almighty God to—them . § 320	*	*	*	*	*	*

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called together, the people being	§ 363	*	*	*	*	*	
calling the godfathers and godmothers together	§ 205	*	*	*	*	*	
Canon, may be seen in the 30th—	§ 211						*
——— proceed...according to the—	§ 73						*
——— unto the end of the—	§ 328	*					
——— at the times appointed in the—	§ 410						*
canticle, or this—"Benedicite omnia"	§ 18		*	*	*		*
——— afore the last—at matins	§ 180	*					
——— afore the last—at evensong	§ 180	*					
carpet, The table having a—	§ 75					*	
carried, not be—out of the Church	§ 142					*	*
carry, shall immediately—it	§ 331	*					
case, as the—shall require	§ 357	*	*	*	*	*	
cast, the earth shall be—upon the body	§ 344		*	*	*	*	*
casting earth upon the corpse	§ 344	*					
Catechism, and be further instructed in the—	§ 207	*	*	*	*	*	
——— such questions of this short—	§ 250	*	*	*	*	*	
——— in some part of this—	§ 255						*
——— which have not learned their—	§§ 256, [267]		*	*	*	*	*
——— questions of this short—	§ 257	*	*	*	*	*	*
——— in some part of this—	§ 266	*					
——— questions contained in this—	§ 268	*	*	*	*	*	
——— as he can say the—and be confirmed	§ 269		*	*	*	*	
——— wherein is contained a—for children	p. 318	*	*	*			
——— their faith according to the—	p. 319				*	*	
CATECHISM A—, that is to say an instruction	p. 320	*	*	*	*	*	*
Cathedral, in all—Churches and Colleges	§ 2	*					
——— in—churches...where is daily communion	§ 90	*					
——— in—and Collegiate Churches	§ 140		*	*	*	*	*
——— in all—and Collegiate Churches	§ 145	*					
cause, shall—their children	§§ [256, 267]	*	*	*	*	*	*
——— willingly upon no just—	§ 147	*					
——— for which—also it is expedient	§ 178	*	*	*	*	*	*
——— upon a great and reasonable—	§ 212	*	*	*	*	*	*
——— without great—and necessity	§ 213	*	*	*	*	*	*
——— as he shall see—	§ 307	*	*	*	*	*	*
——— which if they do, they shall have no—	§ 320	*	*	*	*	*	
——— shall have the less—to be disquieted	§ 320						*
celebrate, whensoever the Bishop shall—	§ 3	*					
celebrate, shall there—the Holy Communion	§ 322	*					*
——— in any sick man's house	§ 331	*					
——— forbear to—the Communion	§ 145	*					
——— (where he may reverently—)	§ 322	*					
celebrate, when the Holy Communion is—	§ 130	*					
celebrates, he that—shall go to the Lord's Table	§ 125					*	
——— the Presbyter which—	§ 142					*	
celebrateth, or else the presbyter that—	§ 116					*	
celebration, at the—of the Lord's Supper	p. 98	*	*	*	*	*	
——— at the time of the—of the Communion	§ 87						*
——— for the—of the Holy Communion	§ 92						*
——— appointed to be said at the—	§ 134	*					

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celebration, shall be no—of the Lord's Supper	§ 137	*	*	*	*		*
——— shall be no public—of the Lord's Supper	§ 137					*	
——— if...there be a—of the Holy Communion	§ 321	*					
——— The—of the Holy Communion for the Sick	§ 323	*					
——— The—of the.....when there is a burial	§ 353	*					
CEREMONIES, Of—why some be abolished	p. 14	*	*	*	*	*	*
ceremony, any other rite or—in the Mass	§ 98 O.H.C.						
certain, it is—by God's word, that children being	§ 254	*	*	*	*	*	
——— it is—by God's word, that children which	§ 210						*
certificate, without a—of the banns being	§ 271	*	*	*	*	*	*
certify, if they shall—him that the child	§ 196						*
——— if they—that the child is weak	§ 197						*
chair, unto the Bishop sitting in his—	§ 391						*
——— the [Arch] Bishop sitting in a [his]—	§§ 402, 454	*	*	*			*
——— sitting in his—near the Holy Table	§§ 421, 447						*
Chalice, consecrate the biggest—	§ 98 O.H.C.						
——— putting the wine into the—	§ 98	*					
——— if the—will not serve	§ 98	*					
——— be it in—or flagons	p. 245					*	
——— he is to take the—in his hand	p. 245					*	
——— upon every vessel (be it—or flagon)	p. 245						*
——— shall he follow with the—	§ 121 O.H.C.	*					
——— after the first cup or—be emptied	§ 143 O.H.C.						
——— shall deliver the—or cup	§ 437	*					
Chancel, such place of the—	§ 1		*				
——— accustomed place of the—	§ 1			*	*	*	*
——— the Table...shall stand...or in the—.	§ 75		*	*	*		*
——— at the uppermost part of the—or church	§ 75					*	
Chancels, the—shall remain as they have done	§ 1		*	*	*	*	*
changed, the water in the font shall be—	§ 230	*					
changing, only—the word Infant	§ 248						*
chapel, such place of the—	§ 1		*				
——— accustomed place of the—	§ 1			*	*	*	*
chapels, in—annexed to Parish Churches	§ 2	*					
——— in—annexed and all other places	§ 137	*					
——— in such—annexed	§ 138	*					
Chaplain, pastoral staff borne or holden by his—	§ 3	*					
chapter, the first, second, third...—	§ 16	*	*	*	*	*	
——— such a—or verse of such a—	§ 16						*
——— here endeth such a—	§ 16	*	*	*	*	*	
charges, for the bearing of the—of the Communion	§ 138	*					
——— at the—of the parish	§ 144		*	*	*	*	*
——— find at their costs and—	§ 144	*					
——— to offer for the—	§ 145	*					
——— so offer the—of the Communion	§ 145	*					
charity, because brotherly—willeth	§ 151		*				
——— [he] be in—with all the world	§ 306	*	*	*	*	*	*
——— a great token of—	§ 330	*					
child, what shall be the name of the—	§ 183	*					
——— certify him that the—may well endure it	§ 196						*
——— first naming the—and saying	§ 193	*					

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child, and if the—be weak	§ 197	*	*	*	*	*	
—— if they certify that the—is weak	§ 197						*
—— shall...lay their hands upon the—	§ 198	*					
—— be used severally with every—	§ 204	*					
—— holyday next after the—is born	§ 212	*	*	*	*	*	
—— one of them shall name the—	§ 214	*	*	*			
—— the—being named by some one	§ 214				*	*	*
—— doubt not but that the—	§ 216	*	*	*	*	*	*
—— whether the—be lawfully baptized	§§ [216, 217]	*	*	*	*	*	*
—— if the—which is after this sort baptized	§ 216	*	*	*	*	*	*
—— those that bring any—to the Church	§§ 216 [217]	*	*	*	*	*	*
—— if the—were baptized by any other	§ 217				*	*	*
—— the parish where the—was born	§ 217				*	*	*
—— of such as brought [bring] the—	§ 218	*	*	*	*	*	*
—— shall not he christen the—again	§ 218	*	*	*	*	*	*
—— shall put the...Chrisom upon the—	§ 223	*					
—— saving that at the dipping of the—	§ 229	*	*	*	*	*	*
—— afore any—is baptized in the water	§ 230	*					
—— appear that the—was baptized	§ 229				*	*	*
—— changing the word infant for—	§ 248						*
—— that every—may have a witness	§ 257	*	*	*	*	*	
—— lay his hand upon every—severally	§ 260		*	*	*	*	
—— shall he do to every—one after another	§ 261	*					
—— laid his hand upon every—	§ 261	*					
child-birth, when the woman is past—	§ 291	*	*	*	*	*	*
—— THANKSGIVING of women after—	p. 389			*	*	*	*
child's forehead, make a cross upon the—	pp. 299, 309						*
—— make a cross upon the—	§§ 183, [200]	*	*	*	*	*	
children ought at all times to be baptized	§ 178	*					
—— may at all times be baptized	§ 178		*	*	*	*	
—— may be baptized upon any other day	§ 178						*
—— when there are—to be baptized	§ 180	*	*	*	*	*	*
—— with the—must be ready	§ 180	*	*	*	*	*	*
—— say to as many—as be present	§ 184	*					
—— let the Priest, looking upon the—	§ 185	*					
—— let the Priest take one of the—	§ 191	*					
—— that the—be brought to the Bishop	§ 207	*	*	*	*	*	
—— if the number of—to be baptized	§ 209	*					
—— which are baptized, dying before they	§ 210						*
—— they defer not the baptism of their—	§ 212						*
—— baptize not—at home in their houses	§ 213	*	*	*			
—— to be baptized at home in their houses	§ 213				*	*	*
—— when—come to the years of discretion	§ 251	*	*	*	*	*	
—— when—come to that age	§ 252	*	*	*	*	*	
—— that any detriment shall come to—	§ 254	*	*	*	*	*	
—— being baptized, if they depart before	§ 254	*	*	*	*	*	
—— examine so many—of his parish	§§ [255, 266]	*	*	*	*	*	*
—— shall cause their—servants, &c.	§§ [256, 267]	*	*	*	*	*	*
—— so soon as—are come to a competent age	§ 257						
—— so soon as the—can say	§ 257	*	*	*	*	*	*

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children, for—to be brought unto [before] him	§ [258] § 268	*	*	*	*	*	*
——— then shall the Bishop bless the— . .	§ 265	*	*	*	*	*	
——— the names of all those—	§ 268	▪	*	*	*	*	
choirs [See Quires.]							
chrisom, his white vesture, commonly called the—	§ 198	*					
——— this order of...putting on the— . .	§ 204	*					
——— the white vesture, commonly called the—	§ 223	*					
——— must offer her—and other...offerings	§ 362	▪					
chrisoms, that the—be brought to the Church .	§ 206	*					
christen, then shall not he—the child again . .	§ 218	*	*	*	*	*	*
christened, where the child was born or— . .	§ 217				*	▪	▪
Christ's Church, into the number of— . .	§ 178	*	*	*	*	*	*
Christ's Religion, that they being instructed in—	§ 253	▪	*	*	*	▪	
Christian people, as of the flock of [the] true— .	§ 218	*	*	*	*	*	▪
Christian Religion, in the principles of the— .	§ 231						*
Christians, to be abhorred of all faithful— .	§ 151		*				▪
Christian Faith, this confession of our— . .	§ 55	*	*	▪	*	*	*
Church of Christ, such orders are in the— . .	§ 390	▪	*	*			
——— necessary that order is in the—	§§ 390, 420						*
CHURCH OF SCOTLAND, used throughout the—	p. 321					*	
church, such place of the—	§ 1		*				
——— accustomed place of the— . . .	§ 1			*	*	*	*
——— shall use such ornaments in [of] the— .	§ 2			*	*	*	*
——— as were in this—of England . . .	§ 2						*
——— the Bishop shall celebrate...in the— .	§ 3	*					
——— so that the—by him is offended . .	§ 72					*	
——— for the decent furnishing of that— . .	§ 131					*	
——— customably assembled to pray in the— .	§ 136	*					
——— it shall not be carried out of the— . .	§ 141					*	*
——— part of the other daily service of the— .	§ 152					*	
——— either at the—or else at home . . .	§ 178	*					
——— coming into the—	§ 191	*					
——— those that bring any child to the—	§§ 216, [217]	*	*	*	*	*	*
——— that he [it] be brought into the— . .	§ 216	*	*	*	*	*	*
——— some convenient place within the—	§ 204	*					
——— that the chrisoms be brought to the— .	§ 206	*					
——— let them stand within the— . . .	§ 209	*					
——— bring the infants to the— . . .	§ 229	*	*	*	*	*	*
——— again baptized in the—	§ 216	*	*	*			
——— should be done in the—	§ 250	*	*	*	*	*	
——— they may...openly before the— . .	§ 251	*	*	*	▪	▪	*
——— agreeable with the usage of the— . .	§ 253	*	*	▪	*	*	
——— openly in the—	§ 266	*	▪	*	*	*	
——— to come to the— . . .	§§ [256, 267]	*	*	*	*	*	*
——— shall come into the body of the— . .	§ 272	▪	*	*	*	*	*
——— must be published in the— . . .	§ 270						*
——— to the oft receiving (in the—) . . .	§ 320	*	*	*	*	*	
——— be not able to come to the— . . .	§ 320	▪	*	*	*	*	*
——— publicly administered in the— . .	§ 320						*
——— celebration of the Holy Communion in the—	§ 321	*					

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church, the open Communion ended in the—	§ 321	*					
——— for the open Communion in the—	§ 322	*					
——— go [going] either into [unto] the—	§ 339	*	*	*	*	*	*
——— after they are come into the—	§ 340						*
——— are to be said in the—	§ 348	*					
——— the woman shall come into the—	§ 357	*	*	*	*	*	*
——— assembled in the—	§ 363	*	*	*	*	*	
——— in the face of the—	§ 410						*
——— things are duly prepared in the—	§ 441						*
church door, must be ready at the—	§ 180	*					
——— cannot conveniently stand at the—	§ 209	*					
——— appointed to be...done at the—	§ 209	*					
——— convenient place nigh unto the—	§ 209	*					
CHURCHING OF WOMEN, commonly called the—	p. 389		*	*	*	*	*
church stile, meeting the corpse at the—	§ 339	*	*	*	*	*	
churchwardens, then shall the—gather the devotion	§ 95		*	*	*		
——— one of the—shall receive	§ 95					*	
——— the Deacons,—or other fit person	§ 95						*
——— in the presence of the Presbyter and the—	§ 131					*	
——— at the discretion of the...and—	§ 131					*	
——— provided by the Curate and—	§ 144		*	*	*	*	*
——— as the Minister and—shall think fit	§ 150		*				
churchyard, meeting...at the entrance of the—	§ 339						*
citations, briefs, and excommunications to be read	§ 85						*
clergy, a prayer for the holy—	§ 155					*	
——— the Bishop...shall with the—...sing or say	§ 395						*
——— shall with the—and people present	§ 425						*
clerks and people shall say the Lord's Prayer	§ 23		*	*	*	*	*
——— the—kneeling likewise	§ 43	*					
——— then the Minister,—,and people	§ 44						*
——— the—shall sing in English	§ 74	*					
——— or the—shall sing	§ 77	*					
——— the—and people shall answer	§ 83	*					
——— the—shall sing the rest	§ 84	*					
——— where there be—	§ 94	*					
——— while the—do sing the offertory	§ 95	*					
——— except the Ministers and—	§ 97	*					
——— this the—shall also sing	§ 103	*					
——— when the—have done singing	§ 104	*					
——— in the Communion-time the—shall sing	§ 122	*					
——— shall the—sing the post-Communion	§ 122	*					
——— where there are no—then the Priest	§ 129	*					
——— the Minister or—going to the Lord's Table	§ 288		*	*	*	*	*
——— ministers or—shall say or sing	§ 288	*					
——— or else the Priests [Pbr.] and—shall sing	§ 339	*	*	*	*	*	
——— the priest and—meeting the corpse	§ 339						*
——— or [else] the Priest [Pbr.] and—shall sing	§ 342	*	*	*	*	*	*
——— and the Priest [Pbr.] and—kneeling	§ 365	*	*	*	*	*	*
——— the Bishop...with the—and people	§§ 395, [425]	*	*	*			*
cloth, a fair white linen—on the table	§ 75		*	*	*	*	*

[In ed. 1637, "A carpet and a fair white," &c.]

[The word "Collect" is used frequently in the Rubrics throughout the Prayer-Book.]

		1549	1552	1559	1604	1637	1662
COLLECTS, THE—...to be used at the celebration	p. 98		*	*	*	*	
——— THE—...to be used throughout the year [In 1549, The Introits, &c.]	p. 98						*
collects, the two last—shall never alter	§ 25	*	*	*	*	*	*
——— then shall follow three—	§ 25	*	*	*	*	*	*
——— with three—	§ 46	*	*	*	*	*	*
——— two last—shall be said daily	§ 46	*	*	*	*	*	*
——— to be said after the offertory	§ 132	*	*	*	*	*	*
——— after the—of Morning and Evening Prayer	§ 132		*	*	*	*	*
——— one or more [two] of these—	§§ 134, 135	*	*	*	*	*	*
——— and so many of the—appointed	§ 214						*
colleges, in all Cathedral Churches and—	§ 2	*					
collegiate, in Cathedral and—Churches	§ 140		*	*	*	*	*
——— in all Cathedral and—Churches	§ 145	*					
comely, or in some other—thing prepared	§ 90	*					
cometh, when he—into the sick man's presence	§ 298	*	*	*	*	*	*
comfort, shall be to him a singular great—	§ 330	*					
comfortable, the absolution, with the—sentences	§ 321	*					
command that the Chrisoms be brought	§ 206	*					
——— that the children be brought	§ 207		*	*	*	*	
commanded, it shall be—by the Ordinary	§ 152		*	*	*	*	*
commandment, and no—of Christ to the contrary	§ 148	*					
commendatory, a—prayer for a sick person	§ 317						*
commending, the Bishop—such as shall	§§ 395, 425	*	*	*			*
COMMINATION, A—against sinners	p. 394		*	*	*	*	
——— A—or denouncing of God's anger	p. 394						*
commission, other Bishop appointed by his [lawful]—	§ 447	*	*	*			*
commit, dying before they—actual sin	§ 210						*
commonly, was not—ministered	§ 178	*	*	*	*	*	
——— the people—receive the Sacrament	§ 148	*					
Common Prayer, appointed in the Book of—	§ 368						*
——— the office in the—book	§ 389						*
——— ordained in the book of—	§ 151		*				
communicants, the—being conveniently placed	§ 87						*
——— eaten and drunk by such of the—only	§ 142					*	
——— the Priest and such other of the—	§ 142						*
——— that the—kneeling should receive	§ 151		*				
——— should receive the same kneeling	§ 151						*
——— in the name of the—	§ 321	*					
communicate, them that shall—	§ 115					*	
——— except there be some to—	§ 137	*					
——— except there be a good number to—	§ 137		*	*	*		
——— except there be a sufficient number to—	§ 137					*	
——— except four or three at the least—	§ 139		*	*	*	*	*
——— except there be a convenient number to—	§ 137						*
——— though there be none to—with the Priest	§ 134	*					
——— none disposed to—with the Priest	§ 136	*					
——— every Parishioner shall—	§ 149		*	*	*	*	*

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communicate, always some—with the Priest	§ 145	*					
——— having always some to—with him	§ 145	*					
——— some that will—with him	§ 145	*					
——— to—once in the year at the least	§ 146	*					
——— shall—at the least three times in the year	§ 149		*	*	*	*	*
——— how many be appointed to—	§ 320	*	*	*	*	*	
——— so many as shall—with him	§ 321	*					
——— be [are] appointed to—with the sick	§§ [321], 330	*	*	*	*	*	*
——— as be appointed to—with them	§ 331	*					
——— can be gotten to—with the sick	§ 337		*	*	*	*	*
——— the Minister may alonely [only]—	§ 337		*	*	*	*	*
——— the new consecrated Bishop shall also—	§ 462	*	*	*			*
communicated, before all have—	§ 124						*
——— in the name of all them that have—	§ 127	*					
——— when all have—	§ 125					*	*
Communion, at the time of the—	§ 2		*	*	*	*	
——— at the—THE INTROITS	p. 98	*					
——— shall be used the same Collect at the—	§ 64		*	*	*	*	
——— the table [having] at the—time	§ 75		*	*	*	*	*
——— shall notice be given of the—	§ 85						*
——— celebration of the—	§ 87						*
——— partakers of the—	§ 88 O.H.C.						
——— where there is daily—	§ 98	*					
——— before he shall minister the—	§ 92 O.H.C.						
——— the time of the—shall be	§ 98 O.H.C.						
——— and where there is a—	§ 98						*
——— where there is no—	p. 243					*	
——— that shall receive the—	§ 115 O.H.C.	*	*	*	*		*
——— the—in both kinds	§ 116	*	*	*	*	*	*
——— the Priest shall deliver the—	§ 116 O.H.C.						
——— In the—time the clerks shall sing	§ 122	*					
——— and when the—is ended	§ 122	*					
——— [the same] all that is appointed at the—	§§ [25] 135		*	*	*	*	*
——— after the collects either of...—or Litany	§ 132		*	*	*	*	*
——— where there is no—	§ 132	*	*	*	*	*	*
——— upon the holydays, if there be no—	§ 135		*	*	*	*	*
——— for the bearing of the charges of the—	§ 138	*					
——— yet there shall be no—	§ 139		*	*	*	*	*
——— of discretion to receive the—	§ 139		*	*	*	*	*
——— they shall all receive the—	§ 140		*	*	*	*	*
——— the bread prepared for the—	§ 141	*					
——— that do take the—	§ 143 O.H.C.						
——— bread and wine for the—	§ 144		*	*	*	*	*
——— to offer for the charges of the—	§ 145	*					
——— so offer the charges of the—	§ 145	*					
——— shall likewise receive the—	§ 145	*					
——— shall forbear to celebrate the—	§ 145	*					
——— then shall begin the—	§ 293		*	*	*	*	
COMMUNION, The—of the Sick	p. 366	*	*	*	*	*	*
——— and yet is desirous to receive the—	§ 320	*	*	*	*	*	*

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Communion, shall the Priest reserve (at the open—)	§ 321	*					
——— after the open—ended in the church	§ 321	*					
——— sentences...following in the open—	§ 321	*					
——— after the—ended, the Collect	§ 321	*					
——— be not appointed for the open—	§ 322	*					
——— receive the—with the sick person	§ 322		*	*	*	*	
——— the Priest [Pbr.] shall first receive the—	§ 330	*	*	*	*	*	*
——— and go straight to the—	§ 333		*	*	*	*	*
——— and if there be a—	§ 362	*	*	*	*	*	*
——— shall be sung or said the service for the—	§ 399						*
——— shall be sung or said the—of the day	§ 400	*	*	*			
——— shall the Bishop proceed to the—	§ 408	*	*	*			*
——— the—ended, after the last collect	§ 409	*	*	*			*
——— for the Introit to the—this Psalm	§ 411	*					
——— then shall follow the—	§ 411		*	*			
——— the service for the—	§ 426						*
——— also they shall go to the—	§ 438	*	*	*			
——— until such time as they have received the—	§ 438	*	*	*			
——— shall go on in the service of the—	§ 438						*
——— the—being done	§ 439	*	*	*			*
——— the Psalm for the introit at the—	§ 441	*					
——— at the—	§ 441		*	*			
——— shall begin the—service	§ 441						*
[See also "Holy Communion."]							
company, for lack of—to receive	§ 332		*	*	*	*	*
compel, when great need shall—them	§ 213	*	*	*	*	*	*
competent age, as children are come to a—	§ 257						*
conditions, prayer for all—of men	§ 169						*
confess, before the church, ratify and—	§ 251	*					
Confession, a general—to be said	§§ 8, 32		*	*	*	*	*
——— of our Christian Faith	§ 55	*	*	*	*	*	*
——— then shall [a] this general—be made	§ 112 O.H.C.	*	*	*	*	*	*
——— by their own mouth and—	§ 251	*	*	*	*	*	
——— shall the sick person make a special—	§ 309	*	*	*	*	*	
——— moved to make a special—of his sins	§ 309						*
——— after which—the Priest shall absolve	§ 309	*	*	*	*	*	*
——— the appointed general—must be made	§ 321	*					
——— make a humble—of their sin	§ 377						*
confessions, shall be used in all private—	§ 309	*					
confirm, before the church ratify and—	§ 251		*	*	*	*	
——— and the Bishop shall—them on this wise	§ 259	*	*	*	*	*	
——— shall—them in the manner following	§ 259						*
CONFIRMATION, wherein is contained, &c.	p. 318	*	*	*			
CONFIRMATION [THE ORDER OF]	pp. 318, 328	*	*	*	*	*	*
——— or laying on of hands	pp. 318, 329				*	*	*
——— that—may be ministered	§ 250	*	*	*	*	*	
——— forasmuch as—is ministered	§ 252	*	*	*	*	*	
——— that—should be ministered	§ 253	*	*	*	*	*	
——— deferring of their—	§ 254	*	*	*	*	*	
——— as a witness of their—	§ 257						*

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confirmation, be brought unto him for their—	§ 258						*
——— may have a witness of his—	§ 257	*	*	*	*	*	
——— any convenient place for their—	§ 268	*	*	*	*	*	
confirmed, that none hereafter shall be—	§ 250	*	*	*	*	*	
——— presented to the Bishop to be—	§ 258						*
——— be brought to the Bishop to be—	§ 207	*	*	*	*	*	
——— should be—by the Bishop	§ 247						*
——— all that are to be then—	§ 249						*
——— be brought to be—by the Bishop	p. 320	*	*	*	*	*	*
——— which are not yet—	§ 267	*					
——— until such time as he be—	§ 269	*	*	*	*	*	*
——— can say the Catechism and be—	§ 269		*	*	*	*	
——— be ready and desirous to be—	§ 269						*
congregation, so that the—...is [be] offended	§ 72	*	*	*	*		*
——— that the—may thereby be satisfied	§ 72	*	*	*	*		*
——— to be said of the whole—	§ 8		*	*	*		*
——— that the—there present	§ 178	*	*	*	*	*	*
——— in the presence of all the—	§ 178	*	*	*	*	*	
——— so let the—depart	§ 208	*					
——— here all the—shall kneel	§ 235						*
——— to the prayers of the—	§ 395	*	*	*			*
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endeavour, will evermore—themselves	§ 251	*	*	*	*	*	
endure, the child may well—	§ 196						*
enemy, deliverance from an—	§ 384						*
——— fight at sea against any—	§ 373						*
——— special prayers with respect to the—	§ 375						*
english, "Venite exultemus," &c., in—as followeth	§ 14	*					
——— "Te Deum Laudamus" in—	§ 17	*	*	*	*	*	*
——— the Lord's Prayer in—	§ 23	*	*	*	*	*	
——— "Benedictus Dominus" in—	§ 19	*	*	*	*	*	
——— "Magnificat" in—	§ 38	*	*	*	*	*	*
——— "Nunc dimittis" in—	§ 40	*	*	*	*	*	*
——— "Deus misereatur" in—	§ 41		*	*			
english Litany, the—shall be said	§ 363	*	*	*	*	*	
english tongue, be ministered in the—	§ 178	*	*	*	*	*	

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enjoined by the king or by the ordinary	§ 85						*
ensue, as might otherwise—	§ 151						*
——— which about the Holy Communion might—	§ 151		*				
episcopal habit, put on the rest of the—	§ 456						*
epistle and gospel, shall be sung...likewise the—	§ 16	*	*	*	*	*	
[The title "Epistle" occurs also *passim* throughout the Collects, pp. 98—xii, also at pp. 387, 429, &c.]							
essential, or to any real and—presence	§ 151		*				
——— which are—parts of baptism	§ 229				*	*	*
estates, for the settling of their temporal—	§ 306						*
esteem, ought to—them in their [office] vocation	§ 390	*	*	*			*
——— ought to—them in their office	§ 420						*
eve, holiday that hath a vigil or—	§ 57						*
evening prayer, at the beginning...of—	§ 7		*	*	*	*	
——— at—as at Morning Prayer	§ 21		*	*	*	*	
——— at the beginning of—	§ 31						*
——— said daily at—without alteration	§ 46	*	*	*	*	*	*
——— the...collect at—	§ 47		*	*	*	*	*
——— here endeth the order of—	§ 54						*
——— after the last [second] lesson at—	§§ 180 [255]		*	*	*	*	*
evening service, shall be said at the—	§ 57						*
evensong, as well at—as at matins	§ 21	*					
——— said daily at—without alteration	§ 43	*					
——— the second collect at—	§ 47	*					
——— thus endeth the order of matins and—	§ 56	*					
——— afore the last Canticle at—	§ 180	*					
——— half an hour before—	§ 266	*	*	*	*	*	
examination, due care may be taken for their—	§ 231						*
examine, the Priest may—and try	§ 216	*	*	*			
——— then shall the Priest—them further	§ 216	*	*	*			
——— shall—and try whether the child	§ 217				*	*	
——— then shall the Minister—them further	§ 217				*	*	*
——— openly in the church instruct and—	§ 255						*
——— whether he be in charity	§ 306	*	*	*	*	*	*
——— shall the Bishop—every one of them	§ 404	*	*	*		*	*
excommunicate, upon proof...to be—	§ 147	*					
——— any that die unbaptized or—	§ 338						
excommunications [to be] read	§ 85						*
execute, shall—the holy ministry	§ 74	*					
——— or—any other public ministration	§ 3	*					
executors, and quietness of his—	§ 306	*	*	*	*	*	*
exhort, shall thus—them as followeth	§ 88 O.H.C.						
——— the priest shall earnestly—	§ 92	*					
——— them to remember the poor	§ 93		*	*	*	*	
——— shall the Minister—the sick person	§ 301	*	*	*	*	*	*
——— shall...—their parishioners	§ 320	*	*	*	*	*	*
exhortation, may leave out the—to the Communion	§ 6	*					
——— after the Sentences,—, Confession	§ 34					*	
——— shall the Curate give this—	§ 88	*					
——— shall the Priest say this—	§ 88		*	*	*		*
——— shall the Presbyter say this—	§ 88					*	

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exhortation, shall be sufficient to read this—	§ 90	*					
—— then shall follow this—[shall use this—]	§ 91		*	*	*	*	*
—— he shall read this—	§ 92						*
—— after such sermon, homily, or—	§ 93		*	*	*	*	
—— whether he can with good—	§ 110 O.H.C.						
—— the—beginning, Dearly beloved, &c.	§ 130	*					
—— the Minister shall make this brief—	§ 187	*	*	*	*		*
—— shall say this [short]—following	§ 205	*	*	*	*	*	
—— shall say to the godfathers...this—following	§ 205						*
—— shall make this [brief]—	§ 219	*	*	*	*	*	*
—— make this—to the godfathers, &c.	§ 227	*	*	*	*	*	
—— he shall say this—following	§ 237						*
—— the Priest shall use this—	§ 245						*
—— may end his—at [in] this place	§ 302	*	*	*	*	*	*
—— the first part of the—	§ 335	*					
—— there shall be a sermon or—	§§ 390, 420						*
—— an—declaring the duty and office	§ 390	*	*	*			
—— after the—ended	§ 391	*	*	*			
—— when the—is ended	§§ 411, [414]		*	*			*
exhorted, may be—to prepare	§ 231						*
exhorting him to forgive	§ 306	*	*	*	*	*	*
exigence, as the time and present—will suffer	§ 214						*
expedient, for which cause also it is—	§ 178	*	*	*	*	*	*
—— it is—that he [it] be brought	§ 216	*	*	*	*	*	*
—— it is—that every person	§ 247						*
expedition, so shall he for more—	§ 121 O.H.C.	*					
—— the Priest [Pbr.] for more—shall	§ 333	*	*	*	*	*	*
expert, he may be perfect and well—	§ 410	*	*	*			*
explication, plain—and decent ministration	p. 64	*					
—— the true—thereof	§ 211						*
expressed, accordingly as is there—	§ 207	*	*	*	*	*	
extreme or in case of—danger	§ 248						*
extremity, by reason of—of sickness	§ 332	*	*	*	*	*	*
face, the third time dipping the—	§ 195	*					
—— turning his—toward them	§ 290	*	*	*	*	*	*
fair or convenient cup prepared	§ 98	*					
—— and convenient cup or cups	§ 98 O.H.C.						
fair linen cloth, cover with a—or corporal	§ 125					*	
—— covering the same with a—	§ 125						*
fair weather, for—	§ 161		*	*	*	*	*
—— [a thanksgiving] for—	§ 172				*	*	*
faith, openly profess their own—	§ 253	*	*	*	*	*	
—— able to render an account of their—	p. 318				*	*	
faithful, if he be found—and diligent	§ 410	*	*	*			*
fashion, the bread...be made...after one sort and—	§ 141	*					
—— they minister it on this—	§ 213	*	*	*			
—— shall be administered on this—	§ 213				*	*	*
fasting, Days of—or Abstinence	p. 32						*
—— holydays or—days	§ 85						*

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fasting, whether there be any—...days	§ 93		*	*	*	*	
——— with prayers and—	§ 231						*
fasts, a TABLE of the Vigils,—	p. 32						*
father's hand, the woman at her—	§ 281	*	*	*	*	*	*
fathers, and all—mothers, masters	§§ [256, 267]	*	*	*	*	*	*
feasts, moveable and immoveable—	p. 31						*
——— that are to be observed	p. 31						*
——— in the [upon these]—of	§ 55	*	*	*	*	*	*
feel, if he—his conscience troubled	§ 309	*	*	*	*	*	*
fellows, the Archdeacons, Deans...—, &c.	§ 2	*					
female, and for every—one godfather	§ 179						*
fight at sea, prayers to be said before a—	§ 373						*
fight or storm, by reason of the—	§ 374						*
filled, to be—with pure water	§ 181						*
find, continually—as they were wont to—and pay	§ 144	*					
——— if the Minister shall—	§ 218				*	*	*
FIRST DAY OF LENT...[called Ash-Wednesday]	p. 394	*				*	*
fit, [in his discretion] shall think—	§§ 150, 232						*
——— if they shall be found—	§ 232						*
flagon, upon every vessel (be it chalice or)—	p. 245						*
flagons, upon so much (be it in chalice or—)	p. 245					*	
Flesh and Blood, being of Christ's natural—	§ 151		*				
——— Corporal Presence of Christ's natural—	§ 151						*
flock, one of the—of the	§ 218	*	*	*	*	*	*
font, must be ready at the—	§ 180		*	*	*	*	*
——— the Priest coming to the—	§ 181						*
——— into the church toward the—	§ 191	*					
——— standing at the—	§ 192	*					
——— dipping the face toward the—	§ 195	*					
——— departing from the—	§ 204	*					
——— dipping of the child in the—	§ 229	*	*	*	*	*	*
——— water in the—shall be changed	[p. 289], § 230	*				*	
——— shall say at the—	[p. 289], § 230	*				*	
——— ready to present them at the—	§ 232						*
——— placing him conveniently by the—	§ 241						*
forbear, the Priest...shall—to celebrate	§ 145	*					
forehead, a cross upon the child's—and breast	§ 183	*					
——— shall make a cross upon the child's—saying	§ 200		*	*	*		
——— shall make a cross upon the child's—	pp. 299, 309						*
——— shall make a cross upon the person's—	p. 316						*
——— shall cross them in the—	§ 260	*					
——— anoint him upon the—or breast only	§ 319	*					
foreign potentates, authority of all—	§ 402						*
forget, the Minister may not—nor omit	§ 308	*	*	*	*	*	
forgive, exhorting him to—	§ 306	*	*	*	*	*	*
forgiveness, to ask them—	§ 306	*	*	*	*	*	*
form, in—before written	§ 121 O.H.C.	*					
——— according to the—before prescribed	§ 124						*
——— in the—of Public Baptism	§ 214						*
——— certified of the true—of Baptism	§ 216				*	*	*
——— shall continue still after the same...—	§ 98 O.H.C.						

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form, shall use this—of words	§ 229	*	*	*	*	*	*
——— baptize him [it] in—above written	§ 229	*	*	*	*	*	*
——— baptize it in the—before appointed	§ 229						*
——— shall absolve him after this—	§ 309	*					
——— the—of Solemnization of Matrimony	p. 333	*	*	*	*	*	*
——— the sick person after this—	§ 301	*	*	*	*	*	*
——— and the same—of absolution	§ 309	*					
——— [and sort], after such—as is...appointed	§§ 133, 322	*					
——— according to the—before prescribed	§ 329						*
——— cut off the—of the Visitation	§ 333		*	*	*	*	*
——— the—and Manner of Ordering of Deacons	p. 419	*	*	*			
——— the—and manner of making of Deacons	p. 419						*
——— in the—of ordering Deacons	§ 425						*
——— in the—for ordering Deacons	§§ 429, [440]	*	*	*			*
FORM, THE—[of] Ordering of Priests	p. 436	*	*	*			
——— THE—and Manner of Ordering of Priests	p. 441						*
——— of Ordering of Deacons	§ 448						*
——— THE—of Consecrating of an Archbishop	p. 456	*	*	*			
——— of Ordaining or Consecrating	p. 456						*
FORMS OF PRAYER to be used at Sea	p. 410						*
found clear of that crime	§ 424						*
——— be—clear of that crime	§ 394						*
fourth finger, to put it upon the—	§ 283	*	*	*	*	*	*
——— leaving the ring upon the—	§ 284	*	*	*	*	*	*
frailty, by the—of their own flesh	§ 252	*	*	*	*	*	
friend's hands, at her father's or—	§ 281	*	*	*	*	*	*
furnishing, the decent—of that church	§ 131					*	
furniture, with other decent—	§ 75					*	
gather the devotion of the people	§ 95		*	*	*		
general confession, the appointed—must be made	§ 321	*					
general prayer, concluding with the—for	§ 135		*	*	*	*	
——— the end of the—for	§ 135						*
gestures, as touching crossing...and other—	§ 4	*					
given, the orders of Deacon...be—...one day	§ 440	*	*	*			
Gloria in excelsis, may leave out the—	§ 6	*					
——— then may be omitted the—	§ 130	*					
Glory be to God, the people shall answer—	§ 61					*	
Glory be to thee, O Lord, standing up, shall say—	§ 82					*	
Glory be to the Father...at the end of every Psalm	§ 15	*	*	*	*	*	*
God's board, turning him to—kneel down	§ 115	*					
——— kneeling down at—say	§ 115		*	*	*	*	
——— the Priest standing at—	§ 78	*					
God's word, it is certain by—	§ 210						*
——— that it is certain by—	§ 254	*	*	*	*	*	
godfather, for every female one—	§ 179						*
——— by one that shall be his—	§ 257	*	*	*	*	*	
godfather or godmother, and every one shall have a—	§ 257						*
godfathers, two—and one godmother	§ 179						*
——— and the—, godmothers, and people	§ 180	*	*	*	*	*	*

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godfathers and godmothers, ask the—the name	§ 241						*
——— and when the—have told the name	§ 183	*					
——— with the—and people present	§ 188	*					
——— shall speak to the—	§ 192	*	*	*	*	*	*
——— demand of the—	§ 193		*	*	*	*	
——— the—shall take and lay their hands	§ 198	*					
——— shall say to the—	§ 205						*
——— calling the—together	§ 205	*	*	*	*	*	
——— the Minister with the—	§ 220	*	*	*	*	*	*
——— by the—pronounced	§ 222	*	*	*	*	*	*
——— exhortation to the—	§ 227	*	*	*	*	*	*
——— the—...shall be ready to present them	§ 232						*
——— speaking to the—first	§ 245						*
——— what their—promised	§ 251	*	*	*	*	*	
godmother, two godfathers and one—	§ 179						*
godmothers, one godfather and two—	§ 179						*
——— the godfathers,—and people	§ 180	*	*	*	*	*	*
[See also "Godfathers and Godmothers."]							
good number, except there be a—to communicate	§ 137		*	*	*		
——— and a—to receive the Communion	§ 322		*	*	*		
Gospel, after the—is read	§ 187	*	*	*	*	*	*
——— the words of the—	§ 187	*	*	*	*	*	*
——— on the words of the—	§ 219	*	*	*	*	*	*
——— after the—is read	§ 219	*	*	*	*	*	*
——— after the—[shall be said] a sermon	§ 294	*	*	*	*	*	
[The title "The Gospel" occurs also passim throughout the Collects, &c. See pp. 98—211, also pp. 388, 434, &c.]							
grace, whether he can...bring him to—	§ 110 O.H.C.						
——— call upon God for his—	§ 214	*	*	*	*	*	
graduates may use in the quire...such hood	§ 2	*					
——— when they do preach shall use such hoods	§ 2	*					
grateful, humble and—acknowledging	§ 151		*				
——— humble and—acknowledgment	§ 151						*
grave, when they come at [to] the—	§ 342	*	*	*	*	*	*
——— or towards the—	§ 339	*	*	*	*	*	*
grown, custom now being—out of use	§ 178	*	*	*	*	*	
habit, put on the rest of the episcopal—	§ 456						*
habited, each of them being decently—	§§ 391, 421						*
half-an-hour before evensong	§ 266	*	*	*	*	*	
hallowed, if...the wine—and consecrate	§ 143 O.H.C.						
hand, shall have his pastoral staff in his—	§ 3	*					
——— is to take the paten in his—chalice in his—	p. 245					*	
——— and lay his—upon so much	p. 245					*	
——— lay his—upon all the bread	p. 245						*
——— take the cup into his—	p. 245						*
——— to lay his—upon every vessel	p. 245						*
——— with his—subscribed thereunto	§ 258						*
——— the fourth finger of the woman's left—	§§ 283, 284	*	*	*	*	*	*

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hand, lay his—upon [the] head [of every one]	§ 260	*					*
——— lay his—upon every child severally	§ 260		*	*	*	*	
——— when he hath laid his—upon every child	§ 261	*					
——— deliver...the Bible in the one—	§ 437	*					
——— and the chalice or cup...in the other—	§ 437	*					
——— deliver...the Bible in[to] his—	§ 437		*	*			*
——— put into his—the pastoral staff	§ 461	*					
[See also "right hand."]							
hands, must take the bread into his—	p. 245	*					
——— shall take the cup into his—	p. 245	*					
——— is to take the paten into his—	p. 245						*
——— with more ease and decency use both his—	§ 106					*	
——— after to the people in[to] their—	§ 116		*	*	*		*
——— received at the Priest's—the Sacrament	§ 148	*					
——— Body of Christ in their own—	§ 148	*					
——— the Sacrament...at the Priest's—	§ 148	*					
——— take the child in his—and ask the name	§ 195	*	*	*	*	*	*
——— the godfathers...shall take and lay their—	§ 198	*					
——— by imposition of—and prayer	§ 252	*	*	*	*	*	
——— at her father's or friend's—	§ 281	*	*	*	*	*	*
——— they shall loose their—	§ 282	*	*	*	*	*	*
——— then shall they again loose their—	§ 283	*	*	*	*	*	*
——— where [the]—were laid upon them	§ 438	*	*	*			*
——— shall lay their—upon the head [severally]	§§ 436, 459	*	*	*			*
head, anoint the infant upon the—	§ 199	*					
——— lay his hand upon their—	§ 260	*					
——— upon the—of every one	§§ [260], 405	*	*	*			*
——— severally on the—	§ 436	*	*	*			*
health, when they be in—while they are in—	§ 306	*	*	*	*	*	*
——— profitably to his soul's—	§ 332	*	*	*	*	*	
hear, obediently [to]—and be ordered by the Curate	§ 256						*
——— obediently to—and be ordered by the Curate	§ 267	*	*	*	*	*	
heaven, they are in—and not here	§ 151		*				*
high court of parliament, a Prayer for the—	§ 168						*
holden, pastoral staff—by his chaplain	§ 3	*					
holding up of hands, as touching crossing...—, &c.	§ 4	*					
holy bread, accustomed to pay any—	§ 138	*					
Holy Communion, the Bishop shall celebrate the—	§ 3	*					
——— CELEBRATION...Lord's Supper and—	p. 98	*	*	*	*	*	
——— partakers of the—	§ 71	*	*	*	*	*	*
——— to admit to the—	§ 73	*	*	*	*	*	*
——— the ministration of the—	§ 74	*					
——— negligent to come to the—	§ 91		*	*	*	*	*
——— receiving of the—	§ 92	*					
——— celebration of the—	§ 92						*
——— be partakers of the—	§ 97	*					
——— not to receive the said—	§ 97	*					
——— to receive the—	§ 98	*					
——— those that come to the—	§ 111	*					
——— that come to receive the—	§ 111		*	*	*	*	*

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Holy Communion, to receive the— . § 112 O.H.C.	*	*	*	*	*	*
——— humble access to the— . . . § 115					*	
——— Priest doth receive the— . . § 122	*					
——— sentences...after the— . . . § 123	*					
——— when the—is celebrate . . . § 130	*					
——— bread and wine for the— . . . § 144	*					
——— receive the—with the Priest . . § 145	*					
——— kneeling, should receive the— . . § 151		*				
——— disorder...about the—might else ensue § 151		*				
——— disorder in the—as might...ensue . § 151						*
——— THE SUPPER OF THE LORD and the— p. 212	*					
——— OF THE LORD'S SUPPER or— . . p. 212		*	*	*	*	*
——— he may be admitted to the— . . § 247						*
——— be admitted to the— . . . § 269	*	*	*	*	*	*
——— the new married persons...receive the— § 295	*	*	*	*	*	
——— new married persons...receive the— . § 295						*
——— to the oft[en] receiving [...] of the— § 320	*	*	*	*	*	*
——— if there be a celebration of the— . § 321	*					
——— before the Curate distribute the— . § 321	*					
——— shall there celebrate [minister] the—. § 322	*	*	*	*	*	*
——— CELEBRATION of the—for the sick . § 323	*					
——— to receive the—with him . . . § 330	*					
——— form before prescribed for the— . § 329						*
——— receive the—all at one time . . § 333	*	*	*	*	*	*
——— celebration of the— . . . . § 353	*					
——— that she receive the— . . . § 362	*	*	*	*	*	*
——— tarry and receive the— . . . § 408	*	*	*			*
——— then shall all things at the—be used . § 440		*	*			
——— and other things at the—be used . § 440	*					
[See also "Communion," "Lord's Supper," &c.]						
Holyday, Sunday or—next before . § 92 O.H.C.						
——— upon the [next] Sunday or [some]— § 92 O.H.C.	*					*
——— longer than the Sunday or [other]— . § 212	*	*	*	*	*	*
——— be baptized upon the Sunday or— . . § 180	*	*	*	*	*	
HOLYDAYS, these to be observed for— . . p. 30				*	*	
[In ed. 1662, "Moveable and Immoveable Feasts."]						
——— upon Sundays and other— . . . § 178						
——— shall declare what—or fasting days . § 85						*
——— declare whether there be any— . . § 93		*	*	*	*	
holy loaf, they were wont to find and pay the said— § 144	*					
——— shall offer...and price of the— . . § 144	*					
Holy Mysteries, solemnize so high and— . . § 145	*					
Holy Orders, to be admitted into— . . . § 159					*	
——— that are to be admitted into— . . § 166						*
Holy Sacrament of the Body and Blood . . § 86	*					
——— receiving of the— . . . . § 87						*
——— the distribution of the— . . . § 330	*	*	*	*	*	*
Holy Scripture, the rest of [the]—is appointed . p. 20	*	*	*	*	*	*
——— any part of—...in the stead of the Litany § 5	*					
——— Sentences of—to be [said or] sung §§ 93, 123	*					
——— office...shall be declared according to— § 294	*	*	*	*	*	

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Holy Table, The—at the Communion-time . .	§ 75					*	
——— humbly present and place it upon the—	§ 95						*
——— and set it upon the— . . .	§ 95					*	
——— shall stand at such a part of the— .	§ 106					*	
——— in his chair near [to] the—	§§ 391, 421, 447						*
home, at the church or else at— . . .	§ 178	*					
——— may at all times be baptized at— .	§ 178		*	*	*	*	
——— at—in their houses	§ 213	*	*	*	*	*	*
homilies, or some portion of one of the— .	§ 86	*					
——— one of the—already set forth . .	§ 86		*	*	*		
——— which shall hereafter be set forth .	§ 86					*	
——— already set forth, or hereafter to be .	§ 86						*
homily, may leave out the—	§ 6	*					
——— shall follow the sermon or— . .	§ 86	*					
——— after sermon or—	§ 92						*
——— after such sermon—or exhortation .	§ 93		*	*	*	*	
——— then may be omitted...the— . .	§ 130	*					
——— until the end of the— . . .	§ 135		*	*	*	*	
hood, being graduates, may use such— .	§ 2	*					
hoods, when they do preach shall use such— .	§ 2	*					
hope of recovery, when there appeareth small— .	§ 316						*
house, some one at the least of that— . .	§ 145	*					
——— entering [coming] into the sick person's—	§ 297	*	*	*	*	*	*
——— the Communion in his— . . .	§ 320	*	*	*	*	*	
——— having a convenient place in the sick man's—	§ 322	*	*	*	*	*	*
——— shall always desire some, either of his own—	§ 330	*					
——— doth celebrate in any sick man's— . .	§ 331	*					
houses, by order of their—every Sunday . .	§ 144		*	*	*		
——— to communicate with the sick in their— .	§ 337		*	*	*	*	*
——— at home in their—	§ 213	*	*	*	*	*	*
humble [and grateful] acknowledg[ment] . .	§ 151		*				*
humbly, absolve him (if he—and heartily desire it)	§ 309						*
hymn, after that the—following	§ 19						*
——— a—of praise and thanksgiving . .	§ 383						*
——— a psalm or—of praise and thanksgiving .	§ 385						*
——— after this—may be sung the "Te Deum"	§ 386						*
idolatry, for that were—to be abhorred . .	§ 151		*				*
ignorance, either for their—or infirmity . .	§ 151		*				
——— either out of—or infirmity . . .	§ 151						*
impediment, if any man do allege any— . .	§ 274	*	*	*	*	*	*
——— if no—be alleged	§ 275	*	*	*	*	*	*
——— with...any other just—	§ 322	*					
——— or by any other just—	§ 332	*	*	*	*	*	*
——— any great crime or—be objected	§§ 394, 424	*	*	*			*
imposition, that by—of hands, and prayer . .	§ 252	*	*	*	*	*	
infancy, any persons not baptized in their— .	§ 248						*
——— depart out of this life in their— . .	§ 254	*	*	*	*	*	
infant, the Priest shall anoint the— . . .	§ 199	*					
——— changing the word—for child . . .	§ 248						*

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infants, because in the Baptism of—	§ 178	*	*	*	*	*	*
——— that they defer not the baptism of—	§ 212	*	*	*	*	*	
——— they which bring the—to the church	§ 229	*	*	*	*	*	*
——— the Office for Public Baptism of—	§ 248						*
Injunctions, appointed by the King's Majesty's—	§ 133	*					
injury, and where he hath done—or wrong	§ 306	*	*	*	*	*	*
institution, may be most agreeable to the—thereof	§ 145	*					
instruct, openly in the church—and examine	§§ [255, 266]	*	*	*	*	*	*
——— [then] the [Pbr. or] Curate shall—him	§ 332	*	*	*	*	*	*
instructed, and be further—in the Catechism	§ 207	*	*	*	*	*	
——— being—in Christ's religion	§ 253	*	*	*	*	*	
——— whether they be sufficiently—	§ 231						*
instruction, that is to say an—to be learned	p. 320	*	*	*	*	*	*
intended, that thereby no adoration is—	§ 151						*
intends, as he—to consecrate	p. 245					*	
intent, to the—the Priest may examine	§ 216	*	*	*			
——— to the—he may be perfect	§ 410	*	*	*			*
——— to the—they may be always in a readiness	§ 320	*	*	*	*	*	*
interpreted, misconstrued...and—in a wrong meaning	§ 151		*				
introit, and so must every—be ended	§ 60	*					
——— the clerks shall sing for the office or—	§ 74	*					
——— a Psalm appointed for the—	§ 77	*					
——— sung for the—to the Communion	§ 411	*					
——— shall the Psalm for the—	§ 440	*					
——— Psalm for the—at the Communion	§ 441	*					
INTROITS, The—	p. 98	*					
invitation, shall the Presbyter say...this—	§ 111					*	
invitatory, without any—	§ 14	*					
join in prayer, that cannot meet to—	§ 374						*
judge, to the ecclesiastical—seem convenient	§ 147	*					
KALENDAR, The	[pp. 40—63]	*	*	*	*	*	*
——— The Table and—...of the Psalms, &c.	p. 17	*	*	*	*	*	
——— as they be appointed by [in] the— (*bis*)	§ 16	*	*	*	*	*	*
——— as [it] is appointed likewise in the—	§ 38	*	*	*	*	*	
keep, observe and—such things	§ 251	*	*	*	*	*	
kept, the other half shall be faithfully—	§ 131					*	
——— it with them and diversely abused it	§ 148	*					
king, what is enjoined by the—or by the Ordinary	§ 85						*
——— and queen's children, a prayer for the—	§ 158				*		
king's mandate, the—to the Archbishop...	§ 448	*					
——— shall the Archbishop demand the—	§ 448		*	*			*
king's [*Queen's*] *supremacy*, the Oath concerning—	§ 429	*	*	*			*
king's supremacy, [ac]knowledge[ment] of the—	§ 448	*	*	*			*
kneel, and here all the congregation shall—	§ 235						*
——— they shall both—down	§ 284						*
——— there shall—down	§ 357	*	*	*	*	*	*
——— shall they all—upon their knees	§ 365	*	*	*	*	*	*
kneeling, as touching crossing,—, &c.	§ 4	*					

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kneeling, the whole congregation...—	§ 8		*	*	*		
——— that are present...all humbly—	§ 8					*	
——— the whole congregation, all—	§ 8						*
——— the people still—	§ 9						*
——— the people also—	§§ 11, 34						*
——— all devoutly—	§§ 21, [43]	*	*	*	*	*	*
——— a general confession to be said...all—	§ 32						*
——— the Absolution...the people still—	§ 33						*
——— the clerks—likewise	§ 43	*					
——— all [the people]—humbly	§ 112 O.H.C.	*	*	*	*	*	*
——— down at God's board	§ 115		*	*	*	*	
——— down at the Lord's Table	§ 115						*
——— people still reverently—	§ 116 O.H.C						
——— to the people (in their hands)—	§ 116		*	*	*		
——— in due order, all humbly—	§ 116					*	
——— also in order, all meekly—	§ 116						*
——— should receive the same—	§ 151						*
——— the same—should...be misconstrued	§ 151						*
——— the communicants—should receive	§ 151		*				
——— lest the same—might be thought	§ 151		*				
——— then shall be said, all—	§ 202						*
——— then all—down	§ 215						*
——— be said the Lord's prayer, all—	§ 244						*
——— in order—before the Bishop	§ 260						*
——— and all—down	§ 263						*
——— afore the altar	§ 290	*					
——— [afore] before the Lord's Table	§ 290		*	*	*	*	*
——— he shall say—down	§ 298		*	*	*	*	*
——— where they are accustomed	§ 365	*	*	*	*	*	*
——— humbly—before him	§ 405						*
——— the persons to be ordained Priests, all—	§ 433						*
——— the receivers humbly—	§ 436	*	*	*			*
——— and—down, "Veni Creator" shall be sung	§ 456						*
knees, remaining humbly upon their—	§ 9					*	
——— kneeling humbly upon their—	§ 112 O.H.C.	*	*	*	*	*	*
——— before them upon his—	§ 459						*
knocking upon the breast, as touching crossing...—	§ 4	*					
knowledge, parents shall give—thereof overnight	§ 180	*	*	*	*	*	*
——— whensoever the Bishop shall give—	§§ [258, 268]	*	*	*	*	*	*
——— he must give—overnight	§ 320	*	*	*	*	*	
——— [ing] the oath touching the—	§ 448	*	*	*			
lack, to be unquieted [unquiet] for—of	§ 320	*	*	*	*	*	*
——— or for—of warning [given] in due time	§ 332	*	*	*	*	*	*
——— or for—of company to receive with him	§ 332		*	*	*	*	*
laid, ready to be—into the earth	§ 342	*	*	*	*	*	*
——— where[the] hands were—upon them	§ 438	*	*	*			
laid violent hands, have—upon themselves	§ 338						*
lands, temporal goods and—	§ 306	*	*	*	*	*	
larger, something more—and thicker	§ 141	*					
last of all to the sick person	§§ 321, [330]	*					*
lawful, though it be—to have wafer bread	§ 141					*	

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lawful, first let the Pbr. or—...the [said]—minister § 214				*	*	
——— any other—Minister . . . § 214						*
——— baptized by any other—Minister . . § 217				*	*	*
lawfully, is—and sufficiently baptized . . § 216	*	*	*	*	*	*
——— whether the child be—baptized §§ [216, 217]	*	*	*	*	*	*
laws, by the ecclesiastical—of the realm . § 147	*					
lay, to—his hand upon all the bread . . p. 245						*
——— and—his hand upon so much . . p. 245					*	
——— his hand upon every vessel . . p. 245						*
——— shall—their hands severally upon the head § 436	*	*	*			*
——— shall—their hands upon the head of . § 459	*	*	*			*
——— shall take and—their hands upon the child § 198	*					
——— [shall]—his hand upon the [their] head . § 260	*	*	*	*	*	*
learned, and have—what their godfathers . § 251	*	*	*	*	*	
——— which have not—their Catechism . § 256						*
——— such time as they have— . §§ [256, 267]	*	*	*	*	*	*
leave the rest upon the altar covered . § 98 O.H.C.						
leaving, the man—the ring . . . . § 284	*	*	*	*	*	*
left, to the end that there may be little— . § 142					*	
——— the woman on the— . . . § 272						*
——— finger of the woman's—hand . . §§ 283, 284	*	*	*	*	*	*
——— [dipping]...second [time] the—side . . § 195	*					
Lent, except in— . . . . . § 17	*					
lesson, the first—of the Old Testament . § 16	*	*	*	*	*	
——— the first—taken out of the Old Testament § 16						*
——— the second—of the New Testament . . § 16	*	*	*	*	*	
——— the Minister that readeth the— . . § 16	*	*	*	*	*	
——— he that readeth the— . . . § 16						*
——— here endeth the first or second— . . § 16						*
——— after the first— . . . . § 17	*	*	*	*	*	
——— after the second— . . . . § 19	*	*	*	*	*	
——— shall be read the second— . . § 19						*
——— a—of the Old Testament . . § 38	*	*	*	*	*	*
——— a—of the New Testament . . § 40	*	*	*	*	*	*
——— after the last—at Morning Prayer . § 180			*	*	*	*
——— after the last—at Evening Prayer . § 180			*	*	*	*
——— immediately after the second— . § 232						*
——— after the second—at Evening Prayer . § 255						*
——— then shall follow the— . . . § 343						*
——— then shall follow this— . . . § 349	*	*	*	*	*	
——— the—ended, then shall the Priest [Pbr.] say § 350	*	*	*	*	*	
lessons, expressing the order of the Psalms and— p. 17	*	*	*	*		
——— then shall be read two— . . . § 16	*	*	*	*	*	
——— the—shall be sung in a plain tune . § 16	*	*	*	*	*	
——— except there be proper—assigned . § 16	*	*	*	*	*	*
——— except there be proper—appointed . § 38	*	*	*	*	*	
letted, not being otherwise— . . . § 322	*					
levation, without any—or lifting up . § 143 O.H.C.						
liberal, to be—to the poor . . . . § 308						*
liberality, to move the sick person...to— . § 308	*	*	*	*	*	
lifting up, without any levation or— . § 143 O.H.C.						

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LITANY, The—and Suffrages	p. 268	*					
——— to be used upon Sundays, &c.	p. 268		*	*	*		
——— may be used...in the stead of the—	§ 5	*					
——— may leave out the—	§ 6	*					
——— after this...followeth the—	§ 29					*	
——— if the—be not appointed	§ 29					*	
——— except when the—is read	§ 29						*
——— at the end of the—	§§ 29, 50					*	
——— shall serve after the collects...or—	§ 132		*	*	*	*	*
——— here followeth the—	§ 152		*	*	*	*	*
——— the—shall ever end with this Collect (p. 280)	§ 156		*				
——— Here endeth the—	§ 157						*
——— when the—is not appointed	§ 169						*
——— the English—shall be said	§§ [133], 363	*	*	*	*	*	
——— the—ended according to the accustomed	§ 363						*
——— where they are accustomed to say the—	§ 365	*	*	*	*	*	*
——— the—and Suffrages	§ 395	*	*	*			*
——— shall say or sing the—	§§ 395, [425]	*	*	*			*
——— suffice [that] the—[to] be said once	§ 440	*	*	*			*
——— then shall be said the—	§ 452	*	*	*			*
——— concluding the—...with the prayer	§ 453	*	*	*			
Liturgy, in all other places of the—	§ 11					*	
linen cloth, a fair white—upon it	§ 75					*	
——— and cover with a fair—or corporal	§ 125					*	
——— covering the same with a fair—	§ 125						*
Lord's Prayer, the Priest being...shall begin the—	§ 11	*					
——— shall the Minister begin the—	§ 11		*	*	*		
——— the Presbyter or Minister begin the—	§ 11					*	
——— the Minister shall kneel and say the—	§§ 11, 34						*
——— the—in English with a loud voice	§ 23	*	*	*	*	*	
——— the—with a loud voice	§ 23						*
——— the Minister, Clerks...shall say the—	§ 44						*
——— the Priest shall say the—	§ 76	*					
——— shall the Priest say the—	§ 126		*	*	*		*
——— but such as can say...the—	§ 250	*	*	*	*	*	
——— shall the Priest...say the—	§ 153						*
——— as soon as they can say...the—	§ 207	*	*	*	*	*	
——— say the—[if time will suffer]	§ 214	*	*	*	*	*	*
——— shall be said the—	§ 244						*
——— as the children can say the—	§ 257	*	*	*	*	*	*
——— which can say...the—	§ 268	*	*	*	*	*	
——— people with him say the—	§ 396						*
LORD'S SUPPER, order for the administration of the—	p. 212		*	*	*	*	*
——— be no [public] celebration of the—	§ 137	*	*	*	*	*	*
——— in the administration of the—	§ 151		*				
——— office for the administration of the—	§ 151						*
——— to be said at the celebration of the—	§ 134	*					
Lord's Table, not to presume [to come] to the—	§ 72	*	*	*	*	*	*
——— partakers of the—	§ 73	*	*	*	*	*	*
——— place the bread and wine...upon the—	§ 98					*	

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Lord's Table, shall the Priest return to the—	§ 93						*
——— shall the Priest turn to the—	§ 100						*
——— kneeling down at the—say	§ 115						*
——— he that celebrates shall go to the—	§ 125					*	
——— the Minister shall return to the—	§ 125						*
——— the Ministers or Clerks going to the—	§ 288		*	*	*	*	*
——— kneeling [afore] the—	§ 290		*	*	*	*	*
——— the place where the—standeth	§ 357					*	
[See also "Holy Table" and "Table."]							
majesty, as shall be prescribed by his—	§ 2					*	
——— a Prayer of the Queen's [King's]—	§ 154			*	*	*	
majesty's navy, to be used in his—every day	§ 369						*
male child, there shall be for every—	§ 179						*
malice, or [else] out of—and obstinacy	§ 151		*				*
manner, after the same—and form	§ 98 O.H.C.						
——— troth to each other in this—	§ 280						*
——— confirm them in the—following	§ 259						*
——— [in such]—[as hereafter followeth]	§§ 404, [410]	*	*	*			*
marriage, so oft as there is any—	§ 294	*	*	*	*	*	
——— at which day of—	§ 274	*	*	*	*	*	*
——— the same day of their—	§ 295	*	*	*	*	*	
——— at the time of their—	§ 295						*
——— or at the first opportunity after their—	§ 295						*
married, the banns of all that are to be—	§ 270						*
——— if the persons that [would] be—	§ 271	*	*	*	*	*	*
——— persons that shall be—	§ 273	*	*	*	*	*	*
——— as the persons to be—do sustain	§ 274	*	*	*	*	*	*
——— the new—persons must...[should] receive	§ 295	*	*	*	*	*	*
Mass, Holy Communion, commonly called the—	p. 212	*					
——— other rite or ceremony in the—	§ 98 O.H.C.						
masters, the Archdeacons, Deans...—, &c.	§ 2	*					
——— all fathers, mothers,—, and dames	§§ [256, 267]	*	*	*	*	*	*
matins, as well at evensong as at—	§ 21	*					
——— shall be said daily at—	§ 25	*					
——— as before is appointed at—	§ 36	*					
——— the Suffrages before assigned at—	§ 43	*					
——— thus endeth the order of—and evensong	§ 56	*					
——— signify their names afore—	§ 71	*					
——— afore the last canticle at—	§ 180	*					
——— afore the beginning of—	§ 180	*					
——— after—ended, the people	§ 363	*					
Matins and Evensong, in the saying or singing of—	§ 2	*					
[Afterwards altered to Morning and Evening Prayer, except in the Table of Proper Lessons, where the headings, Mattins and Evensong, were restored in 1559, and retained throughout all editions afterwards.]							
matrimony, banns of—published	§ 85						*
——— solemnize—betwixt them	§ 271	*	*	*	*	*	*
——— day appointed for solemnization of—	§ 272	*	*	*	*	*	*

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matrimony, be coupled together in— . . .	§ 274	▪	*	▪	*	*	*
——— the FORM of Solemnization of— . .	p. 333	*	*	▪	*	*	*
means, and by this—the Minister . . .	§ 145	*					
meant, it is not—thereby that any adoration .	§ 151		▪				
——— being well—for a signification . .	§ 151		*				
——— which order is well—	§ 151						*
meditation, godly silence and—	§ 146	*					
meet, that cannot—to join in prayer . . .	§ 374						*
——— such as shall be found—	§ 395	▪	*	*			*
——— as shall be found—to be ordered . .	§ 425	▪	*	*			*
meeting, the Priest [Pbr.]—the corpse at the .	§ 339	*	*	*	*	*	
——— the Priest and clerks—the corpse . .	§ 339						*
memorial, after shall be said this— . . .	§ 108					▪	
midst of the altar, standing humbly afore the— .	§ 76	*					
mind not, that—to receive	§ 97	*					
Minister, the—shall so turn him . . .	§ 1		*				
——— the—in parish churches and chapels .	§ 2	*					
——— every—shall be at liberty to use any surplice	§ 2	*					
——— the [Pbr. or]—at the time of the Communion	§ 2		*	*	▪	*	
——— the [Pbr. or]—shall read with a loud voice	§ 7		*	*	*	▪	*
——— confession to be said...after the— . .	§ 8		*	*	▪		*
——— to be pronounced by the—alone . .	§ 9		*	*	▪		
——— shall the [Pbr. or]—begin the Lord's Prayer	§ 11		*	*	*	▪	
——— then the—shall kneel	§ 11						*
——— the [Pbr. or]—that readeth the lesson .	§ 16	▪	▪	*	*	▪	
——— the [Pbr. or]—first pronouncing with a loud	§ 21		*	▪	*	*	*
——— then the—shall say the Creed . . .	§ 22	▪					
——— said [or sung] the Creed by the [Pbr. or]—	§ 22		*	*	*	*	*
——— the—clerks, and people	§ 23		▪	*	*		*
——— then the—standing up, shall say . .	§ 24		*	*	*		
——— the—shall read with a loud voice . .	§ 31						*
——— a general confession to be said...after the—	§ 32						▪
——— the—shall kneel and say	§ 34						*
——— Apostles' Creed by the—and the people .	§ 42						▪
——— the—first pronouncing	§ 43						▪
——— the—clerks, and people	§ 44						*
——— by the—and people standing . . .	§ 55						*
——— the [Pbr. or]—ought to admit . .	§ 73	*	*	*	*	*	*
——— provided that every—so repelling any .	§ 73						*
——— the—shall then read the Epistle . .	§ 82	*					
——— nothing to be proclaimed...but by the— .	§ 85						*
——— when the—giveth warning . . .	§ 92						*
——— one of these sentences...to be said by the—	§ 93	*					
——— shall the—take so much bread . . .	§ 98	*					
——— then shall the—first receive . . .	§ 116		*	*	*		*
——— may help the chief—	§ 116	*	*	*	*		
——— the—delivering the Sacrament . .	§ 119	*					
——— the—that delivereth the cup . . .	§ 119		*	*	*		*
——— the Presbyter or—that receiveth the cup .	§ 119					*	
——— the—shall return to the Lord's Table .	§ 125						*

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Minister, by the discretion of the—[Pbr. or]	§ 132		*	*	*	*	*
——— with the—every Sunday	§ 140		*	*	*		
——— broken...by the discretion of the—	§ 141 O.H.C.						
——— divided...by the discretion of the—	§ 141	*					
——— the—having always some to communicate	§ 145	*					
——— as the—and churchwardens	§ 150						*
——— the [Pbr. or]—shall make this brief	§ 187	*	*	*	*	*	*
——— here the—with the godfathers	§ 188	*					
——— the—shall put upon him	§ 198	*					
——— the—shall command the Chrisoms	§ 206	*					
——— the [Pbr. or]—shall command the children	§ 207		*	*	*	*	
——— BY THE [Pbr. or]—of the parish	p. 302				*	*	
——— OR ANY OTHER lawful [Pbr. or]—that can	p. 302				*	*	
——— first let the lawful [Pbr. or]—	§ 214				*	*	
——— first let the—of the parish	§ 214						*
——— the said lawful [Pbr. or]—shall dip	§ 214				*	*	
——— or...any other lawful—that can be procured	§ 214						*
——— the—shall pour water upon it	§ 214						*
——— the—shall give thanks	§ 215						*
——— the [Priest [Pbr.] or]—of the same parish	§ 216				*	*	*
——— baptized by any other lawful [Pbr. or]	§ 217				*	*	
——— then shall the [Pbr. or]—examine	§ 217				*	*	*
——— then the—of the parish	§ 217				*		*
——— and if the [Pbr. or]—shall prove [find]	§ 218	*	*	*	*	*	*
——— the[Pbr. or]—shall make this exhortation	§§ 219, 227	*	*	*	*	*	*
——— here the [Pbr. or]—with the godfathers	§ 220	*	*	*	*	*	*
——— [shall] the [Pbr. or]—shall say	§§ 222, 279, 284	*	*	*	*	*	*
——— the—shall put the white vesture upon the	§ 223	*					
——— the [Pbr.]—or clerks going to the	§ 288					*	*
——— he [the Bishop] or some other—	§ 249						*
——— the [Pbr. or]—receiving the woman	§ 281	*	*	*	*	*	*
——— likewise say after the—	§ 282						*
——— then shall the [Pbr. or]—speak	§ 286	*	*	*	*	*	*
——— and the [Pbr. or]—shall add this	§ 287	*	*	*	*	*	*
——— the [Pbr. or]—shall read this that followeth	§ 294	*	*	*	*	*	
——— the—shall read as followeth	§ 294						*
——— notice shall be given thereof to the—	§ 296						*
——— then the—shall say	§ 300						*
——— shall the [Pbr. or]—exhort the sick person	§ 301	*	*	*	*	*	*
——— the [Pbr. or]—shall rehearse the articles	§ 303	*	*	*	*	*	*
——— then shall the [Pbr. or]—examine	§ 306	*	*	*	*	*	*
——— may be done before the—begin	§ 306	*					
——— before the [Pbr. or]—begin his prayer	§ 307		*	*	*	*	*
——— the—should not omit	§ 308						*
——— the [Pbr. or]—may not forget	§ 308	*	*	*	*	*	
——— then [shall] the [Pbr. or]—say this [Psalm]	§ 311	*	*	*	*	*	*
——— then shall the [Pbr. or]—say	§ 313	*	*	*	*	*	*
——— the [Pbr. or]—may alonely [only]	§ 337		*	*	*	*	*
——— say this that followeth, after the [Pbr. or]—	§ 366	*	*	*	*	*	*
——— then shall the—alone say this	§ 367						*

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minister, before he shall—the Communion § 92 O.H.C.						
——— he for more expedition—the wine § 121 O.H.C.						
——— so shall he—the Sacrament of the Blood . § 121	*					
——— they—it on this fashion . . . . § 213	*	*	*			
——— shall go and—the same . . . . § 321	*					
——— where [that] the Curate may reverently— § 322		*	*	*	*	*
——— there—the Holy Communion . . . § 322		*	*	*	*	
——— and after—[un]to them . . . . § 330	*	*	*	*	*	*
——— carry it and—it unto them . . . § 331	*					
——— the Bishop [sitting in his chair] shall— . § 429						*
[And in other places apart from the above-noted rubrics, e.g. pp. 80, 91, 216, 291, 295, 308, 328, 343, 353, 393, 396, 403.]						
ministered, it was openly—, was not commonly— § 178	*	*	*	*	*	
——— be—in the English [vulgar] tongue . . § 178	*	*	*	*	*	*
——— should not be—except on Sundays . . § 178	*	*	*	*	*	
——— confirmation may be— . . . . § 250	*	*	*	*	*	
——— to be—when children come . . . § 252	*	*	*	*	*	
——— Confirmation should be—to them . . § 253	*	*	*	*	*	
——— the oath...to be—unto every of the . . § 402	*	*	*			
——— the oath...shall be—to the person elected § 448	*	*	*			*
——— shall be—also the oath of due obedience . § 448	*	*	*			*
ministereth, and as the Priest—the Sacrament . § 121	*					
——— with the Priest that— . . . . § 145	*					
Ministers, ornaments of the—thereof . . § 2						*
——— except the—and clerks . . . . § 97	*					
——— by one of the—[or by the Priest] § 112 O.H.C.	*	*	*	*		*
——— the Holy Communion to the— § 116 O.H.C.						
——— next deliver it to other—. . . . § 116	*	*	*	*		
——— and the—or clerks shall say or sing . . § 288	*					
——— the—or clerks, going . . . . § 288		*	*	*		
——— of such as come to be admitted— . . § 390	*	*	*			
ministration, decent—of things . . . . p. 64	*					
——— at all other times in his— . . . § 2		*	*	*	*	
——— at all times of their— . . . . § 2						*
——— any other public— . . . . § 3	*					
——— for the—of the Holy Communion . . § 74	*					
——— vesture appointed for that— . . . § 74	*					
——— to help the Priest in the— . . . § 74	*					
——— The—OF BAPTISM, to be used, &c. . . p. 285		*	*	*	*	
——— the—OF PUBLIC BAPTISM of Infants . p. 285						*
——— the—OF PRIVATE BAPTISM of Children . p. 303						*
——— the—OF BAPTISM to such as are, &c. . p. 313						*
ministry, shall execute the holy— . . . § 74	*					
misconstrued, depraved, and interpreted . . § 151		*				
——— be—and depraved . . . . § 151						*
money, with all such—and other things . . § 144	*					
——— discharged of such sums of— . . . § 144		*	*	*		
——— the—given at the offertory . . . § 150						*
month, be changed every—twice in the— [p. 289], § 230	*				*	
morning, in the—afore the beginning of [Matins] § 180	*	*	*	*	*	*

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Morning and Evening Prayer, shall be used in—	§ 1		▪	▪	▪	▪	▪
——— where—are appointed . . .	§ 75		▪	▪	▪		▪
——— after the collects of either—or— .	§ 132		▪	▪	▪	▪	▪
——— either at—or—	§ 232						▪
Morning and Evening Service to be said daily at sea	§ 368						▪
Morning Prayer, AN [THE] ORDER for—daily .	p. 66		▪	▪	▪		▪
——— at the beginning both of— . .	§ 7		▪	▪	▪	▪	▪
——— at Evening Prayer as at— . .	§ 21		▪	▪	▪	▪	
——— shall daily be said at—throughout all	§ 25		▪	▪	▪	▪	▪
——— here endeth the order for— . .	§ 30						▪
——— as [is before] appointed at— .	§§ [34], 42		▪	▪	▪	▪	
——— at—instead of the Apostles' Creed .	§ 55						▪
——— signify their names afore— . .	§ 71		▪	▪	▪	▪	
——— the last lesson at—	§ 180		▪	▪	▪	▪	▪
——— afore the beginning of— . . .	§ 180		▪	▪	▪	▪	▪
——— after—the people being called together	§ 363		▪	▪	▪	▪	
——— after—is ended, there shall be .	§§ 390, 420						▪
——— after—is ended, the Archbishop .	§ 441						▪
mortal men, forasmuch as all—	§ 320	▪	▪	▪	▪	▪	▪
mother, at the purification of the—of every child	§ 206	▪					
mothers, and all fathers,—, masters, &c. .	§§ 256, 267	▪	▪	▪	▪	▪	▪
mother tongue, can say in their— .	§§ [250, 257]	▪	▪	▪	▪	▪	▪
mouth, receive the Sacrament with his— . .	§ 332	▪	▪	▪	▪	▪	
——— by their own—and confession . .	§ 251	▪	▪	▪	▪	▪	
——— with their own—	§ 251	▪	▪	▪	▪	▪	
mouths, receive the Sacrament...in their— .	§ 148	▪					
move, to—the sick person...to liberality .	§ 308	▪	▪	▪	▪	▪	
——— to—such sick persons as are of ability .	§ 308						▪
——— the Archbishop shall—the congregation .	§ 451	▪	▪	▪			▪
multitude, and—of the people	§ 209	▪					
name, ask what shall be the—	§ 183	▪					
——— when the godfathers...have told the— .	§ 183	▪					
——— and ask the—	§ 195	▪	▪	▪	▪	▪	
——— one of them shall—the child . .	§ 214	▪	▪	▪			
——— demand the—of the child . .	§ 222	▪	▪	▪	▪	▪	▪
——— ask the godfathers...the— . .	§ 241						▪
——— in the—of the Communicants . .	§ 321	▪					
——— depart in the—of the Lord . .	§ 208	▪					
——— in the—of the Father, &c. . .	§ 229				▪	▪	▪
names, the—of all such persons . . .	§ 258						▪
——— the—of all those children . . .	§ 268	▪	▪	▪	▪	▪	
naming, first—the child, and saying . .	§ 193	▪					
——— and—the child shall dip it . .	§ 195	▪	▪	▪	▪	▪	
——— and then—it after them . . .	§ 196						▪
natural, concerning the—Body and Blood . .	§ 151		▪				
——— still in their very—substances . . .	§ 151		▪				▪
——— Christ's [true]—Body . . .	§ 151		▪				▪
——— Christ's—Flesh and Blood . . .	§ 151						▪
——— and the—Body and Blood . . .	§ 151						▪

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necessity, without great cause and—	§ 213	*	*	*	*	*	*
—— in time of—	p. 302	*	*	*	*	*	
—— if—so require	§ 178	*	*	*	*	*	*
neck, lay the Bible upon his—	§ 460	*					
need, when great—shall compel	§ 213	*	*	*	*	*	*
negligent to come to the Holy Communion	§ 91		*	*	*	*	*
—— to come to the Communion	§ 92	*					
neighbours, their friends and—	§ 272	*	*	*	*	*	*
—— either of his own house, or else of his—	§ 330	*					
—— none of the...—can be gotten	§ 337		*	*	*	*	*
new baptized, speaking to the—persons	§ 246						*
New Testament, to every one of them the—	§ 406	*	*	*			*
Nicene Creed, the—shall be sung or said	§ 438						*
north side, at—of the table	§ 76		*	*	*		*
—— standing at the—or end thereof	§ 76					*	
noon, visit the sick person afore—	§ 322	*					
NOTES, Certain—for the more plain explication	p. 64	*					
notice, timely—shall be given	§ 231						*
—— shall be given thereof	§ 296						*
—— give timely—to the Curate	§ 320						*
number, if the—of children	§ 209	*					
—— when the most—of people may come	§ 178	*	*	*	*	*	*
oath, shall cause the—of the King's [Queen's]	§ 402	*	*	*			*
—— the—of the King's supremacy	§ 403	*	*				
—— the—of the King's [Queen's] sovereignty	§ 403			*			*
—— the—concerning the King's [Queen's]	§ 429	*	*	*			*
—— and the—touching the knowledge[ing]	§ 448	*	*	*			*
—— take the—of supremacy	§ 440	*	*	*			*
—— THE—of due obedience...Archbishop	§§ 448, 449	*	*	*			*
—— this—shall not be made at	§ 450		*	*			*
obedient, to be—unto the will of God	§ 253	*	*	*	*	*	
obediently, and—to hear and be ordered	§ 250						*
—— and—hear and be ordered	§ 267	*	*	*	*	*	
objected, crime or impediment be—	§§ 394, 424	*	*	*			*
oblation, memorial, or prayer of—	§ 108					*	
oblations, the said bason with the—	§ 95					*	
—— if there be no alms or—	p. 241						*
observe, endeavour themselves faithfully to—	§ 251	*	*	*	*	*	
observed, that the same may be also—	§ 145	*					
—— this order is most convenient to be—	§ 250	*	*	*	*	*	
obstinacy, or else of malice and—	§ 151		*				
—— or out of malice and—	§ 151						*
occasion, as—shall serve	§§§ 132, 134, 135	*	*	*	*	*	
—— for avoiding of all matters and—of dissension	§ 141	*					
—— to take away all—of dissension	§ 141						*
—— as—requireth	§ 248						*
occupy, with...meditation to—themselves	§ 146	*					
—— in the parish church—themselves	§ 147	*					

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offences, that...—should be taken away	§ 151		▪				
offended, persons that have—him, and if he have—	§ 306	▪	▪	▪	▪	▪	▪
offer, whiles the people do—	§ 93	*					
——— shall—unto the poor men's box	§§ 95	*					
——— the Presbyter shall then—up...the bread	§ 98					▪	
——— shall—every Sunday	§ 144	*					
——— it appertaineth to—for the charges	§ 145	*					
——— shall provide to—for them	§ 145	*					
——— with him or them who doth so—	§ 145	▪					
offered, when all have—	§ 95					▪	
——— things as were wont to be—	§ 144	*					
——— that which was—	§ 131					▪	
offering, immediately afore the—	§ 93	*					
——— shortness of time that the people are—	§ 93					▪	
——— shortness of the time that the people be—	§ 94	▪					
——— at [upon] the—days appointed	§ 96	*	*	▪	*		
offerings, the due and accustomed—	§ 96	*	▪	▪	*		
——— her chrisom and other accustomed—	§ 362	*					
——— must offer her accustomed—	§ 362		▪	*	▪	▪	*
offertory, then shall follow for the—	§ 93	*					
——— and begin the—[saying for the]	§ 93					*	▪
——— [the] clerks do sing the [sentences for the]—	§ 95	▪				*	
——— collects to be said after the—	§ 132	*	*	▪	*	*	*
——— until after the—	§ 134	*					
——— at the time of the—	§ 144	*					
——— the money given at the—	§ 150						*
——— the sentences for the—	§ 270						*
office, shall sing for the—or introit	§ 74	▪					
——— this—for the administration of the	§ 151						▪
——— to use the—for Private Baptism	§ 248						▪
——— the—for Public Baptism of Infants	§ 248						*
——— the—of [a] [husband] man and wife	§ 294	*	*	*	*	*	
——— the—ensuing is not to be used	§ 338						*
——— the—in the Common Prayer-book	§ 389						*
——— to esteem them in their—	§§ 390, 420						▪
——— he must continue in that—of a Deacon	§ 410	▪	▪	▪			*
——— appointed to receive the said—	§ 430	*	▪	▪			
officiates, he that—	§ 142					*	
——— the Presbyter that—is to take	p. 245					▪	
old time, in the—was not commonly ministered	§ 178	▪	▪	▪	*	*	
omission, without—of any part	§ 152					*	
omit, may not forget nor—	§ 308	*	*	*	▪	*	
omitted, this prayer [next] following shall be—	§ 291	▪	▪	▪	*	*	*
only, the Minister may—communicate	§ 337						*
[See also "alonely."]							
open Communion, shall the Priest reserve at the—	§ 321	*					
——— after the—ended	§ 321	*					
——— following in the—	§ 321	*					
——— if the day be not appointed for the—	§ 322	*					
openly, saying to them—and plainly	§ 92 O.H.C.						

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openly, it was—ministered in the presence of	§ 178	*	*	*	*	*	
——— and then shall say—	§ 189	*					
——— they may...—before the church	§ 251	*	*	*	*	*	
——— should—profess their own faith	§ 253	*	*	*	*	*	
——— the Curate...shall...—in the church	§§ 255, 266	*	*	*	*	*	*
opportunity, or at the first—after	§ 295						*
ordained, whereas it is—in the Book of Common	§ 151		*				
——— whereas it is—in this office	§ 151						*
——— whereby it was—that Confirmation	§ 253	*	*	*	*	*	
——— such as desire to be—Deacons	§ 391						*
——— the persons to be—Priests	§ 433						*
ORDER, THE—how the Psalter is appointed	pp. 17, 18	*	*	*	*	*	*
——— THE—how the rest of [the] Holy	pp. 20, 21	*	*	*	*	*	*
——— THE—where[...]Morningand Evening Prayer	p. 64		*	*	*	*	
——— THE—for Morning and Evening Prayer	p. 64						*
——— AN—FOR MATINS DAILY	p. 66	*					
——— AN—FOR MORNING PRAYER DAILY	p. 66		*	*	*	*	
——— THE—FOR MORNING PRAYER DAILY	p. 67						*
——— here endeth the—of Morning Prayer	§ 30						*
——— here endeth the—of Evening Prayer	§ 54						*
——— thus endeth the—of Matins and Evensong	§ 56	*					
——— AN—for Evensong throughout the year	p. 84	*					
——— AN—for Evening Prayer	p. 84		*	*	*	*	
——— THE—for Evening Prayer	p. 84						*
——— for the Administration of the Lord's Supper	p. 212		*	*	*	*	*
——— until other—shall be provided	§ 98 O.H.C.						
——— the same—shall be used all other days	§ 136	*					
——— and that in such—and course	§ 144	*					
——— by—of their houses	§ 144		*	*	*		
——— all the suffrages and due—	§ 145	*					
——— according to the—in this book	§ 149		*	*	*	*	
——— although no—can be so	§ 151		*				
——— which—is well meant	§ 151						*
——— this—of demanding, baptizing, &c.	§ 204	*					
——— THE—of Confirmation	p. 318				*	*	*
——— and this—is most convenient	§ 250	*	*	*	*	*	
——— then all of them in—kneeling before the	§ 260						*
——— THE—for the Visitation of the Sick	p. 350	*	*	*	*	*	*
——— to take—for the settling of	§ 306						*
——— that they set an—for their	§ 306	*	*	*	*	*	
——— for more expedition, shall use this—	§ 333	*					
——— THE—for the Burial of the Dead	p. 372	*	*	*	*	*	*
——— THE—of the Purification of Women	p. 389	*					
——— that—is in the Church of Christ	§ 390						*
——— admitted...to the—of Priesthood	§ 410	*	*	*			*
——— necessary that—is in the Church	§ 420						*
——— that shall receive the—of Priesthood	§ 421	*	*	*			*
——— on the same day the—of Deacons	§ 440						*
——— and the—of priesthood to others	§ 440						*
——— as [afore] before...—of Priests [Deacons]	§§ 445, 452	*	*	*			
——— as is set out in the—of Priests [Deacons]	§§ 448, 456	*	*	*			

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ordered, hath so—the bread and wine	§ 106						*
—— it is therefore—that in recompense	§ 144	*					
—— to hear and be—by the Curate	§ 256						*
—— hear and be—by the Curate	§ 267	*	*	*	*	*	
—— found meet to be—	§ 395	*	*	*			*
—— every of them that are to be—	§ 402	*	*	*			*
—— every one of them that are to be—	§ 404	*	*	*			*
—— and all that be – shall tarry	§ 408	*	*	*			*
—— as shall be found meet to be—	§ 425	*	*	*			*
—— the Deacons shall be—	§ 440	*	*	*			
ordering, shall surcease from—that person	§§ 394, 424	*	*	*			*
—— in the form for the—of Deacons	§ 429						*
—— appointed at the—of Priests	§ 440	*	*	*			
—— as at the—of Priests	§ 441	*					
—— in the form for—of Deacons	§§§ 440, 448, 452						*
orders, how necessary such—are	§ 390	*	*	*			
—— every one that receiveth—	§ 436	*	*	*			
—— they that receive—shall take	§ 438	*	*	*			
—— if the—of Deacon and Priesthood	§ 440	*	*	*			
ordinance, after the—herein made	§ 145	*					
ordinarily, wherein—so oft as there is any marriage	§ 294	*	*	*	*	*	
Ordinary, the matter shall be referred to the—	§ 1		*				
—— otherwise determined by the—	§ 1			*	*	*	*
—— shall...give account to the—	§ 73						*
—— the—shall proceed against the offending	§ 73						*
—— enjoined by the king or by the—of the place	§ 85						*
—— as the—shall appoint	§ 150						*
—— shall be commanded by the—	§ 152		*	*	*	*	*
—— as the—shall direct	§ 357						*
—— it be otherwise seen to his—	§ 410	*	*	*			
ordination, the Sunday before the day of—	§ 159					*	
ornaments, shall use such—in the church	§ 2			*	*	*	
—— such—of the church	§ 2						*
overnight, parents shall give knowledge—	§ 180	*	*	*	*	*	*
—— he must give knowledge—	§ 320	*	*	*	*	*	
oweth, [to] declare his debts, what he—	§ 306	*	*	*	*	*	*
owing, and what is—unto him	§ 306	*	*	*	*	*	*
paid, hitherto they have—for the same	§ 144		*	*	*		
—— then and at that time to be—	§ 149		*	*	*		*
paragraph, the next precedent—of this rubrick	§ 73						*
parents, the—shall give knowledge	§ 180	*	*	*	*	*	*
—— notice shall be given...by the—	§ 231						*
parish, basin to be provided by the—	§ 95						*
—— above twenty persons in the—	§ 139		*	*	*	*	*
—— and the—shall be discharged of such sums	§ 144		*	*	*		
—— parishioners of every—shall offer	§ 144	*					
—— at the charges of the—	§ 144		*	*	*	*	*

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parish, of that house in every—to whom...it	§ 145	*					
——— the Curates of every—	§ 212						*
——— let the Minister of the—	§ 214						*
——— if the Priest or Minister of the same—	§ 216				*		
——— the [Pbr.] or Minister of the [same]—	§§ [216], 217					*	
——— if the Minister of the same—	§ 216						*
——— the Curate of every—	§ 255						*
——— so many children of his—	§ 255						*
——— all such persons within his—	§ 258						*
——— so many children of his—	§ 266	*					
——— the Curate of every—once in six weeks	§ 266	*					
——— the Curate of every—or some other	§ 266		*	*	*	*	
——— all those children of his—	§ 268	*	*	*	*	*	
——— then shall the Curate of every—	§ 268	*	*	*	*	*	
——— the Curate of the one—	§ 271	*	*	*	*	*	*
——— the Curate of the other—	§ 271	*	*	*	*	*	*
——— notice shall be given...to the Minister of the—	§ 296						*
——— none of the—or neighbours	§ 337		*	*	*	*	*
parish church, the Divine Service in the—	§ 146	*					
——— resort to their—	§ 138	*					
——— ungodly in the—occupy themselves	§ 147	*					
parish churches, [the Minister] in—	§ 390	*					
parishioner, and note that every—shall	§ 149		*	*	*	*	*
——— every—shall reckon with his [the] parson	§ 149		*	*	*		*
parishioners, the Priest shall exhort his—	§ 92	*					
——— shall give warning to his—	§ 92 O.H.C.						
——— as their—shall be disposed	§ 144	*					
——— the—of every parish shall offer	§ 144	*					
——— shall...exhort their—	§ 320	*	*	*	*	*	*
Parliament, by [the] authority of—	§ 2			*	*		*
——— according to the Act of—	§ 2			*	*	*	
——— a Prayer for the High Court of—	§ 168						*
Parson, first the—Vicar, or Curate	§ 92 O.H.C.						
——— reckon with his [the]—Vicar, or Curate	§ 149		*	*	*		*
part, at such a—of the Holy Table	§ 106					*	
partakers, disposed to be—of the Communion	§ 88 O.H.C.						
——— as shall be—of the Holy Communion	§ 97	*					
——— so many as intend to be—	§ 71	*	*	*	*	*	*
——— suffering them to be—	§ 73	*	*	*	*	*	*
parts, which are essential—of Baptism	§ 229				*	*	*
party, here the—receiving shall say	§ 120					*	
Pasch, of which—or Easter shall be one	§ 149					*	
pastoral staff, the Bishop shall...have...his—	§ 3	*					
——— put into his hand the—	§ 461	*					
pastoral staves, having their—in their hands	§ 447	*					
Pastors, forsomuch as the—and Curates	§ 144	*					
——— to the use of their—and Curates	§ 144	*					
——— the—and Curates shall	§ 212	*	*	*	*	*	
paten, upon the corporas, or else in the—	§ 98	*					
——— the Priest [Pbr....] is to take the—	p. 245					*	*

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Paternoster, the Lord's Prayer called the—	§ 11	*					
—— with the residue of the—. . . .	§ 396	*					
pause, here the Priest shall—awhile .	§ 110 O.H.C.						
—— after a little—the Priest shall say	§ 111 O.H.C.						
pay, as they were wont to...—	§ 144	*					
—— shall—to the Curate the...offerings .	§ 96	*	*	*	*		
—— hath not been accustomed to— .	§ 138	*					
—— to—their duties, to communicate, &c.	§ 146	*					
—— and—to them...all ecclesiastical duties	§ 149		*	*	*		*
peace, a thanksgiving for—and victory . .	§ 174				*	*	
—— for—and deliverance from our enemies	§ 174						*
—— for restoring public—at home . . .	§ 175						*
perceive, if he—any so to do . . .	§ 110 O.H.C.						
perfect, to the intent he may be— . .	§ 410	*	*	*			*
—— ministered to them that were of—age	§ 253	*	*	*	*	*	
perfectly, no order can be so—devised . .	§ 151		*				
person, changing the word infant for child or—	§ 248						*
person's, a cross upon the—forehead . . .	p. 316						*
persons, such—as are of riper years . .	§ 231						*
[And throughout the Order of Baptism.]							
—— and if the—that [would] be married .	§ 271	*	*	*	*	*	*
[And throughout the Form of Matrimony.]							
pieces, broken in two—at the least .	§ 141 O.H.C.						
—— be divided in divers—	§ 141	*					
—— be divided in two—at the least . .	§ 141	*					
place, determined by the Ordinary of the— .	§ 1			*	*	*	*
—— such—...as the people may best hear .	§ 1		*				
—— acustomed—of the church . . .	§ 1			*	*	*	*
—— he or his deputy shall appoint the— .	§ 31		*				
—— in a—assigned for the purpose . .	§ 81	*					
—— some convenient—nigh the quire . .	§ 97	*					
—— in some convenient—[within the church]	§§ 204, 209	*					
—— nigh unto the—where the [Lord's] table .	§ 357		*	*	*	*	
place, who shall humbly present and—it . .	§ 95						*
—— the Presbyter shall then...—the bread .	§ 98					*	
—— the Priest shall then—upon the table .	§ 98						*
placed, being—and standing in order . . .	§ 249						*
places, in all other—every Minister shall be at liberty	§ 2	*					
—— in all other—of the Liturgy . . .	§ 11					*	
—— such—where they do sing . . .	§ 16	*	*	*	*	*	
—— in quires and—where they sing . . .	§ 28						*
—— other—where there is daily Communion .	§ 90	*					
—— the...litany shall be said or sung in all—	§ 133	*					
—— in chapels annexed and all other— . .	§ 137	*					
—— to be in more—than [in] one . . .	§ 151		*				*
plainly, saying to them openly and— .	§ 92 O.H.C.						
—— say or sing—and distinctly . . .	§ 105	*					
plain tune, shall the lessons be sung in a— .	§ 16	*	*	*	*	*	
plenty, a thanksgiving for—	§ 173				*	*	*
poor, liberality toward the—	§ 308	*	*	*	*	*	

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poor-men's box, shall offer unto the— . . . § 95	*					
——— put the same into the— . . . § 95		*	*	*		
post-Communion, then shall the clerks sing the— § 122	*					
——— after the Holy Communion, called the— § 123	*					
potentates, authority of all foreign— . . . § 402						*
pour, it shall suffice to—water . . . . § 197	*	*	*	*	*	*
——— or—water upon him [it] . . §§ [214], 241	*	*	*	*	*	*
power, to [the] uttermost [of] his— . . . § 306	*	*	*	*	*	
Praise and Thanksgiving, a Hymn of— . . § 383						*
pray, the Bishop shall—in this wise . . . § 435	*	*	*			*
——— customably assembled to—in the church . § 136	*					
Prayer, a—for the King's Majesty . . §§ 29, 50					*	*
——— a—for the Royal Family . . §§ 29, 51					*	*
——— a—for the Clergy and People . . §§ 29, 52					*	*
——— a—of Saint Chrysostom . . . § 53						*
——— shall say the—of consecration . . § 107					*	*
——— memorial or—of oblation . . . § 108					*	
——— with devout—or godly silence . . § 146	*					
——— the Priest shall add also this— . . § 190	*					
——— by imposition of hands and— . . . § 252	*	*	*	*	*	
——— before the [Pbr. or] Minister begin his— § 307		*	*	*	*	*
——— a—for a sick child [person] . . §§ 315, 316						*
——— a commendatory—for a sick person. . § 317						*
——— a—for persons troubled in mind . §§ 318, 319					*	*
——— then shall the Priest use the appointed— . § 336	*					
prayers, at the end of all other— . . . § 10						*
——— then these five—following . . . § 29						*
——— these—following . . . §§ 21, [29, 43]	*	*	*	*	*	*
——— shall follow the creed with other— . . § 42	*	*	*	*	*	
——— with the rest of the—at the end of the Litany § 50					*	
——— to prepare themselves with—and fasting . § 231						*
PRAYERS AND THANKSGIVINGS upon several . p. 279						*
preach, when they do—shall use . . . . § 2	*					
Prebendaries, the Archdeacons, Deans...—, &c. . § 2	*					
PREFACE, THE— . . . . . pp. 6—11	*	*	*	*	*	
——— THE— . . . . . pp. 12, 13						*
[In ed. 1662, the former Preface is retained under the title, "Concerning the SERVICE of the Church."]						
——— after which—shall follow immediately . § 102	*	*	*			
——— shall read this—following . . . § 249						*
——— The— . . . . . § 327	*					
——— THE— . . . . . p. 418	*	*	*			*
prefaces, after [each of] which—shall follow . § 102				*	*	*
[See also "Proper Preface."]						
prentices, cause their children, servants, and— . § 267	*	*	*	*	*	
prepare, that they—themselves . . § 92 O.H.C.						
——— to—bless and consecrate so much § 98 O.H.C.						
——— reverently and devoutly—and . § 143 O.H.C.						
——— themselves with prayers and fasting . § 231						*
prepared, the bread—for the Communion . . § 141	*					
——— bread and wine—for the Sacrament . . § 98					*	

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Presbyter, the—or Minister at the...Communion	§ 2					*	
——— the—or Minister shall read	§ 7					*	
——— with the Deacon or—	§ 8					*	
——— shall the—or Minister begin...Lord's Prayer	§ 11					*	
——— standing up, the—shall say or sing	§ 13					*	
——— the—or Minister that readeth the lesson	§ 16					*	
——— before every lesson the—...shall say	§ 16					*	
——— the—or Minister first pronouncing	§ 21					*	
——— the Creed by the—or Minister	§ 22					*	
——— the—, clerks and people	§ 23					*	
——— the—and all the people standing	§ 55					*	
——— when the—or Minister readeth	§ 61					*	
——— the—shall say, ["At this time," &c.]	§§ 62, 63					*	
——— names to the—or Curate overnight	§ 71					*	
——— the—or Curate shall call him	§ 72					*	
——— same order shall the—or Curate use	§ 73					*	
——— the—or Minister...ought to admit the penitent	§ 73					*	
——— the—saying...the—shall say	§ 82					*	
——— at the discretion of the—or Curate	§ 92					*	
——— while the—distinctly pronounces	§ 95					*	
——— he shall deliver it to the—	§ 95					*	
——— the—shall then offer up	§ 98					*	
——— then the—[standing up], shall say	§§ 107, 109					*	
——— the—that officiates is to take the paten	p. 245					*	
——— by the—himself or the Deacon	§ 112					*	
——— or else the—that celebrateth	§ 116					*	
——— the—or Minister that receiveth	§ 119					*	
——— at the discretion of the—	§ 131					*	
——— one half shall be to the use of the—	§ 131					*	
——— shall be divided in the presence of the—	§ 131					*	
——— the—beginning at these words	§ 142					*	
——— as the—which celebrates	§ 142					*	
——— give knowledge to the—or Curate	§ 180					*	
——— the—or Minister shall make	§ 187					*	
——— the—or Minister shall command	§ 207					*	
——— the said lawful—or Minister	§ 214					*	
——— first let the lawful—or Minister	§ 214					*	
——— baptized by any other lawful—or Minister	§ 217					*	
——— shall the—or Minister examine them	§ 217					*	
——— if the—or Minister shall find	§ 218					*	
——— the—or Minister shall make	§ 219					*	
——— here the—or Minister, with the godfathers	§ 220					*	
——— the—or Minister shall say	§ 222					*	
——— shall the—or Minister make	§ 227					*	
——— the—or Curate of every parish	§§ 266, 268					*	
——— ordered by the—or Curate	§ 267					*	
——— the—or Curate of the one parish	§ 271					*	
——— the—or Curate of the other parish	§ 271					*	
——— shall the—or Curate say unto the man	§ 275					*	
——— then shall the—or Minister say	§ 279					*	

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Presbyter, the—or Minister receiving the woman	§ 281						
——— then shall the—or Minister speak	§ 286						
——— the—or Minister shall add this	§ 287						
——— then the—, Minister, or Clerks	§ 288						
——— then shall the—or Minister exhort	§ 301						
——— the—or Minister shall rehearse	§ 303						
——— then shall the—or Minister examine	§ 306						
——— the—or Minister may not forget	§ 308						
——— then shall the—or Minister say	§§ 311, 313						
——— give knowledge to the—or Curate	§ 320						
——— where the—or Curate may reverently	§ 322						
——— in due time to the—or Curate	§ 332						
——— the—or Minister may alonely communicate	§ 337						
——— say...after the—or Minister	§ 366						
——— the—shall read them	§ 11						
——— and the—before he beginneth	§ 61						
——— the—or Minister shall say, "Here endeth"	§ 62						
——— when the—or Curate shall see	§ 91						
——— the—or Curate shall declare unto the people	§ 93						
——— may be said...by the discretion of the—	§ 132						
Presbyters, deliver it to other Bishops—and Deacons	§ 116						
——— where be many—and Deacons	§ 140						
——— or Curates shall diligently from time to time	§ 320						

[See also under the word "Priest," where [Pbr.] is given in all those cases where the word "Presbyter," in the Scotch Liturgy, has been substituted for "Priest." These references will be found to be supplementary to those given above.

The word is also frequently repeated independently of numbered rubrics, e.g. pp. 71, 86, 217, 237, 392, &c.]

prescribed, ornaments as are—or shall be	§ 2						
——— but what is—in the rules of this book	§ 85						
——— to the form before—[above]	§§§ 124, 329, 440						
Presence, or unto any corporal—	§ 151						
——— to any real and essential—	§ 151						
presence, openly ministered in the—of the	§ 178						
——— cometh into the sick man's—	§ 298						
——— shall examine...them...in the—of the	§ 404						
——— be divided in the—of the Presbyter	§ 131						
present, shall humbly—it before the Lord	§ 95						
——— who shall humbly—and place it	§ 95						
——— be ready to—them at the font	§ 232						
——— shall—unto the Bishop	§§ [391], 421						
——— shall—such as come to be admitted	§ 391						
——— the Bishops that—him saying	§ 447						
presented, any of the persons here—	§ 233						
——— fit to be—to the Bishop	§ 258						
——— every one of them that are—	§ 391						
——— the Deacons shall be first—	§ 440						
——— shall be—by two Bishops	§ 447						
presume, shall not—[to come] to the Lord's Table	§ 72						

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Priest, being a—or Deacon, he shall have and wear	§ 3		*				
——— to be pronounced by the—[Pbr.] alone	§ 9					*	*
——— the—...shall begin the...Paternoster.	§ 11	*					
——— here all standing up the—[Pbr.] shall say	§ 13					*	*
——— then the—[Pbr.] standing up, shall say	§ 24					*	*
——— the—standing up, and saying	§ 25	*					
——— Absolution to be pronounced by the—alone	§ 33						*
——— the—[Pbr.] shall say [or sing]	§ 34	*	*	*	*	*	
——— all standing up the—shall say	§ 37						*
——— then the—standing up, shall say	§ 45						*
——— the—that shall execute	§ 74	*					
——— to help the—in the ministration	§ 74	*					
——— the—standing humbly afore the midst	§ 76	*					
——— the—[Pbr.] standing at the north side	§ 76		*	*	*	*	*
——— the—shall say, or else the clerks shall sing	§ 77	*					
——— the—standing at God's board shall begin	§ 78	*					
——— the—shall turn him to the people	§ 79	*					
——— shall the—rehearse distinctly	§ 79		*	*	*		
——— shall the—[Pbr.] turning to the people	§ 79					*	*
——— the—[Pbr.] standing up, and saying	§ 80		*	*	*	*	
——— the—standing as before, and saying	§ 80						*
——— the—or he that is appointed shall read	§ 81	*					
——— the—[Pbr.] shall read the Epistle	§ 81		*	*	*	*	*
——— the—or one appointed to read the Gospel	§ 82	*					
——— the—or Deacon then shall read the Gospel	§ 84	*					
——— after the Gospel ended the—shall begin	§ 84	*					
——— the—shall say to them which be	§ 89 O.H.C.						
——— shall the—[Pbr.] say this exhortation	§ 88		*	*	*	*	*
——— then shall the—return to	§ 93						*
——— and reverently bring it to the—	§ 95						*
——— immediately after the—himself hath	§ 98 O.H.C.						
——— but as heretofore usually the—	§ 98 O.H.C.						
——— the—shall then place upon the table	§ 98						*
——— then the—shall say	§ 99	*					
——— the—[Pbr.] shall proceed, saying	§ 99		*	*	*	*	*
——— then shall the—turn to the Lord's table	§ 100						*
——— shall the—or deacon turn him	§ 104	*					
——— after which done, the—shall say	§ 104		*	*	*		*
——— then the—turning him to the altar	§ 105	*					
——— then the—[Pbr.] standing up, shall say	§ 107		*	*	*	*	
——— when the—standing before the table	§ 106						*
——— the—shall take the cup	p. 245	*					
——— the—must take the bread	p. 245	*					
——— the—is to take the paten	p. 245						*
——— then shall the—say	§ 109	*					
——— here the—shall pause awhile	§ 110 O.H.C.						
——— after a little pause the—shall say	§ 111 O.H.C.						
——— here the—shall turn him towards those	§ 111	*					
——— then shall the—[Pbr.] say to them	§ 111		*	*	*	*	*
——— by one of the ministers or by the—	§ 112 O.H.C.	*	*	*	*		

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Priest, then shall the—[Pbr.] [...] stand up	§ 113 O.H.C.	*	*	*	*	*	*
——— then shall the—stand up . .	§ 114 O.H.C.	*	*	*	*	*	*
——— shall the—[Pbr.] also say . . .	§ 114	*	*	*	*	*	*
——— then shall the—kneel down .	§ 115 O.H.C.						
——— then shall the—turning him to God's board	§ 115	*					
——— [Pbr.] kneeling down [at God's board] .	§ 115		*	*	*	*	*
——— then shall the—first receive . . .	§ 116	*					
——— then shall the—rise . .	§ 116 O.H.C.						
——— they may be ready to help the—	§ 116 O.H.C.						
——— deliver the same to the—and Deacons .	§ 116						*
——— the—shall deliver the Communion	§ 116 O.H.C.						
——— and the—delivering the Sacrament	§ 119 O.H.C.						
——— if there be a deacon or other—	§ 121 O H.C.	*					
——— and as the—ministereth the bread	§ 121 O.H.C.						
——— and as the—ministereth the Sacrament .	§ 121	*					
——— so soon as the—doth receive . . .	§ 122	*					
——— the—is to consecrate	§ 124						*
——— then the—shall give thanks to God . .	§ 127	*					
——— then shall the—say the Lord's Prayer .	§ 126		*	*	*		*
——— then the—turning him to the people	§ 128 O.H.C.	*					
——— then the—[Pbr.] or Bishop, if he be present	§ 128		*	*	*	*	*
——— when there are no clerks, then the— .	§ 129	*					
——— the—shall put upon him a plain albe .	§ 134	*					
——— [disposed] to communicate with the—	§§ 134, 136	*					
——— to communicate with the—[Pbr.] . .	§ 137	*	*	*	*	*	*
——— to communicate with the—[Pbr.] . .	§ 139		*	*	*	*	*
——— the—and such other of the communicants	§ 142						*
——— the—after the first cup...be emptied	§ 143 O.H.C.						
——— receive the Holy Communion with the—	§ 145	*					
——— the—on the week-day shall forbear . .	§ 145	*					
——— communicate with the—that ministereth .	§ 145	*					
——— received at the—'s hands the Sacrament .	§ 148	*					
——— in their mouths at the—'s hand . .	§ 148	*					
——— shall the—and the people . . .	§ 153						*
——— then standing there the—[Pbr.] shall ask	§ 181	*	*	*	*	*	
——— if they answer, No, then shall the—[Pbr.]	§ 181	*	*	*	*	*	
——— and the—coming to the font . . .	§ 181						*
——— shall the—proceed as followeth . .	§ 181						*
——— then [shall] the—[Pbr.] shall say . .	§ 182	*	*	*	*	*	*
——— shall the—ask what shall be the name .	§ 183	*					
——— let the—looking upon the children . .	§ 185	*					
——— then shall the—[Pbr.] say . . .	§ 186	*	*	*	*	*	
——— the people stand up, and the—shall say .	§ 186						*
——— the—shall add also this prayer . .	§ 190	*					
——— let the—take one of the children . .	§ 191	*					
——— the—[Pbr.] shall speak unto the godfathers	§ 192		*	*	*	*	*
——— then standing at the font, the— . .	§ 192	*					
——— shall the—demand of the child . .	§ 193	*					
——— shall the—[Pbr.] demand of the godfathers	§ 193		*	*	*	*	
——— then shall the—[Pbr.] say . . .	§ 194		*	*	*	*	*

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Priest, the—[Pbr.] shall take the child	§ 195	*	*	*	*	*	*
——— then the—shall anoint the infant	§ 199	*					
——— the—[Pbr.] shall make a cross	§ 200		*	*	*	*	
——— the—shall make a cross . pp. 299, 309,	316						*
——— then the—shall say	§ 200						*
——— then shall the—[Pbr.] say	§ 201		*	*	*	*	*
——— then shall the—[Pbr.] say	§ 203		*	*	*	*	*
——— the—shall say to the godfathers, &c.	§ 205						*
——— the—[Pbr.] calling the godfathers...together	§ 205	*	*	*	*	*	
——— chrisoms...to be delivered to the—	§ 206	*					
——— to the intent the—may examine	§ 216	*	*	*			
——— then shall the—examine them further	§ 216	*	*	*			
——— that if the—[Pbr.] or Minister of the same	§ 216				*	*	
——— [shall] the—[Pbr.] shall demand the name	§ 222	*	*	*	*	*	*
——— then the—shall say	§ 224						*
——— then shall the—say	§ 225						*
——— then shall the—say	§ 226						*
——— make...answer to the—'s [Pbr.'s] questions	§ 229	*	*	*	*	*	*
——— then let the—[Pbr.] baptize it [him]	§ 229	*	*	*	*	*	*
——— the—shall say at the font	§ 230	*					
——— then shall the—say thus	§ 233						*
——— and standing there the—shall ask	§ 233						*
——— then shall the—say	§ 234						*
——— and the—shall say	§ 236						*
——— then the—shall speak to the persons	§ 238						*
——— then shall the—demand	§ 239						*
——— then shall the—say	§ 240						*
——— then shall the—take each person	§ 241						*
——— then shall the—say	§ 242						*
——— then shall the—say	§ 243						*
——— the—shall use this exhortation	§ 245						*
——— there the—[Pbr.] shall thus say	§ 272	*	*	*	*	*	
——— the—shall say	§ 272						*
——— then shall the—[Pbr.] say to the woman	§ 277	*	*	*	*	*	*
——— with the accustomed duty to the—[Pbr.]	§ 283		*	*	*	*	*
——— the—[Pbr.] taking the ring, shall deliver it	§ 283	*	*	*	*	*	*
——— and the man taught by the—[Pbr.] shall say	§ 283	*	*	*	*	*	*
——— shall the—[Pbr.] join their right hands	§ 285	*	*	*	*	*	*
——— the—[Pbr.] standing at the table	§ 290		*	*	*	*	*
——— the—standing at the altar and turning	§ 290	*					
——— then shall the—bless the man and the woman	§ 292	*					
——— then shall the—[Pbr.] say	§ 292		*	*	*	*	*
——— the—[Pbr.] entering into the sick person's	§ 297	*	*	*	*	*	
——— after which confession the—[Pbr.] shall	§ 309	*	*	*	*	*	*
——— then the—[Pbr.] shall say the [this] collect	§ 310	*	*	*	*	*	*
——— then shall the—anoint him	§ 319	*					
——— then shall the—reserve	§ 321	*					
——— after which the—shall proceed	§ 329						*
——— the—[Pbr.] shall first receive the	§ 330	*	*	*	*	*	*
——— the—[Pbr.] for more expedition shall	§ 333	*	*	*	*	*	*

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Priest, then shall the—use the appointed prayer .	§ 336	▪					
——— the—[Pbr.] meeting the corpse at the .	§ 339	*	▪	*	*	*	
——— the—and clerks meeting the corpse .	§ 339						*
——— the—[Pbr.] shall say	§ 342	▪	*	*	*	*	*
——— or [else] the—[Pbr.] and clerks shall sing	§ 342	*	*	*	*	*	*
——— then the—casting earth upon the corpse .	§ 344	*					
——— the—[Pbr.] shall say	§ 344		*	*	*	*	*
——— [shall] the—[Pbr.] shall say . . .	§ 350	▪	*	*	*	*	*
——— [the]—[Pbr.]	§ 351	*	*	*	*	*	*
——— the—[Pbr.] standing by her, shall say .	§ 357	*	*	*	*	*	
——— and then the—shall say unto her . .	§ 357						▪
——— then shall the—[Pbr.] say this Psalm .	§ 358	*	*	*	▪	*	*
——— then the—shall say	§ 360						▪
——— [Pbr.]	§ 361	*	*	*	*	*	
——— the—[Pbr.] shall go into the pulpit . .	§ 363	▪	*	*	*	*	
——— the—shall in the reading pew or pulpit .	§ 363						*
——— the—[Pbr.] and clerks kneeling . .	§ 365	*	*	*	*	*	*
——— then shall the—if there be any in the ship	§ 379						*
——— shall the—and the people with him .	§ 396						▪

[The word "Priest" is also frequently repeated independently of numbered rubrics, e.g. pp. 71, 76, 80, 215, 237, 248, 257, 368, 384, 392, &c.]

priesthood, admitted...to the order of— . .	§ 410	*	*	*			*
——— all them that shall receive the order of— .	§ 421	▪	▪	*			*
——— if the order of deacon and—[to others] .	§ 440	*	*	▪			*
Priests, where there be many—	§ 74	▪					
——— where be many—[Pbrs.] and Deacons .	§ 140		*	*	*	*	*
——— or else the—[Pbr.] and clerks shall sing .	§ 339	▪	*	*	*	*	
——— of such as come to be admitted— . .	§ 420						*
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——— eat and drink the same	§ 142						*
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——— the [Pbr. or] Curate may—minister	§ 322		*	*	*	*	*
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——— to take the woman by the [her]—	§ 281	*	*	*	*	*	*
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——— then likewise shall he—	§ 35					*	
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——— shall—this Psalm following	§ 288	*	*	*	*	*	*
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——— for a—of our...acknowledgments	§ 151						*
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——— also how many there are	§ 320						*
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——— making the—	§ 319	*					
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——— a certain space kept in—	§ 432	*	*	*			
——— there shall be—kept for a space	§ 432						*
simili modo postquam, beginning...words—	§ 143 O.H.C.						
sing, the clerks shall—the rest [of the Creed]	§ 84	*					
——— they shall—one or many of the sentences	§ 94	*					
——— while the clerks do—the offertory	§ 95	*					
——— this the clerks shall also—	§ 103	*					
——— then shall the clerks—the post-Communion	§ 122	*					
——— all things appointed here for them to—	§ 129	*					
——— in the Communion time the clerks shall—	§ 122	*					
——— the congregation shall—the Creed	§ 438	*	*	*			
singing, when the clerks have done—	§ 104	*					
sing or say, going...or toward the grave shall—	§ 339						*
——— with the clergy and people present— [See also "say or sing."]	§ 425	*	*	*			*
singular, shall be to him a—great comfort	§ 330	*					
six weeks, the Curate of every parish once in—	§ 266	*					
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solemnization, then the—must be deferred	§ 274	*	*	*	*	*	*
——— day appointed for—	§ 272	*	*	*	*	*	*
Solemnization of Matrimony, the FORM of—	p. 333	*	*	*	*	*	*
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——— shall not—matrimony betwixt them	§ 271	*	*	*	*	*	*
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——— child which is after this—baptized	§ 216	*	*	*	*	*	*
——— shall absolve him...after this—.	§ 309		*	*	*	*	*
space, for the—of a whole year	§ 410	*	*	*			*
——— shall be a certain—kept in silence	§ 432	*	*	*			
——— shall be silence kept for a—	§ 432						*
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speak, shall—to the godfathers and godmothers	§ 192	*	*	*	*	*	*
——— the Priest shall—to the persons	§ 238						*
——— then shall the Minister—unto the people	§ 286	*	*	*	*	*	*
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——— then—to the new baptized	§ 246						*
——— and also—to the persons	§ 273	*	*	*	*	*	*

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spent, if the consecrated bread or wine be all—	§ 124						*
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spiritually, he doth eat and drink—	§ 332	*					
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stand, he shall—at such a part of the Holy Table	§ 106					*	
——— cannot conveniently—at the church door	§ 209	*					
——— let them—within the church	§ 209	*					
standeth, nigh unto the place where the Table—	§ 357		*				
standing, the Priest alone—	§§ 9, 33			*	*		*
——— that readeth, [so]—and turning	§ 16	*	*	*	*	*	*
——— the [Pbr.] Minister and [all] the people—	§§ 22, [55]		*	*	*	*	*
——— Priest—humbly afore the midst of the altar	§ 76	*					
——— the Priest [Pbr.]—at the north side	§ 76		*	*	*	*	
——— when the Priest—before the table	§ 106						*
——— and then—there the Priest [Pbr.]	§ 181	*	*	*	*	*	
——— and—there shall say	§ 181						*
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——— and—there the Priest shall ask	§ 233						*
——— and—in order before the Bishop	§ 249						*
——— and there—together, the man on the right	§ 272						*
——— the Priest—at the altar and turning his face	§ 290	*					
——— the Priest [Pbr.]—at the table	§ 290		*	*	*	*	*
standing up, the Presbyter alone, he—	§ 9					*	
——— here all—the Priest	§ 13						*
——— then all of them—the Presbyter	§ 13					*	
——— every one—at the same	§ 15				*		
——— then the Minister—shall say	§ 24		*	*	*		
——— then the Priest [Pbr.]—shall say	§ 24					*	*
——— the Priest—and saying	§ 25	*					
——— here all—the Priest shall say	§ 37						*
——— all—as often as it [the "Gloria"] is	§ 35					*	
——— the Priest [Presbyter]—shall say	§§ 106, [107]		*	*	*	*	
——— this creed, all still reverently—	§ 84					*	
——— then all—the Priest	§ 205						*
——— then all—	§ 245						*
——— then shall the Bishop—	§ 431						*
——— then the Archbishop—	§ 455						*
stand up, readeth the Gospel the people shall—	§ 61					*	
——— then shall the people—	§§ 186, 236						*
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——— thanksgiving after a—	§ 380						*
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subscribed, with his hand—thereunto	§ 258						*
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sudden perils, men be subject to many—	§ 320	*	*	*	*	*	*
suffer, or to—other punishment	§ 147	*					
——— if the time will—	§ 214	*	*	*	*	*	
——— as the time and present exigence will—	§ 214						*

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suffice, if the wine hallowed...doth not—	§ 143 O.H.C.						
——— as shall—for the persons	§ 98	*					
——— it shall—that the bread be such	§ 141	■	■	■	■	*	*
——— it shall—to pour water	§ 197	*	■	*	*	■	*
——— it may—to use the Office for Public Baptism	§ 248						*
——— it shall—[that] the Litany [to] be said once	§ 440	*	*	*			*
sufficient, it shall be—to read this exhortation	§ 90	*					
——— so much bread and wine as he shall think—	§ 98						*
——— number, at least two or three	§ 322					■	
sufficiently, is lawfully and—baptized	§ 216	*	*	*	*	*	■
——— whether they be—instructed	§ 231						■
suffrage, in the proper—there added	§ 425						■
——— the proper—...shall be omitted	§ 452						■
suffrages, then the—before assigned	§ 43	*					
——— with all the—and due order	§ 145	*					
——— these Psalms with other—following	§ 348	*					
——— the Litany and—	§ 395	*	■	■			*
Sunday, or some holyday immediately preceding	§ 92						*
——— the [next]—or holyday	§ 92 O.H.C.	■					
——— with the Minister every—at the least	§ 140		*	*	■	*	*
——— by order of their houses every—	§ 144		■	*	*		
——— beginning on the—before	§ 159					*	
——— upon the—or holyday	§ 180	*	■	■	■	*	
——— longer than the—or other holyday	§ 212	*	*	*	*	*	
——— longer than the first or second—	§ 212						*
——— upon the—or holyday appointed	§ 232						*
——— shall upon some—or holyday	§ 266	*					
——— upon some other—or holyday	§ 410						*
——— to be performed on some—or holyday	p. 456						*
Sundays, if there be any more—before Advent	§ 70		*	*	*	*	*
——— but upon—and other holydays	§ 178	*	■	*	*	*	■
——— shall diligently upon—and holydays	§ 255						■
——— shall diligently upon—and holydays	§ 266		*	*	*	*	
——— asked three several—or holydays	§ 270	■	*	■	*	■	
——— be published three several—or holydays	§ 270						*
sung, the lessons shall be—in a plain tune	§ 16	*	*	*	*	*	
——— sentences of Holy Scripture to be—	§ 93	*					
——— after the hymn may be—the "Te Deum"	§ 386						*
——— then shall be—for the introit	§ 411	■					
sung or said, [then shall be]—the Creed	§§ 22, [84]						*
——— shall be—this Confession of, &c.	§ 55	*	*	*	*	*	*
——— these anthems shall be—	§ 67		*	*	*	*	*
——— after each of which prefaces shall be—	§ 102						*
——— then shall be—the service	§ 399						*
——— then shall be—the Communion	§ 400	■	*	*			
——— then shall be—the service for	§ 426						*
——— after which shall be—	§ 433						*
——— then shall be—"Come, Holy Ghost"	§ 456	*	*	*			
——— "Veni Creator" shall be—over to him	§ 456						*

[See also "said or sung."]

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superstition, and to take away the— . . .	§ 141		*	*	*	*	
——— to take away all occasion of...— . .	§ 141						*
——— abused it to—and wickedness . . .	§ 148	*					
sup or draught, taking one—only .	§ 98 O.H.C.						
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——— secretly...to make humble—to God .	§ 432	*	*	*			*
supremacy, the Oath of the King's [Queen's]— .	§ 402	*	*	*			*
surcease, the Bishop shall—from ordering that .	§ 394	*	*	*			*
——— the Bishop shall—from ordering that person	§ 424						*
sureties, will be bound and [sufficient]—with him	§ 274	*	*	*	*	*	*
surplice, Minister in parish churches...shall use a—	§ 2	*					
——— being graduates, may use...besides their—	§ 2	*					
——— at liberty to use any—or no	§ 2	*					
——— Priest or Deacon shall have and wear a—only	§ 2		*				
——— the Bishop...shall have upon him a—or albe	§ 3	*					
——— put upon him a plain albe or— . .	§ 134	*					
——— having upon him a—and a cope . .	§ 447	*					
surplices, being also in—and copes . . .	§ 447	*					
sustain, as the persons to be married do— . .	§ 274	*	*	*	*	*	*
sweat, in the time of the plague—or such other .	§ 337		*	*	*	*	*
TABLE, The—and Calendar expressing the	pp. 17—19	*	*	*	*	*	
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table [of Psalms] made for that purpose . .	§ 15	*	*	*	*		
——— in the—for Psalms	§ 38	*	*	*	*	*	
Table, the—...at the Communion time...shall stand	§ 75		*	*	*		*
——— at the north side of the— . . .	§ 76		*	*	*		*
——— the Priest shall place upon the— . .	§ 98						*
——— when the Priest standing before the— .	§ 106						*
——— to be eaten at the—with other meats .	§ 141		*	*	*		
——— the Priest [Pbr.] standing at the— . .	§ 290		*	*	*	*	*
——— unto the place where the—standeth . .	§ 357		*	*	*		
TABLES AND RULES for the Moveable...Feasts .	p. 31						*
take, the godfathers...shall—and lay their hands .	§ 198	*					
——— which all they...shall—together . .	§ 438	*	*	*			
taking one only sup or draught . .	§ 98 O.H.C.						
tarry, partakers...shall—still in the quire . .	§ 97	*					
——— and all that be ordered shall—and receive	§ 408	*	*	*			*
taught, and the man—by the Priest [Pbr.] shall say	§ 283	*	*	*	*	*	*
teacheth, according to St. Paul's doctrine, who— .	§ 250	*	*	*	*	*	
tempest, a hymn of praise...after a dangerous— .	§ 383						*
temporal, for the settling of their—estates . .	§ 306						*
——— set an order for their—goods . . .	§ 306	*	*	*	*	*	
temptations, defence against all—to sin . .	§ 252	*	*	*	*	*	
Ten Commandments, rehearse distinctly all the—	§ 79		*	*	*	*	*
——— as soon as they can say...the— .	§ 207	*	*	*	*	*	
——— can say the— . . .	§§ [250], 257	*	*	*	*	*	*
——— which can say...the— . . .	§ 268	*	*	*	*	*	

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testify, may—the receiving of them	§ 178	*	*	*	*	*	*
thanks, and giving him hearty—therefore	§ 332	*	*	*	*	*	*
——— the woman that cometh to give her—	§ 362		*	*	*	*	*
thanksgiving after a storm	§ 380						*
——— Collects of—	§ 381						*
——— a hymn of praise and--	§ 383						*
——— a psalm or hymn of praise and—	§ 385						*
——— the—of Women after Childbirth	p. 389		*	*	*	*	*
thicker, something more larger and—than it was	§ 141	*					
thought good, yet it is—to follow the same	§ 178	*	*	*	*	*	
——— it is—that none hereafter	§ 250	*	*	*	*	*	
three, which shall be—or two at the least	§ 320						*
thrice, shall dip it in the water—	§ 195	*					
times past, chancels shall remain as...in—	§ 1		*	*	*	*	*
times, at all—of their ministration	§ 2						*
——— at all other—in his ministration	§ 2		*	*	*	*	
——— and at other—when it shall be commanded	§ 152		*	*	*	*	*
——— children ought [may] at all—[to] be baptized	§ 178	*	*	*	*	*	
times, but at two—in the year	§ 178	*	*	*	*	*	
——— at which—it was openly ministered	§ 178	*	*	*	*	*	
——— usage of the Church in—past	§ 253	*	*	*	*	*	
token, and of their part a great—of charity	§ 330	*					
tokens, a ring and other—of spousage	§ 283	*					
troth, then shall they give their—to each other	§ 280						*
——— and so either to give their—to other	§ 281	*	*	*	*	*	
troubled in mind, a prayer for persons—	§ 318						*
true, Christ's—natural Body	§ 151		*				
truth, against the—of Christ's [true] natural Body	§ 151		*				*
——— he shall know for—that it is certain	§ 254	*	*	*	*	*	
——— unto such time as the—be tried	§ 274	*	*	*	*	*	*
try, the party accused shall—himself clear of	§ 394	*	*	*			
tunicle, putting on a—, shall read the Gospel	§ 407	*					
tunicles, shall have upon them albes with—	§ 74	*					
turn, shall the Priest or Deacon—him to the people	§ 104	*					
——— shall—him towards those that come	§ 111	*					
——— then shall the Priest—to the Lord's table	§ 100						*
turning, that readeth [so] standing and—him	§ 16	*	*	*	*	*	*
——— then the Priest—him to the altar	§ 105	*					
——— still to the altar	§ 108	*					
——— himself to the people, say thus	§§ [9], 113 O.H.C.	*	*	*	*	*	*
——— him toward the people	§ 114 O.H.C.						
——— him to God's board, kneel down	§ 115	*					
——— him first to the people, and saying	§ 127	*					
——— then the Priest—him to the people	§ 128 O.H.C.	*					
——— then—him to the people	§ 134	*					
——— standing at the table, and—his face	§ 290		*	*	*	*	*
——— and—his face toward them	§ 290	*					
twelfth day, except it be on the—of the month	§ 41						*
two or three, sufficient number, at least—	§ 322					*	

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unbaptized, is not to be used for any that die—	§ 338						*
uncertain, do make such—answers	§ 229	*	*	*	*	*	*
——— and ever—what time they shall depart	§ 320	*	*	*	*	*	*
undoubtedly, that children which...are—saved	§ 210						*
——— that children being baptized...are—saved	§ 254	*	*	*	*	*	
unconsecrated, if any...Bread and Wine remain—	§ 142						*
uniformity, that an—might be used throughout	§ 148	*					
unity, will not be persuaded to a godly—	§ 73	*					
university, degrees taken in any—	§ 2	*					
unleavened, [the bread...be made...]—and round	§ 141	*					
unquiet[ed], to be—for lack of the same	§ 320	*	*	*	*	*	
unsaid, upon the week days it may be left—	§ 90	*					
urgent, on—occasion upon some other Sunday	§ 410						*
usage, agreeable to...the—of the primitive Church	§ 145	*					
——— agreeable with the—of the Church	§ 253	*	*	*	*	*	
use, shall—a surplice	§ 2	*					
——— may—in the choir besides their surplices	§ 2	*					
——— be at liberty to—any surplices or no	§ 2	*					
——— when they preach shall—such hood	§ 2	*					
——— shall—neither alb, vestment, nor cope	§ 2		*				
——— shall—such ornaments in the church	§ 2			*	*	*	
——— he shall—this exhortation	§ 91						*
——— with more ease...—both his hands	§ 106					*	
use, as were in—by authority of Parliament	§ 2			*	*		
——— shall be retained and be in—	§ 2						*
——— or convenient cup prepared for that—	§ 98	*					
——— shall have it to his own—	§ 142		*	*	*		*
——— to the—of their Pastors and Curates	§ 144	*					
——— the—of the sign of the Cross	§ 211						*
used, ORDER where M. and E. Prayer shall be—	p. 65		*	*	*		
——— Morning and Evening Prayer shall be—	§ 1		*	*	*	*	*
——— shall be—in such place of the church	§ 1		*				
——— shall be—in the accustomed place	§ 1			*	*	*	*
——— gestures, they may be—or left	§ 4	*					
——— may be—any part of Holy Scripture	§ 5	*					
——— wheresoever else it is—in Divine Service	§ 11						*
——— after the second lesson...shall be—	§ 19	*					
——— after the second lesson shall be—and said	§ 19		*	*	*		
——— shall be—the same collect...which was—	§ 64		*	*	*	*	
——— Epistle and Gospel which were—	§ 66					*	
——— the same order shall be—all other days	§ 136	*					
——— that an uniformity might be—throughout	§ 148	*					
——— this Order...shall be—severally	§ 204	*					
——— is not to be—for any that die unbaptized	§ 338						*
——— these two prayers to be—...every day	§ 369						*
——— the Collects shall both be—	§ 440						*
——— Holy Communion be—as they are appointed	§ 440	*	*	*			
——— in the Common Prayer-Book may be—	§ 389						*
uses, to [such] pious and charitable—	§§ 131, 150					*	*
usual, that the bread be such as is—	§ 141		*	*	*	*	*

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usual, the woman at the—time after her delivery	§ 357						*
usually, as heretofore—the Priest hath done	§ 98 O.H.C.						
usurped, the—power...of the Bishop of Rome	§ 402	*	*				
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valour, shall offer...the just—and price	§ 144	*					
value, a caution to the full—of such charges	§ 274	*	*	*	*	*	*
varying, without—any other rite in the Mass	§ 98 O.H.C.						
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Versicle, The—	pp. 273, 275	*	*	*	*		
vessel, upon every—(be it chalice or flagon)	p. 245						*
vested, the elected Bishop—with his rochet	§ 447						*
vestment, shall use neither alb,—,nor cope	§ 2		*				
——— shall have upon him a cope or—	§ 3	*					
——— a white alb plain with a—or cope	§ 74	*					
vesture, shall put upon him the—appointed	§ 74	*					
——— his white—, commonly called the chrisom	§ 198	*					
——— the Minister shall put the white—	§ 223	*					
vestures, upon them likewise the—appointed	§ 74	*					
Vicar, first the Parson,—, or Curate	§ 92 O.H.C.						
——— reckon with his [the] Parson,—,or Curate	§ 149		*	*	*		*
victory, after—, or deliverance from an enemy	§ 384						*
——— a Psalm or Hymn of Praise...after a—	§ 385						*
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Vigils, Table of the—Fasts and Days of Abstinence	p. 32						*
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——— in case of sudden—	§ 320						*
——— cut off the form of the—at the Psalm	§ 333		*	*	*	*	*
——— shall use this order at the—	§ 333	*					
Visitation of the Sick, The ORDER for the—	p. 350	*	*	*	*	*	*
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——— more sick persons to be—	§ 331	*					
——— when the sick person is—	§ 333	*	*	*	*	*	*
vocation, ought to esteem them in their—	§ 390	*	*	*			
voice, shall read with a loud—	§ 7		*	*	*	*	
——— shall begin with a loud—	§ 11	*	*	*	*	*	
——— say the Lord's Prayer with an audible—	§ 11						*
——— read two lessons distinctly with a loud—	§ 16	*	*	*	*	*	
——— read distinctly with an audible—	§ 16						*
——— pronouncing with a loud—	§ 21		*	*	*	*	*
——— say the Lord's Prayer...with a loud—	§ 23		*	*	*	*	*
——— shall read with a loud—	§ 31						*
——— say the Lord's Prayer with a loud—	§ 44						*
vulgar tongue, be ministered in the—	§ 178						*
——— can say in their—	§ 207	*	*	*	*	*	
wafer-bread, though it be lawful to have—	§ 141					*	
want, if there be—the words of consecration	§ 142					*	
——— or for—of warning in due time	§ 332				*	*	*
war, in the time of—[and tumults]	§ 164		*	*	*	*	*

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warily, so it be discreetly and—done	§ 195	*	*	*	*	*	
——— dip it in the water discreetly and—	§ 196						*
warn, and also they shall—them	§ 213	*	*	*	*	*	*
warning, shall give—to his parishioners	§ 92 O.H.C.						
——— when the Minister giveth—	§ 92						*
——— upon—by him given	§ 266	*					
——— then upon convenient—given	§ 322	*					
——— for lack [want] of—given in due time	§ 332	*	*	*	*	*	*
water, a little pure and clean—	§ 98	*					
——— wine with some—put into it	§ 98 O.H.C.						
——— shall dip it in the—thrice	§ 195	*					
——— shall dip it in the—, so it be discreetly	§ 195		*	*	*	*	
——— shall dip it in the—discreetly	§ 196						*
——— it shall suffice to pour—	§ 197	*	*	*	*	*	*
——— then to be filled with pure—	§ 181						*
——— shall dip [it] in the—or pour—	§ 214	*	*	*	*	*	
——— the Minister shall pour—upon it	§ 214						*
——— that the child was baptized with—	§ 229				*	*	*
——— the—in the font shall be changed	[p. 289], § 230	*				*	
——— in the—so changed	[p. 289], § 230	*				*	
——— dip him in the—or pour—	§ 241						*
weak, and if the child be—	§ 197	*	*	*	*	*	
——— if they certify that the child is—	§ 197						*
wear, shall have and—a surplice only	§ 2		*				
——— shall have and—a rochet	§ 3		*				
week, a—before at the least	§ 231						*
week-days, upon the—it may be left unsaid	§ 90	*					
weighty matter, his conscience troubled with any—	§ 309	*	*	*	*	*	*
white vesture, shall put upon him his—	§ 198	*					
——— the Minister shall put the—	§ 223	*					
wickedness, abused it to superstition and—	§ 148	*					
will, let him then make his—	§ 306	*	*	*	*	*	
——— be admonished to make his—	§ 306						*
willing, therefore we—to do the same	§ 151		*				
willingly, whosoever—upon no just cause	§ 147	*					
wine, putting the—into the chalice	§ 98	*					
——— cup or cups full of—	§ 98 O.H.C.						
——— for more expedition minister the—	§ 121 O.H.C.						
——— consecrated bread or—be all spent	§ 124						*
——— if...the—hallowed and consecrate	§ 143 O.H.C.						
——— in which there is any—to be consecrated	p. 245						*
[See also "Bread and Wine."]							
wise, shall speak...on this—	§ 192	*	*	*	*	*	*
——— speak to the persons...on this—	§ 238						*
——— shall confirm them on this—	§ 259	*	*	*	*	*	
withdraw, to see if any man will—himself	§ 110 O.H.C.						
witness, that every child may have a—	§ 257	*	*	*	*	*	
——— as a—of their confirmation	§ 257						*
wont, as they were—to find and pay	§ 144	*					
worthy receiver, given unto the—	§ 151		*				

		1549	1552	1559	1604	1637	1662
worthy receiving, dispose themselves to the—	§ 145	*					
writing, bring or send in—[with his hand]	§§ [258, 268]	*	*	*	*	*	*
written, he shall say that which is—after	§ 7		*	*	*	*	*
——— read this exhortation above—	§ 90	*					
wrong, hath done injury or—to any man	§ 306	*	*	*	*	*	*
wrong part, interpreted in a—	§ 151		*				
year, in the second—of the reign of King Edward	§ 2			*	*		*
——— daily through[out] the [whole]—	§ 17		*	*	*	*	*
——— throughout the whole	§§ 19, 56	*					
——— daily through the—	§ 21	*					
——— throughout all the—	§ 25	*	*	*	*	*	*
——— Morning Prayer throughout the—	§ 30						*
——— Evening Prayer throughout the—	§ 54						*
——— of every Psalm throughout the—	§ 15	*	*	*	*	*	*
——— every Sunday and Holyday in the—	§ 62					*	
——— to communicate once in the—	§ 146	*					
——— at the least three times in the—	§ 149		*	*	*	*	*
——— at two times in the—	§ 178	*	*	*	*	*	
——— first published in the—1604	§ 211						*
——— for the space of a whole—	§ 410						*
——— a whole—at the least	§ 410	*	*	*			
yearly, at Easter, every parishioner shall reckon—	§ 149		*	*	*		*
years, that the people many—past	§ 148	*					
——— before they come to—of discretion	§ 248						*

ADDENDA.

[THE following additional words (and, in a few cases, additional references to words already given in the Concordance) were noted during a second reading through of the rubrics for the sake of verifying the figures. It was found that while all the more important words, or words likely to suggest themselves for reference to particular rubrics, had been given in the pages already printed, there were included several words of minor importance; and it has been thought well, for the sake of consistency, to print a supplemental list of similar words, and in one or two cases to complete the references to those words to which only the more important references had already been given.

The list even now is perhaps not exhaustive, but it is hoped no word or reference likely to be required, or be of any value, has been omitted.]

		1549	1552	1559	1604	1637	1662
ability, every one according to his— . . .	§ 95	*					
——— such sick persons as are of— . . .	§ 308						*
absence, or in his—any other lawful Minister .	§ 214						*
——— or in his—one appointed in his stead .	§ 421						*
abused it to superstition and wickedness . .	§ 148	*					
access, collect of humble—to the Holy Communion	§ 115					*	
accuse, of which his conscience shall—him . .	§ 377						*
accused, until such time as the party— .	§§ 394, 424	*	*	*			*
Act of Parliament, according to the— . . .	§ 2			*	*	*	
admonish, shall oft—the people	§ 212	*	*	*	*	*	*
admonished, wherefore the people are to be— .	§ 178	*	*	*	*	*	*
——— must be oft—that they set an order . .	§ 306	*	*	*	*	*	
——— let him then be—to make his will . .	§ 306						*
advertise, shall call him and—him . . .	§ 72	*	*	*	*	*	*
afore, humbly—the midst of the Altar . .	§ 76	*					
——— woman kneeling—the Altar . . . [See *before*.]	§ 290	*	*	*	*	*	
alter, the two last collects shall never— . .	§ 25	*	*	*	*	*	*
alteration, at Evensong [Evening Prayer] without—	§ 46	*	*	*	*	*	*
annexed, parish churches, and chapels—to the same	§ 2	*					
——— in chapels—and all other places .	§ 137	*					
——— and in such chapels—	§ 138	*					
apparelled, come into the church decently— .	§ 357						*
appeareth, it—by ancient writers . . .	§ 178	*	*	*	*	*	
——— when there—small hope of recovery .	§ 316						*
appertaining to the ecclesiastical administration .	§ 410	*	*	*			*
appointed, part of holy Scripture hereafter to be...—	§ 5	*					
——— upon which another anthem is— . .	§ 14						*
——— or other like as is—in the Kalendar . .	§ 16	*	*	*	*	*	
——— the Creed of S. Athanasius—to be read .	§ 22						*
——— if the Litany be not—	§ 29					*	
——— as is—at Morning Prayer . . .	§ 34					*	
——— a lesson of the New Testament, as it is—	§ 40						*
——— with other prayers, as is before— . .	§ 42		*	*	*	*	
——— the Collect—for every Sunday . . .	§ 57						*
——— the vesture—for that ministration . .	§ 74	*					

		1549	1552	1559	1604	1637	1662
appointed, vestures—for their ministry	§ 74	*					
——— at the time—for the ministration	§ 74	*					
——— at the offering days—	§ 96	*	*	*	*		
——— after such form as is—	§ 133	*					
——— shall be otherwise—by his highness	§ 133	▪					
——— all things...—to be said at the celebration	§ 134	▪					
——— as is in this office before—	§ 440						▪
——— some other Bishop—by lawful commission	§ 447						*
assented, by their own...confession have—unto	§ 251	▪	*	*	*	*	
attempted, any such thing hereafter should be—	§ 148	*					
attending, the people sitting and—	§ 363					*	
audible, and say the Lord's Prayer with an—voice	§ 11						*
——— read distinctly with an—voice	§ 16						▪
authority, in use by—of Parliament	§ 2			*	*		
——— in this church...by the—of Parliament	§ 2						*
blame, as every man's devotion serveth without—	§ 4	*					
body, while the earth shall be cast upon the—	§ 344		*	*	*	*	*
care, so that due—may be taken	§ 231						*
cause, shall—the oath...to be ministered	§ 402	*	*	*			*
——— and—it to be read	§ 448		▪	*			*
caution, or else put in a—	§ 274	*	*	*	*	*	*
celebrated, for the high mysteries there to be—	§ 75					*	
certified, the congregation may be—of the true form	§ 216				*	*	*
charitable, according to his ability and—mind	§ 95	*					
——— on some pious and—use	§ 131					*	
——— disposed of to such pious and—uses	§ 150						▪
clerk, accustomed duty to the Priest [Pbr.] and—	§ 283		*	*	*	*	*
commune, let him—with him privily	§ 110 O.H.C.						
consent, they may...with their own—	§ 251	*	*	*	*	*	
continue, he must—in that office	§ 410	*	*	*			*
controversy, and if there be any—therein	§ 1		*				
conveyed, they many times—the same secretly	§ 148	*					
crime, shall try himself [be found] clear of that—	§ 394	*	*	*			*
——— any great—or impediment be objected	§§ 394, 424	*	*	*			*
——— found clear of that—	§ 424						*
cut off, shall—the form of the Visitation	§ 333		*	*	*	*	*
dames, fathers, mothers, masters, and—	§§ [256, 267]	*	*	*	*		*
dangerous, after a—tempest	§ 377						*
debts, and [also] [to] declare his—	§ 306	*	*	▪	*	*	*
Declaration, A BRIEF—where every Term	p. 30			*	*		
defer, that they—not the baptism	§ 212	*	*	*	*	*	*
deferred, the solemnization must be—	§ 274	*	*	*	*	*	*
deferring, that any detriment shall come by—	§ 254		*	*	*	*	
determined, except it be otherwise—by the Ordinary	§ 1			*	*	*	*
devoutly, may reverently and—prepare	§ 143 O.H.C.						
direct, as the Ordinary shall—	§ 357						*
disorder, to avoid the profanation and—	§ 151		*				

		1549	1552	1559	1604	1637	1662
disorder, of such profanation and—	§ 151						*
distinctly, shall be read [two lessons]—	§ 16	■	■	*	*	*	*
——— while the Presbyter—pronounces	§ 95					■	
divinity, to provide him with books of holy—	§ 131					■	
earth, the priest casting—upon the corpse	§ 344	*					
——— while the—shall be cast upon the body	§ 344		*	■	*	■	*
elect, then shall the Bishop—put on	§ 456						■
elected, shall be ministered to the person[s]—	§ 448	■	■	■			■
examined, be—and ordained	§ 440						■
executing, in—whereof if he be found faithful	§ 410	■	■	*			*
faithfully, the other half shall be—kept	§ 131					*	
friends, with their—and neighbours	§ 272	*	■	■	*	*	*
gold or silver, tokens of spousage as—	§ 283	*					
goods, he hath not before disposed of his—	§ 306						*
——— he have not afore disposed his—	§ 306	■	*	*	*	■	
hear, turn him as the people may best—	§ 1		*				
——— that the people may—	§ 16	*	■	*	*	■	
——— to the end that the people may the better—	§ 16	*	■	*	■	■	
heard, [so] as he [they] may best be—	§ 16	■	*	*	*	*	■
imminent, when there shall be—danger	§ 377						*
infection, for fear of the—	§ 337		*	*	*	*	*
infirmity, either for their ignorance and—	§ 151		*				
——— either out of ignorance or—	§ 151						■
inserted, the word [Priests]—instead of it	§ 425						■
——— and this—instead of it	§ 452						■
intend, so many as—to be partakers	§ 71	■	■	*	■	■	*
King's Majesty, Prayer for the—	§ 29					■	■
——— Prayer for the—	§ 50					*	*
——— as is appointed by the—'s Injunctions	§ 133	■					
laying his hand severally upon the head	§ 405	■	*	■			*
learn, all that is here appointed for them to—	§ 256						■
——— here appointed for them to—	§ 267	*	■	*	■	*	
liberty, shall be at—to use any surplice	§ 2	*					
life, depart out of this—in their infancy	§ 254	■	*	*	*	*	
limited, part of holy Scripture hereafter to be...—	§ 5	■					
live, if the child...baptized do afterward—	§ 216	*	■	■	■	■	*
liver, an open and notorious evil—	§ 72	■	■	■	*	*	*
loose, they shall—their hands	§ 282	*	■	■	*	*	*
——— shall they again—their hands	§ 283	*	■	*	*	*	*
minded, to those that be—to receive the same	§ 88	*					
——— all those that are—to receive	§ 112 O.H.C.	■	*	■	*	*	*
mistresses, all fathers, mothers, masters, and—	§ 267					■	

		1549	1552	1559	1604	1637	1662
mysteries, for the high—there to be celebrated	§ 75					*	
mystical, or to the—importance of the said	§ 79					*	
necessary, with all things—for the same	§ 322	*	*	*	*	*	
——— all things—so prepared	§ 322						*
——— as can be spared from—service	§ 377						*
——— how—such orders are	§ 390	*	*	*			*
——— how—that order is	§ 390						*
neighbours, done any wrong to his—	§ 72	*	*	*	*	*	*
nineteenth day, on the—of every month	§ 14						*
——— except it be on the—of the month	§ 39						*
obstinate, and not him that is—	§ 73	*	*	*	*	*	*
order, the same—shall the Curate use	§ 73	*	*	*	*	*	*
——— after [that] to the people [also] in [due]—	§ 116					*	
parishes, the banns must be asked in both—	§ 271	*	*	*	*	*	*
——— dwell in divers—	§ 271	*	*	*	*	*	*
particular, to reflect upon those—sins	§ 377						*
parties, and will be bound...to the—	§ 274	*	*	*	*	*	*
penitent, ought to admit the—person	§ 73	*	*	*	*	*	*
pertaineth, such hoods as—to their several degrees	§ 2	*					
pestilence, especially in the time of—	§ 320						*
petition, the people repeating after him every—	§ 126		*	*	*		*
piece, a—of the last chapter of Matthew	§ 416	*	*	*			
pious, on some—or charitable use	§ 131					*	
——— to such—and charitable uses	§ 150						*
plague, in the time of any common—or sickness	§ 165		*	*	*	*	*
——— deliverance from the—	§ 176				*	*	*
——— but specially in the—time	§ 320	*	*	*	*	*	
——— the time of—, sweat, or such other	§ 337		*	*	*	*	*
point, at the—of departure	§ 317						*
prepared, when all things are duly—in the church	§ 441						*
present, to be said by all that are—	§ 8					*	
——— those which be—	§ 92 O.H.C.						
——— may best be heard of all such as be [are]—	§ 16	*	*	*	*	*	*
——— the Priest [Pbr.] or the Bishop (being—)	§ 113		*	*	*	*	*
——— [other] Ministers, if any be there—	§ 116 O.H.C.	*	*	*	*		
——— to other Bishops...(if any be there—)	§ 116					*	
——— to the Bishops...in like manner (if any be—)	§ 116						*
——— then the Priest [Pbr.] or Bishop, if he be—	§ 128		*	*	*	*	*
——— every man—may be put in remembrance	§ 178	*	*	*	*	*	*
——— that the congregation there—	§ 178	*	*	*	*	*	*
——— say to as many children as be—	§ 184	*					
——— godmothers and people—	§ 188	*					
——— multitude of people—	§ 209	*					
——— let [...with] them that be—	§ 214	*	*	*	*	*	*
——— named by some one that is—	§ 214				*	*	*
——— the people being—	§ 270	*	*	*	*	*	
——— the clerks [clergy] and people—	§ 395	*	*	*			*

		1549	1552	1559	1604	1637	1662
present, the priests and others that are—	§ 433						*
——— the Bishops with the Priests—	§ 436	*	*	*			*
——— move the congregation—to pray	§ 451	*	*	*			*
——— with others that are—	§ 456						*
proclaimed, nothing shall be—or published in the	§ 85						*
procure, they—not their children to be baptized	§ 214				*	*	*
procured, lawful minister that can be—	§ 214						*
profanation, and to avoid the—and disorder	§ 151		*				
——— for the avoiding of such—	§ 151						*
profess, should openly—their own faith	§ 253	*	*	*	*	*	
profession, remembrance of his own—	§ 178	*	*	*	*	*	*
profitably to his soul's health	§ 332	*	*	*	*	*	
progeny, the rest of the royal—	§ 158					*	
pronounce, and turning himself to the people—	§ 113					*	*
——— shall the Priest—this absolution	§ 379						*
pronounced, to be—by the minister alone	§ 9		*	*	*		
——— to be—by the [Pbr.] Priest alone	§ 9					*	*
——— to be—by the Priest alone	§ 33						*
——— by the godfathers and godmothers	§ 222	*	*	*	*	*	*
pronounces, while the presbyter distinctly—	§ 95					*	
pronouncing, the [Pbr. or] Minister first—	§ 21		*	*	*	*	*
province, presented...unto the Archbishop of the—	§ 447	*	*	*			*
provision, make some charitable—	§ 138	*					
purified, the woman that is—	§ 362	*					
quietness, and [the]—of his executors	§ 306	*	*	*	*	*	*
Qui pro vobis, ending at these words—	§ 143	O.H.C.					
ratify, may...openly, before the whole church—	§ 251	*	*	*	*	*	*
read, the [Pbr. or] Minister shall—with a loud	§ 7		*	*	*	*	*
——— the Presbyter shall—them	§ 11					*	
——— [Pbr. or] Minister shall—[this] as followeth	§ 294	*	*	*	*	*	*
——— another Bishop shall—the Epistle	§ 441						*
read, is not to be—here	§ 14						*
——— then shall be—[two lessons]	§ 16	*	*	*	*	*	*
——— when else soever the Gospel is—	§ 62					*	
——— although it be—in ancient writers	§ 148	*					
——— after the Gospel is—	§ 187	*	*	*	*	*	*
——— after the Gospel is—	§ 219	*	*	*	*	*	*
——— after this shall be—for the Gospel	§ 416	*	*	*			
——— then shall be—for the Epistle	§ 414	*					
——— shall be—out of the twentieth chapter	§ 414		*	*			
——— shall be—for the Gospel	§ 427						*
——— the whole third chapter...shall be—	§ 440	*	*	*			
——— one of them having—the Gospel	§ 440						*
——— the King's mandate...shall be—	§ 448	*					
——— and cause it to be—	§ 448		*	*			*
readeth, the [Pbr. or] Minister that—the lessons	§ 16	*	*	*	*	*	
——— he that—so standing	§ 16						*

		1549	1552	1559	1604	1637	1662
realm, in any university within this— . . .	§ 2	▪					
reason, by—of extremity of sickness . . .	§ 332	▪	▪	*	▪	*	*
——— by—of the fight or storm . . .	§ 374	·					*
receive, and yet is desirous to—the communion .	§ 320	▪	*	*	*	*	*
reconciled, until he know them to be— . .	§ 73	▪	▪	*	*	*	*
relief, or the public—of their poor . . .	§ 131					▪	
religion, being instructed in Christ's— . .	§ 253	▪	*	*	▪	*	
remembering earnestly the benefits he hath thereby	§ 332	*	▪	*	*	*	*
repeated, shall be—Glory be to the Father .	§ 15	*	▪	*	*	▪	*
——— this Collect is to be—every day . .	§ 59						*
——— the words of consecration may be—again	§ 142					▪	
repeating, the people...—it with him . . .	§ 11						*
——— the people—after him every petition .	§ 126		▪	*	▪		*
rest, put on the—of the episcopal habit .	§ 456						▪
restoring public peace at home	§ 175						*
reverence, the people...attending with— . .	§ 363					▪	
Scripture, the comfortable sentences of—following	§ 321	▪					
secretly, conveyed the same—away . . .	§ 148	▪					
seemly, it is also—that graduates where they do .	§ 2	*					
sentences, with the comfortable—of Scripture .	§ 321	*					
seriously, ought—to reflect	§ 377						*
serveth, as every man's devotion— . . .	§ 4	*					
service, it may be ready for that— . . .	§ 98					*	
——— as can be spared from necessary— .	§ 377						*
signify, shall—their name to the Curate . .	§ 71	*	*	*	▪	*	*
sing, in such places where they do— . . .	§ 16	▪	*	*	*	*	
——— shall the Clerks—...for the office . .	§ 74	*					
sitting, the people—and attending . . .	§ 363					*	
sovereignty, the oath of the [Queen's] [King's]— .	§ 403			*			*
special, the sick person shall make a—confession .	§ 309	*	*	*	*	*	
——— be moved to make a—confession . .	§ 309						*
——— prayers with respect to the enemy . .	§ 375						*
specially, but—in the plague-time . . .	§ 320	*	*	*	*	*	
specified, as is—...in this Rubrick . . .	§ 73						*
subject, men be—to many sudden perils .	§ 320	*	*	*	*	*	*
successors, prescribed...by his Majesty or his— .	§ 2					*	
supremacy, the oath of the King's— . . .	§ 403	*	*				
——— concerning the King's [Queen's]— . .	§ 429	*	*	*			*
——— shall take the oath of—	§ 440						*
——— likewise take the oath of— . . .	§ 440						*
taken, might be thought or—otherwise . .	§ 151		▪				
taken away, offences should be— . . .	§ 151		*				
thought, might be—or taken otherwise . .	§ 151		*				
time of the Communion shall be . .	§ 98 O.H.C.						
——— during the—of consecration . . .	§ 106					*	
——— in the Communion—	§ 122	*					
——— then and at that—to be paid . . .	§ 149		*	*	*		▪
——— as the—and present exigence will suffer .	§ 214						*

		1549	1552	1559	1604	1637	1662
time, as the—will serve	§ 266	*					
——— at the—of their marriage	§ 295						*
——— ever uncertain what—they shall depart	§ 320	*	*	*	*	*	*
——— receiveth the Holy Communion all at one—	§ 333	*	*	*	*	*	*
turn, the minister shall so—him	§ 1		*				
ungodly, or doth—in the parish church	§ 147	*					
use, the same order shall the curate—	§ 73	*	*	*	*	*	*
——— then shall the Priest—the appointed prayer	§ 336	*					
use, one half shall be to the—of the Presbyter	§ 131					*	
——— (now being grown out of—)	§ 178	*	*	*	*	*	
used, the same...shall be—in all private confessions	§ 309	*	*	*	*	*	
——— to be—daily at sea	§ 368						*

APPENDIX.

THE VARIATION OF THE ORDER OF THE RUBRICKS IN

THE HOLY COMMUNION,

SHEWN IN A TABULAR FORM.

In consequence of the extensive changes made in the arrangement of the Order for the Administration of the Lord's Supper in 1552, and again in 1662. it has been thought convenient to exhibit here, in a tabular form, the rubricks of each book, so that the *structure* of the Order might be clearly exhibited.

The opportunity has also been taken to shew some of the chief points of difference in the words of the rubricks themselves, which points, although they are found in the preceding pages, could not be shewn so clearly as they are seen here when the rubricks are brought more closely together, and are in their consecutive order.

The numbers (corresponding with those throughout the work) are put to each rubrick, so that an easy reference is made to the complete words of any rubrick, of which an abstract only is here given.

First Edw. VI. 1549.	Second Edw. VI. 1552.
§ 71. *So many as intend to be partakers . . . . shall signify their names . . .*	§§ 71, 72, 73. . . . . [The same throughout as 1549.]
§ 72. *And if any . . . be an open and notorious evil liver . . . the Curate shall call him.*	
§ 73. *The same order shall the Curate use, where he perceiveth malice.*	
Vestment Rubrick.	
§ 74. *Upon the day . . . appointed for the ministration . . . the Priest shall put on him the vesture appointed. . . . Then shall the Clerks sing the introit.*	§ 74. . . . . [Omitted, and instead]
	The Table Rubrick.
	§ 75. *The Table having at the Communion-time a fair white linen cloth shall stand in the body of the church, or in the chancel.*
§ 76. *The Priest standing . . . afore the midst of the altar shall say the Lord's Prayer and this Collect.*	§ 76. . . . *and the Priest standing at the north side shall say the Lord's Prayer with this Collect.*
Collect for Purity.	**Collect for Purity.**
Almighty God, unto whom all ...	Almighty God, unto whom all...
§ 77. *Then shall he say for the introit, or the Clerks shall sing,* Lord, have mercy upon us.	§ 77. . . . . [Omitted.]
§ 78. *Then the Priest shall begin.*	§ 78. . . . . [Omitted.]
Gloria in Excelsis.	
Glory be to God on high.	
§ 79. *Then the Priest shall turn to the people and say,* The Lord be with you.	§ 79. *Then shall the Priest rehearse*
	The Ten Commandments.
§ 80. *Then . . . the Collect of the day with one of the Collects for the King.* Almighty God, whose kingdom. Almighty and everlasting God.	§ 80. *Then . . . . the Collect of the day with one of the Collects for the King.* Almighty God, whose kingdom. Almighty and everlasting God.
§ 81. *The Collects ended . . . he shall read the Epistle.*	§ 81. *Immediately after the Collects the Priest shall read the Epistle.*
§ 82. *Immediately after the Epistle . . . to read the Gospel.*	§ 82. *The Epistle ended, he shall say the Gospel.*
§ 83. *The Clerks shall answer.* Glory be to thee, O Lord.	§ 83. . . . . [Omitted.]

Scotch Liturgy, 1637.

§§ 71, 72, 73. . . . .

[The same throughout as 1549.]

The Table Rubrick.

§ 75. *The holy Table having at the Communion-time a carpet and a fair white linen cloth shall stand at the uppermost part of the chancel or church.*

§ 76. . . . *where the Presbyter standing at the north side or end thereof, shall say the Lord's prayer with this Collect.*

Collect for Purity.

Almighty God, unto whom all...

§ 79. *Then shall the Presbyter, turning to the people, rehearse*

The Ten Commandments.

§ 80. *Then shall follow one of these two Collects for the King, and the Collect of the day.*

Almighty God, whose kingdom.

Almighty and everlasting God.

§ 81. *Immediately after the Collects the Presbyter shall read the Epistle.*

§ 82. *The Epistle ended, the Gospel shall be read.*

§ 83. . . . *then the people all standing up shall say,*

Glory be to thee, O Lord.

Charles II. 1662.

§§ 71, 72, 73. . . .

[The same in substance throughout as 1549, with addition of,]

Provided that every Minister so repelling any . . .

The Table Rubrick.

§ 75. *The Table at the Communion-time having a fair white linen-cloth shall stand in the body of the church, or in the chancel.*

§ 76. . . . *and the Priest standing at the north side shall say the Lord's Prayer with this Collect.*

Collect for Purity.

Almighty God unto whom all...

§ 79. *Then shall the Presbyter, turning to the people, rehearse*

The Ten Commandments.

§ 80. *Then shall follow one of these two Collects for the King.*

Almighty God, whose kingdom.

Almighty and everlasting God.

Then shall be said the Collect of the day.

§ 81. *Immediately after the Collect the Priest shall read the Epistle.*

§ 82. *The Epistle ended, he shall say,* Here endeth the Epistle. . . .

Then shall he read the Gospel.

§ 83. . . . .

[Omitted.]

First Edw. VI. 1549.

§ 84. *The Priest or Deacon then shall read the Gospel . . . . the Gospel ended the Priest shall begin*

The Nicene Creed.

I believe in one God.

The Clerks shall sing the rest.

§ 86. *After the Creed shall follow the Sermon or Homily, wherein if the people be not exhorted.*

§ 88. . . . . *the Curate shall give this exhortation to them that be minded to receive.*

Exhortation to those minded to receive.

Dearly Beloved in the Lord . . . ye that mind to come . . .

Therefore if any here be a blasphemer . . .

§ 89. . . .

[Appears in O.H.C. only.

§ 90. *In Cathedrals where is daily Communion, it shall be sufficient to read this exhortation once in a month, and in Parish Churches on week-days it may be left unsaid.*

§ 92. *If upon the Sunday the people be negligent to come, the Priest shall thus exhort his parishioners.*

Exhortation to the Negligent, 1549.

Dear friends and you especially . . . on — day next I do intend to offer to all such as.

§ 93. *Then shall follow for the offertory one or more of these sentences, to be sung whiles the people do offer.*

The Offertory.

Let your light so shine . . .

§ 94. *Where there be Clerks they shall sing one or more of the sentences.*

Second Edw. VI. 1552.

§ 84. *The Epistle and Gospel being ended shall be said the Creed.*

The Nicene Creed.

I believe in one God, the Father Almighty, maker . . . &c.

§ 86. *After the Creed, if there be no Sermon, shall follow one of the homilies.*

§ 93. *After such Sermon, Homily, or exhortation, the Curate shall declare to the people whether there be any holy days; and earnestly exhort them to remember the poor, saying one or more of these sentences.*

The Offertory.

Let your light so shine.

§ 94. . . . .

[Omitted.]

Scotch Liturgy, 1637.	Charles II. 1662.
§ 84. *The Epistle and Gospel being ended, shall be sung or said the Creed.*	§ 84. *The Gospel ended, shall be sung or said the Creed, the people standing.*
The Nicene Creed.	**The Nicene Creed.**
	§ 85. *The Curate shall declare what holy days or fasting days . . . . briefs, citations, &c.*
§ 86. *After the Creed, if there be no Sermon, shall follow one of the homilies.*	§ 86. *Then shall follow the Sermon, or one of the Homilies.*
§ 93. *After such Sermon, Homily, or exhortation, the Presbyter shall declare to the people whether there be any holy days; and earnestly exhort them to remember the poor, saying one or more of these sentences.*	§ 93. *Then shall the Priest return to the Lord's table and begin the offertory, saying one or more of these sentences.*
The Offertory.	**The Offertory.**
And in process of time.	Let your light so shine.

First Edw. VI. 1549.	Second Edw. VI. 1552.
§ 95. *Whiles the Clerks do sing the offertory, so many as are disposed shall offer to the poor-man's box.*	§ 95. *Then shall the Churchwardens gather the devotions of the people and put them into the poor-man's box.*
§ 96. . . . *and at the offering days every one shall pay the due and accustomed offerings.*	§ 96. . . . *and upon the offering days appointed every one shall pay the due and accustomed offerings.*
§ 97. *Then so many as shall be partakers shall tarry still in the Quire. All other shall depart out of the Quire.*	§ 104-5. *After which done the Minister shall say*
§ 98. *Then shall the Minister take so much bread and wine as shall suffice, setting both the bread and wine upon the Altar.*	**The General Prayer.** Let us pray for the whole state.
Sursum Corda.	§ 91. *Then shall follow this exhortation when the Curate shall see the people negligent to come.*
§ 99. *Then the Priest shall say,* The Lord be with you. Lift up your hearts.	**Exhortation to the Negligent, 1552.** We be come together . . . I bid you all that be here present.
§ 100. *Priest.* It is very meet, right.	§ 92. *And sometimes shall this be said also at the discretion of the Curate.*
§ 101. *Here shall follow the Proper Preface.*	**Exhortation to the Negligent, 1549.** Dearly beloved; forasmuch as our duty . . . that he hath given his Son our Saviour Jesus Christ... The which being so divine and comfortable a thing . . .
Proper Prefaces. Because thou didst.	
§ 102. *After which preface shall follow*	
The Ter Sanctus. Therefore with angels.	
§ 103. *This the Clerks shall also sing.*	
§ 104. *When the Clerks have done singing, the Priest shall turn him and say*	§ 88. *Then shall the Priest say this exhortation.*
The General Prayer. Let us pray for the whole state.	**Exhortation to those that receive.** Dearly beloved in the Lord. Ye that mind to come.
§ 105. *Then the Priest turning him to the Altar shall say or sing.* Almighty and everlasting God.	Therefore if any of you be a blasphemer.

Scotch Liturgy, 1637.

§ 95. *While the Presbyter pronounces these sentences, the deacon, or one of them, shall receive the devotions of the people, and deliver them in a bason to the Presbyter, who shall present it before the Lord, and set it upon the holy Table.*

§ 98. *The Presbyter shall then offer up and place the bread and wine prepared upon the Lord's Table.*

§ 104-5. *And then he shall say*

The General Prayer.

Let us pray for the whole state.

§ 91. *Then shall follow this exhortation, when the Curate shall see the people negligent to come.*

Exhortation to the Negligent, 1552.

We be come together . . . I bid you all that be here present.

§ 92. *And sometimes this shall be said also at the discretion of the Presbyter.*

Exhortation to the Negligent, 1549.

Dearly beloved; forasmuch as our duty . . . that he hath given his Son our Saviour Jesus Christ . . . The which being so divine and comfortable a thing . . .

§ 88. *Then shall the Presbyter say this exhortation.*

Exhortation to those that receive.

Dearly beloved in the Lord; ye that mind to come . . .

Therefore if any of you be a blasphemer.

Charles II. 1662.

§ 95. *Whilst these sentences are in reading the Deacons or Churchwardens shall receive the alms of the poor, and the Priest shall place them upon the holy Table.*

§ 98. *When there is a Communion, the Priest shall then place upon the Table so much bread and wine as he shall think sufficient.*

§ 104-5. *After which done, the Priest shall say*

The General Prayer.

Let us pray for the whole state.

§ 92. *When the Minister giveth warning on the Sunday previous, he shall say this exhortation.*

Exhortation to the Negligent, 1549.

Dearly beloved, on —— day next I purpose . . . to administer to all such . . . that he hath given his Son our Saviour Jesus Christ . . . Which being so divine and comfortable a thing . . .

Therefore if any of you be a blasphemer.

§ 91. *Or in case he shall see the people negligent to come, he shall use this exhortation.*

Exhortation to the Negligent, 1552.

Dearly beloved brethren, I bid you all that are here present.

§ 87. *At the time of the celebration, the communicants being conveniently placed,*

§ 88. . . . *The Priest shall say this exhortation.*

Exhortation to those that receive.

Dearly beloved in the Lord, ye that mind to come.

First Edw. VI. 1549.

Prayer of Consecration.

O God, heavenly Father . . . Hear us (O merciful Father) we beseech thee.

§ 108. *These words are to be said still turning to the altar, without any elevation or shewing the Sacrament to the people.*

§ 109. *Then shall the Priest say,*

The peace of the Lord be alway with you.

§ 111. *Here the Priest shall turn him toward those that come, and shall say*

The Invitatory.

You that do truly.

§ 112. *Then shall this general Confession be made.*

The General Confession.

Almighty God, Father of.

§ 113. *Then shall the Priest stand up, and turning himself to the people say*

The Absolution.

Almighty God, our heavenly Father.

§ 114. Then shall the Priest also say

The Comfortable Words.

Hear what comfortable words.

Second Edw. VI. 1552.

§ 111. *Then shall the Priest say to them that come to receive,*

The Invitatory.

You that do truly repent.

§ 112. *Then shall this general Confession be made.*

The General Confession.

Almighty God, Father of.

§ 113. Then shall the Priest say thus,

The Absolution.

Almighty God, our heavenly Father.

§ 114. *Then shall the Priest say*

The Comfortable Words.

Hear what comfortable words.

§ 99. *After which done the Priest shall proceed, saying,*

Sursum Corda.

Lift up your hearts.

§ 100. *Then shall the Priest turn to the Lord's Table and say,* It is very meet, right.

§ 101. *Here shall follow the proper Preface.*

Scotch Liturgy, 1637.	Charles II. 1662.
§ 111. *Then shall the Presbyter say to them that come to receive,*	§ 111. *Then shall the Priest say to them that come to receive,*
The Invitatory.	**The Invitatory.**
You that do truly.	Ye that do truly.
§ 112. *Then shall this general Confession be made.*	§ 112. *Then shall this general Confession be made.*
The General Confession.	**The General Confession.**
Almighty God, Father of.	Almighty God, Father of.
§ 113. *Then shall the Presbyter pronounce the Absolution as followeth.*	§ 113. *Then shall the Priest pronounce this absolution.*
The Absolution.	**The Absolution.**
Almighty God, our heavenly Father.	Almighty God, our heavenly Father.
§ 114. *Then shall the Presbyter also say,*	§ 114. *Then shall the Priest say,*
The Comfortable Words.	**The Comfortable Words.**
Hear what comfortable words.	Here what comfortable words.
§ 99. *After which the Presbyter shall proceed, saying,*	§ 99. *After which the Priest shall proceed, saying,*
Sursum Corda.	**Sursum Corda.**
Lift up your hearts.	Lift up your hearts.
§ 100. *Presbyter.* It is very meet, right,	§ 100. *Priest.* It is very meet, right;
§ 101. *Then shall follow the Proper Preface.*	§ 101. *Here shall follow the proper Preface.*

First Edw. VI. 1549.	Second Edw. VI. 1552.
	Proper Prefaces. Because thou didst give.
	§ 102. *After which Prefaces shall follow*
	The Ter Sanctus. Therefore with angels.
§ 115. *Then shall the Priest say in the name of all that shall receive,*	§ 115. *Then shall the Priest say in the name of all them that shall receive,*
The Collect of humble access. We do not presume to come.	**The Collect of humble access.** We do not presume to come.
	§ 107. *Then the Priest standing up shall say as followeth,*
	Prayer of Consecration. Almighty God, our heavenly Father.
§ 116. *Then shall the Priest first receive, and next deliver it to other Ministers, and after to the people.*	§ 116. *Then shall the Minister first receive, and next deliver to the Minister, and after to the people.*
§ 117. *And when he delivereth the Sacrament of the body of Christ he shall say,*	§ 117. *And when he delivereth the bread he shall say,*
The Form of Delivery. The body of our Lord.	**The Form of Delivery.** The Body of our Lord . . .
§ 118. . . . [See Scotch Liturgy, 1637.]	
§ 119. *And the Minister delivering the Sacrament of the blood shall say,*	§ 119. *And the minister that delivereth the cup shall say,* The Blood of our Lord.
§ 120. . . . [See Scotch Liturgy, 1637.]	
§ 121. *If there be a Deacon or other Priest, then shall he follow with the chalice.*	
§ 122. *In the Communion-time the Clerks shall sing,* O Lamb of God, that takest.	
And when the Communion is ended, shall the Clerke say the post-communion.	

Scotch Liturgy, 1637.

Proper Prefaces.

Because thou didst give.

§ 102. *After which Prefaces, shall follow this Doxology.*

The Ter Sanctus.

Therefore with angels.

§ 107. *Then the Presbyter standing up shall say the Prayer of Consecration as followeth.*

§ 106. *But during the consecration, he shall stand where he may with more ease use both his hands.*

Prayer of Consecration.

Almighty God, our heavenly Father.

§ 108. *Immediately after shall be said this Memorial or Prayer of Oblation as followeth.*

Prayer of Oblation.

Wherefore, O Lord.

§ 109. *Then shall the Presbyter say,*

As our Saviour Christ hath commanded . . .

Our Father, which art, &c.

§ 115. *Then shall the Presbyter . . . say this Collect of humble access to the Holy Communion.*

The Collect of humble access.

We do not presume.

§ 116. *Then shall the Presbyter first receive the Communion himself, and then deliver it to others, and after to the people.*

§ 117. *And when he receiveth himself, or delivereth it to others, he shall say this Benediction.*

The Body of our Lord.

Charles II. 1662.

Proper Prefaces.

Because thou didst give.

§ 102-3. *After each of which Prefaces shall immediately be sung or said,*

The Ter Sanctus.

Therefore with angels.

§ 115. *Then shall the Priest say in the name of all that receive,*

The Collect of humble access.

We do not presume to come.

§ 106. *When the Priest, standing before the Table, hath ordered the bread and wine,*

§ 107. *He shall say the Prayer of Consecration as followeth.*

Prayer of Consecration.

Almighty God, our heavenly Father.

§ 116. *Then shall the Minister first receive, and then deliver to the Bishops, Priests, and Deacons, and after that to the people.*

§ 117. *When he delivereth the bread, he shall say,*

The Form of Delivery.

The Body of our Lord.

§ 119. *And the Minister that delivereth the cup, shall say,*

The Blood of our Lord.

First Edw. VI. 1549.	Second Edw. VI. 1552.
§ 123. *Sentences of Scripture to be said after the Communion, called the post-communion.*	
If any man will follow me.	
§§ 124-125. . . .	
[See ed. 1662.]	
§ 126. . . .	§ 126. *Then shall the Priest say the Lord's Prayer.*
[See ed. 1552.]	**The Lord's Prayer.**
	Our Father, which art.
	§ 108. *After shall be said as followeth.*
	The Prayer of Oblation.
	O Lord, our heavenly Father.
	And here we offer and present.
	Or this,
	The Thanksgiving.
§ 127. *Then the Priest shall give thanks in the name of all that have communicated.*	§ 127. Almighty and everliving God, we most heartily thank thee.
The Lord be with you.	
The Thanksgiving.	§ 78. *Then shall be said or sung,*
Almighty and everlasting God, we most heartily thank thee.	**Gloria in Excelsis.**
	Glory be to God.
§ 128. *Then the Priest shall let them depart with the blessing.*	§ 128. *Then the Priest shall let them depart with this blessing.*
The Benediction.	**The Benediction.**
The peace of God, which.	The peace of God, which . . .
§ 129. *Where there are no Clerks, the Priest shall say all things appointed for them to sing.*	
§ 130. *When the Holy Communion is celebrated on the work-day, or in private houses, there may be omitted the Gloria in Excelsis, the Creed, and the Exhortation beginning, Dearly beloved.*	
§ 131. . . .	
[See ed. 1662.]	

Scotch Liturgy, 1637.

§ 118. *Here the party receiving shall say Amen.*

§ 119. *And the Presbyter that receiveth the Cup, or delivereth it, shall say this Benediction.*

The Blood of our Lord.

§ 120. *Here the party receiving shall say Amen.*

§ 125. *When all have communicated, he shall cover with a fair linen-cloth, or corporal, that which remaineth of the consecrated elements.*

§ 127. *Then this Collect of Thanksgiving as followeth.*

The Thanksgiving.

Almighty and everlasting God.

§ 78. *Then shall be said or sung Gloria in Excelsis in English.*

Gloria in Excelsis.

Glory be to God, &c.

§ 128. *Then the Presbyter shall let them depart with this blessing.*

The Benediction.

The peace of God, &c.

§ 131. *After the Divine Service ended, that which was offered shall be divided, one part for the Presbyter to provide him with books, the other for pious uses, furnishing the Church, or relief of the poor.*

Charles II. 1662.

§ 124. *If the consecrated Bread and Wine be all spent before all have communicated, the Priest is to consecrate more, beginning at Our Saviour Christ.*

§ 125. *When all have communicated, the Minister shall place upon the Table what remaineth, covering the same with a fair linen cloth.*

§ 126. *Then shall the Priest say the Lord's Prayer.*

The Lord's Prayer.

Our Father, which art.

§ 108. *After which shall be said as followeth.*

Prayer of Oblation.

O Lord and heavenly Father.

And here we offer and present.

§ 127. *Or this.*

Almighty and everliving God.

§ 78. *Then shall be said or sung,*

Gloria in Excelsis.

Glory be to God.

§ 128. *Then the Priest shall let them depart with this blessing.*

The Benediction.

The peace of God.

First Edw. VI. 1549.	Second Edw. VI. 1552.
§ 132. *Collects to be said after the offertory when there is no Communion.* Assist us mercifully.	§ 132. *Collects to be said after the Offertory where there is no communion.* Assist us mercifully.
§ 133. *Upon Wednesdays and Fridays the English Litany shall be said.*	
§ 134. *And though there be none to communicate on these days, the Priest shall say all things at the Altar until after the Offertory, and shall add one or two of the Collects after written, and shall let the people depart with the Blessing.*	
§ 135. . . . [See ed. 1552.]	§ 135. *Upon the Holy days if there be no Communion, shall be said all that is appointed until the end of the Homily, concluding with the prayer for the whole estate of Christ's Church.*
§ 136. *The same order shall be used other days when none are disposed to communicate.*	§ 136. . . . [Omitted.]
§ 137. *Likewise in chapels annexed there shall be no celebration unless some communicate with the Priest.*	§ 137. *There shall be no celebration except there be a good number to communicate.*
§ 138. *And in such chapels where the people hath not been accustomed to pay any holy Bread, they must make some charitable provision for the charges.*	§ 138. . . . [Omitted.]
§§ 139-140. . . . [See ed. 1552.]	§ 139. *If there be not above twenty persons in the parish, yet no communion except four or three, at the least, communicate.*
	§ 140. *In Cathedrals, where be many Priests, they shall receive every Sunday.*
§ 141. *For avoiding matters of dissension, it is convenient that the Bread be made after one sort, round and without any manner of print. And men must not think less to be received in part than in whole.*	§ 141. *And to take away the superstition, it shall suffice that the Bread be such as is usual to be eaten.*

Scotch Liturgy, 1637.	Charles II. 1662.
§ 132. *Collects to be said after the Offertory.* Assist us mercifully.	§ 132. *Collects to be said after the Offertory when there is no Communion.*
§§ 133-134. . . . [Omitted.]	
§ 135. Upon the Holy days . . . [Same as 1552.]	§ 135. *Upon the Sunday, if there be no Communion, shall be said unto the general Prayer, "for the whole state of Christ's Church."*
§ 137. *There shall be no public celebration, except there be a sufficient number.*	§ 137. *And there shall be no celebration except there be a convenient number to communicate.*
§ 139. *If there be not above . . .* [Same as 1552.]	
§ 140. And in Cathedrals . . . [Same as 1552.]	§ 140. *And in Cathedral Churches, all Priests shall receive the Communion every Sunday.*
§ 141. *And to take away superstition, though it be lawful to have wafer Bread, it shall suffice that the bread be such as is usual.*	§ 141. *And to take away all dissension concerning the Bread, it shall suffice that the Bread be such as is usual to be eaten.*

First Edw. VI. 1549.

§ 142. . . .
[See ed. 1552.]

§ 143. . . .
[See O.H.C.]

§ 144. *Forasmuch as the pastors continually find at their costs sufficient Bread, &c. the Parishioners shall offer at the time of the offertory the just price and value of the holy loaf.*

§ 145. *In all Cathedrals shall always some communicate with the Priest. And in every Parish, that some, to whom it appertaineth to offer, shall receive with the Priest.*

§ 146. *Every man or woman shall be bound to attend the parish Church and pay their duties, and communicate once in the year at least.*

§ 147. *Whosoever doth willingly absent themselves, shall upon proof, according to Ecclesiastical Law, be excommunicate.*

§ 148. *Although in years past people received at the Priest's hands, it is thought convenient that they receive in their mouths.*

§ 149. . . .
[See ed. 1552.]

§ 150. . . .
[See ed. 1662.]

§ 151. . . .
[See ed. 1552.]

Second Edw. VI. 1552.

§ 142. *If any bread or wine remain, the Curate shall have it to his own use.*

§ 144. *The Bread and wine shall be provided at the charges of the Parish, and the Parish shall be discharged by order of their houses every Sunday.*

§§ 145—148.
[All omitted.]

§ 149. *Every parishioner shall communicate three times a year. And yearly at Easter shall pay all ecclesiastical Duties.*

§ 150. . . .
[See ed. 1662.]

Declaration on kneeling.

§ 151. *Although no order can be. . . Whereas it is ordained that the communicants kneeling should receive, &c. . . .*

Scotch Liturgy, 1637.	Charles II. 1662.
§ 142. *If any bread and wine remain which is consecrated, it shall be reverently eaten and drunk, and not be carried out of the church. He that officiates is to consecrate with the least, then if there be want the words of consecration to be repeated, beginning, Our Saviour in the night.*	§ 142. *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it for his own use. But if any remain consecrated, the Priest and other communicants shall reverently eat and drink the same.*
§ 144. *The Bread and wine shall be provided at the charges of the Parish.*	§ 144. *The Bread and Wine shall be provided at the charges of the parish.*
§§ 145—148. [All omitted.]	§§ 145—148. . . . [All omitted.]
§ 149. *Every parishioner shall communicate three times a year, of which Pasche or Easter shall be one, and observe other rites as in this book appointed.*	§ 149. *Every Parishioner shall communicate at least three times in the year, of which Easter to be one, and yearly at Easter to pay all Ecclesiastical duties.*
§ 150. . . . [See ed. 1662.]	§ 150. *After Divine service, the money given at the offertory shall be disposed of to such pious and charitable uses as the Minister and Churchwardens shall think fit.*
§ 151. . . . [Omitted.]	§ 151. *Whereas it is ordained that the communicants should receive the same kneeling . . .*

ERRATA.

p. 7, note [l], *for* 1642 *read* 1662.

p. 66, add this note to rubric § 7 after words, "*some one of these sentences*:"

In ed. 1662, "some one or more of these sentences."

p. 69, under **James I. 1604**, *add*

§ 9. *The Absolution or Remission of Sins to be pronounced by the Minister alone.*

Almighty God, the Father, &c.

[The same as 1552.]

p. 97, § 56, add this note:

In eds. 1552, and after, "Morning and Evening Prayer," instead of "Matins and Evensong."

p. 157, second col., after *Monday in Whitsun Week*, add

The Collect.

[Printed entire.]

p. 159, first col., after *Tuesday in Whitsun Week*, add

The Collect.

[Printed entire.]

p. 271, in note [s], *dele* "pastors."

p. 278, in note [h], *for* 1559 *read* 1549.

p. 325, col. 1, *for* "wherein the person is baptized," *read* "baptized is dipped or sprinkled with it," and add as a note to the same,

In ed. 1662, altered to "wherein the person is baptized."

p. 328, col. 2, under **James I.**, *for* CONFIRMATION *read* CONFIRMATION OR LAYING ON OF HANDS.

p. 383, *for* § 345 *read* § 349.

,, *for* § 331 *read* § 343.



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